

PENTECOSTAL HERALD

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BLOOD AND FIRE.

BY THE EDITOR.



THESE words, *blood* and *fire*, are ordinary words in common every-day use, but in the sense in which we are using them they are not *ordinary*, but are awful words. They are loaded with a most profound significance. We are using them with the thought of Calvary and Pentecost. We have in mind the cleansing blood of Jesus and the fiery baptism with the Holy Ghost.

There has never been a time when the pulpit, the religious press, the Sunday school teachers, and the religious conference, convention or assembly should give more attention, serious thought, and prayer to *blood* and *fire*, than at this time. Great emphasis should be laid upon the atonement made in the blood and agony of the cross and the coming of the Holy Spirit at Pentecost in fiery symbols upon the disciples.

We ought not to be so conceited, so cowardly, or so degraded that we hesitate to lay hold upon these great doctrines; that we use with profound reverence, but with a full appreciation of their meaning, these words—*BLOOD* and *FIRE*. We need to quiet the rushing throng, the dancing multitude, the show-going, pleasure-hunting world, and force upon their attention that salvation from their sins cost the blood of Christ; that to save them from the eternal torments of hell a sinless Savior bore their sins in the agonies of the cross; that they are so wicked, so lost, that an innocent, sinless Christ had to take their place and bear their sins in His own body on the tree.

The Church must be reminded that the Holy Spirit is in the world; that He is come to purge with the fire of His own mighty presence, the Church of God, the individual member of that Church; that in this fiery purging there is also an abiding and an empowering; something that the Church cannot get on without; something she must have, or she must fail. Millions of money cannot take the place of the divine fire upon the disciples of the Lord. Culture, entertainment, pleasures of the highest order, amusements most instructive, innocent, and refining, cannot take the place of the Holy Spirit, and when sought out and substituted for Him and His work, they become gross idolatry and an awful curse. The blood of the everlasting covenant, and the baptism with the Holy Ghost can make the Church pure and powerful. Nothing else can. Give us a Church cleansed with the blood of Christ and empowered with the Holy Ghost and then we shall have a Church that will attract the attention of the multitudes and bring them under the power of the gospel, and multiplied thousands will be born of the Spirit, wholly sanctified, and empowered for service.

If ministers of the gospel would interest the people, arouse them to serious thinking, put them under conviction, produce in them hungering and thirsting after righteousness, divorce them from the world, and unite them to Christ, let them make much of *blood* and *fire*; let them mightily preach the Christ of Calvary and the Holy Spirit of Pentecost until the people shall be made to realize that they are redeemed in Christ, that He is an all-sufficient Savior, that He can make them new creatures, that He can cleanse them from sin until they shall realize that in the person of the Holy Spirit, God is in the midst of us; that He is a consuming fire; that He burns out the dross; that He consumes sin; that He purges and keeps those who commit themselves to Him.

There is many a dear minister at his wit's end to know what to do to draw and interest the people. He is tempted to put strange fire into his censer, to try various schemes and methods to fill the vacant pews in the sanctuary, and if for a few nights he can attract the curious crowd with shows, jazz bands, or any one of the many modern inventions, he seems to think he has done something—that he has solved the problem—when in fact, he has done nothing; he has solved no problem. He has, perhaps, amused the crowd of unsaved souls who know full well that they have received no spiritual benefit. The wicked go away to laugh at him; the devout go away to grieve over him. Let such a minister try *blood* and *fire*.

Something New.



WE want to suggest something new and novel to some of the movie pastors who are chasing themselves about to find something attractive and interesting for their people. This is especially for those pastors whose congregations are pretty well fed up on movies, theatricals, and various shows and entertainments until they are becoming a bit commonplace and staid. We suggest to such pastors that they startle and stir their people with a great surprise some Sabbath evening by putting on a gospel sermon. Preach the truth once, for a change; the truth as it is in Christ. If we may suggest the order of the sermon they might dwell for a few minutes on the depravity of the human heart. They might read in this connection from the words of our Lord in Mark 7:21: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride,

foolishness: all these things come from within and defile the man."

After a bit of exhortation along lines suggested, they might point to the final fruitage of sin—the hell that must finally be the home of the impenitent. They might read from Peter, Second Epistle, 2:4: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment." The preacher might exhort a bit here and show how that if God did not spare the angels He would not spare bankers, society belles, senators, kings or congressmen, millionaires or beggars; that one's situation in life cuts no figure with God; that sin, unrepented, and Christ unsought finally sweeps all together into the pits of hell. It will be well for the movie preachers to add in their exhortation, "I myself, will wake up in hell if I am unfaithful to God; if I deceive, entertain, flatter, and please you; amuse you with shows and pastimes and fail to keep before you the great truth that, in order to salvation there must be separation from the world, cross-bearing, the exaltation of Jesus, and holiness of heart and life."

We can but believe if some of our movie preachers would be honest enough and work themselves up to where they had enough Christian manhood and courage to shut off their movies some Sunday night and put on a gospel sermon along the lines indicated, there would be quite a movement in their congregations, and it is entirely possible that some of the people whom they have been lulling to sleep in carnal security, would awake to their danger and be saved by divine grace. We know that this would be a very novel experiment, but we can but wish that some of the movie brethren would try this sort of thing as a novel experiment to see if the gospel has lost its power, while they have been turning the house of God into a place of amusement and pastime.

A New Force in The Herald.

We are very glad to be able to report to our readers that Dr. G. W. Ridout is to become Corresponding Editor of THE PENTECOSTAL HERALD. Our readers in the past months have found many interesting articles in these columns from his pen, but he will now have a regular department and write for us frequently. Dr. Ridout is one of the most devout and faithful men of all my acquaintance. He is a man of large ability, wide observation, and varied experience. As is well known to our readers, he did faithful service, and was often under fire, during the world war in France. He is now entering the evangelistic field and is in every way a strong, true man. We commend him to the love and confidence of the entire HERALD family. His address is 6327 N. 21st St., Germantown, Pa.

H. C. MORRISON.

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SPIRITUAL EYESIGHT.



Rev. Guy Wilson.

"Look not every man on his own things, but every man also on the things of others."—Phil. 2:4.

IN the school of the oculist there are problems to be met as various in quality and as numerous in quantity as are the rays of light. It is interesting to sit near the dark room of some specialist and watch him test the eyes of his patients. The case which holds some hundreds of glasses has different adjustments. Hardly can there be found two individuals whose difficulties are the same. With one there is a blindness, and with another there is a glare. With one things are far away, with another they are near. One views objects to the right while another sees them to the left. With some certain colors are seen and with others they are not seen, while others see them assuming various shades and tints.

Notwithstanding this diversification in the ailments pertaining to the seeing powers of the race there is one peculiar malady which seems to have stamped itself upon a majority of the members of the human family. In the fall of man, an act which has brought many marked effects upon his offspring, there was a twist or jerk which suddenly confined his vision to the limits of his own horizon. That material transparencies are utterly unable to remedy this defect is proven by the fact that many who have spent large sums for, and have acquired a normal use of, these little instruments are still talking about the wonderful feats they have performed, and seldom if ever refer to anything that anybody else has done.

The verse quoted above does not discourage one's looking at what he has been enabled to accomplish. Such often is the only reward a worker receives for his labor—and

how glorious that reward! But, this passage has a powerful word in the same connection, the word 'also.' "But (look) every man also on the things of others."

There are, of course, some advantages which come in observing one's own labor. A certain self-depreciation is commendable, yet occasionally we meet individuals who go at their work with such heartlessness and who abandon their half-finished tasks with such recklessness that concentration of mind upon these 'things' would arouse a proper appreciation, or perhaps pity, either of which would be effective in making one more diligent in his planting and watering. It is a serious offense against an individual and the rights of others for a man to undertake anything with a half preparation when he could have prepared thoroughly, but his offense is no greater than that of the man who, after a thorough preparation, fails to perform his task efficiently.

In looking upon one's 'own things,' a peculiar individuality or expression of individuality is established. He who all the time covetously views the successes of others may fail to play his part in his own way and thus leave blank the space which his Creator designed that he should fill. But we must bear in mind that highly developed individuality is not enhanced bigotry. The one is reached through a working conviction that he has a place to fill, and the other through a strange supposition that he fills his place.

The most needful thing of our day, however, seems to be to view the 'things of others.' Self-centeredness is man's principal foe. The greatest benefactors of mankind seem to be the most oblivious of their real worth to the race. The man who daily has time to accurately estimate his worth financially, socially, or ecclesiastically may be of less consequence for good in the world than the man who removes a kitten from the

clutches of an angry dog, and who so often repeats such kind acts that he does not find time to note them in a diary.

If we may have constantly before us a vision of the great work that is being accomplished by others it will inspire us to more heroic service. We need to have such a vision in order that we might be more thoroughly equipped for the duties at hand. No government is founded upon laws formed by a single man but upon those essential principles as announced by various statesmen. The business man who holds tenaciously to the rules of some single ancestor will have an office and store musty with discarded principles and relics of the past. The word 'federation' applies not only to ecclesiastical councils but to personal interviews of men who seek the more effective way to do things by observing the methods of their fellows.

Then we need to look 'also' upon the works of others for the moral effect it will have upon us. Outside of being equipped in the more efficient way to do my work I must have a supreme confidence in the operation of the Spirit of Christ among men. I will not have such confidence if I build walls around myself but will soon begin by words and acts to infer that all experiences of grace are inferior unless experienced under my own supervision and ministry. Public utterances by Christian workers of a nature which seem to indicate that 'your profession will not continue unless you are forward for prayer in my meeting' are all born of that shortsightedness which fails to see that there are 'works of others' the same as our own.

Let us not dampen the enthusiasm characteristic of our own labors for, "It is good to be zealously affected always in a good thing;" but let us, more than ever before, offer a prayer to God that we may "Look not every man on his own things, but every man ALSO on the things of others."



Saved by Degrees.



Rev. D. L. Clark.

WHAT? Saved by degrees?" The reader may say, "When I was saved, the Lord did a complete work." Yes, that is true. When the Lord enlightens us, opens our eyes and shows our need, He does a complete work. When He convicts us, when He turns us from darkness to light, when He justifies, when He pardons, when He converts, and when He adopts, He does a complete work, in each instance. He does not work by halves, or parts in any case. All His works are perfect, yet He does work by degrees, by doubles, and by triples, "First, the blade, then the ear, then the full corn in the ear." Of course, when He pardons our sins He pardons all of them. "Neither a *seriatim* pardon, nor a *gradation* purification is taught in the Bible." (A. Clarke).

All this is true, but we still maintain that there are degrees of salvation; at least three different degrees, clearly taught in the Bible. Two of these are to be experienced and enjoyed in this life and world, and the third, in heaven, only, and only by those who have experienced the first two degrees in this world. Some of this world's societies, or organizations have as high as thirty or more degrees, and yet all of these do not pretend to give candidates soul salvation.

The very first degree of salvation taught in the Bible, is better than all these, for it offers a real and true salvation. Salvation Army people sing, "Salvation's the best thing in the world, Salvation's for all men in the world,

There's hope for you, the Savior died for you,

He'll save you, He'll save you, just now."

Luke 1:77 says that God will "Give knowledge of salvation unto his people, by the remission of their sins." This is sometimes called initial salvation, which means that it is the first degree of salvation. It is a real salvation, a *know-so* salvation, for it is the *knowledge of salvation*. Many who oppose the teaching of the second (or full) degree of salvation, do not know the first degree, and even deny that anyone can know it in this life, though they 'hope,' or 'cherish a hope,' that they may be saved.

Thank God, Job "knew that his Redeemer lived," Job 19:25; and St. Paul said, "I know whom (not, in whom) I have believed." 2 Tim. 1:12. St. John said, "We know, that we know him," and, "We know that we are in him," 1 John 2:3-5. Also, "We know that when he shall appear we shall be like him." 1 John 3:2. "We know that we have passed from death unto life." 1 John 3:14. "We know that we are of the truth." Verse 19. "We know that he abideth in us." Verse 24.

It is certainly very desirable that we should know whether we are saved or not, for to know that we are, is very full of comfort. In fact, without this knowledge there can be no soul rest nor satisfaction. Without it, we are like the negro who said: "I hopes I has money in the bank, but I don't know."

To know that we have initial "salvation,

by the remission" of our sins, ought to "put us on the shouting committee, for the rest of our lives," as brother Bud Robinson says. We do not minify this first degree of salvation in order to make room for the second degree, as some accuse us of doing. On the contrary, those who teach that we may have a second degree, "the second blessing properly so-called," (J. Wesley) are the very ones who magnify most, the first degree of justification. This, because one must know definitely that he has the first degree, in order to be entitled to the second degree. He must have

"A title

To a mansion in the skies,"

before he can

"Read his title clear to mansions in the skies,
And bid farewell to every fear
And wipe his weeping eyes."

The second degree, or installment of salvation is referred to in 2nd Thess. 2:13: "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath chosen you from the beginning to salvation, through sanctification of the Spirit and belief of the truth." Here St. Paul speaks of salvation through sanctification. This is more, or a more advanced degree, of salvation than "salvation by the remission of sins that are past," for the sins past may be remitted, forgiven, to be no more remembered against us forever, and the heart be still impure and unholy, as when a civil officer, governor or president pardons a criminal and

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Bud Robinson---A Miracle of Grace and a Wonder Unto Many.

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



I have just been through a meeting with Bud Robinson in Perkasie, Pa. It was one of the National Conventions, and Rev. C. W. Ruth called me to help out in the place of Bro. Huff, who was detained in an "extra" Convention in New England.

It was a high privilege indeed to meet with Bro. Bud again. I had not seen him for several years and of course to meet him after coming out of his hospital experience was a great pleasure, and to hear his marvelous testimony was truly a rich means of grace.

Brother Robinson has stood among us for a quarter of a century as one of the miracles of divine grace. All over this country he has gone in and out so that nearly everybody who made the effort could get a chance to hear him in some great camp meeting or convention, or revival meeting. His preaching has been unlike any other man on earth. He is unlearned, as the world counts learning, yet has the wisdom of a sage, the language of the highest eloquence, the wit of an Artemus Ward, the depth of a theologian, the descriptive genius of a poet, the pen of a ready writer. During his evangelistic career his theology has been as straight as John Wesley's, his logic as irresistible as Dr. Fowler's, his expositions of holiness as straight as William McDonald's.

Truly the great God in giving to the Holiness Movement Bud Robinson seemed to put out on exhibition as a "spectacle" to men, angels and devils this man with nearly every human advantage denied him to demonstrate to an unbelieving age that "not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty. . . . that no flesh should glory in his presence."

I suppose it may be said thus far of Bud's life that his life has been written in four chapters: First chapter: His Birth; second chapter: His Conversion; third chapter: His Sanctification; fourth chapter: His Accident of June 1, 1919, and his hospital experience.

Brother Robinson related in the afternoon service, Thanksgiving Day, his wonderful hospital experience. Without question, it was one of the most wonderful stories that ever fell from his lips. Had it not been for his simple, whole-souled yet persevering faith in the Lord, Bro. Bud would have been in his grave within a few days after his accident. How he lived through it and is today enabled to tour the country in those Coast to Coast Conventions is a wonder and a marvel.

Brother Bud's story, as nearly as I could note it down whilst listening to him, is as follows:

He was conducting a meeting in San Francisco, June, 1919. Sunday night, June 1st, he was going home from church, when he got hedged in among the traffic and got between two automobiles, one of which could not help but strike him. But let him tell it in his own language:

Bud's text was Rom. 8:28: "And we know that all things work together for good to them that love God."

This verse was a puzzle to me till June 1, 1919. My slate was made up for a year; strange that I should be run down by a big automobile. The doctor said, "You are broken into smithereens." God had that on His program when making up my slate.

On my way home from meeting in San Francisco, I got hemmed in between two big autos. One of them had to get me. To get

broke up by an auto is not a gradual process; it is instantaneous. I went thirty feet in the air and then when I fell the auto run over me. I was broke to pieces, left leg broken in three places, and both arms in three places. When they got out of the car the man's wife said, "Oh, we have killed you." "No," I said, "I don't think I'm dead, I'm in heaven."

Policeman came over and began swearing at the auto man. I said, "Captain, don't you cuss this man; I'm a minister; this man's not to blame. Don't you arrest him; I'm a preacher; don't arrest him." I was pulled out, broken to pieces. From my knee down wouldn't give a nickel for my leg. My left arm pulled clear out and broken and split up. It was an awful crash. My right arm broken, and pieces of bone driven right into the muscle. When I got to the emergency hospital looked like it was impossible to be broken up any worse. At the hospital was the roughest set I ever saw. Suppose they thought I was a rough one. They handled me like cord wood. Oh, what suffering!

2 A. M. before I could get them to call up Brother Cornell or Brother Smith. A Catholic priest came in smelling like a brewery. He asked me if I had anything I wanted to confess. I said: "I want to confess that Jesus saved and sanctified me." He didn't understand that.

A big doctor of Leland Stanford Hospital came to examine me. He asked my age. When I told him he said, "Not much hope." "Tell me how you have lived before I can do much for you." I said, "I have been a minister of the gospel for thirty-nine years." He said, "Oh, I don't know anything about that." He told me that he had been educated in Paris where they knew no God, and that all his life he lived without God or religion, and some ministers had not lived too clean lives. How have you lived morally? "Well, Doctor, I haven't touched liquor in my life. I haven't touched tobacco since when I was a little boy." He said I'd get well. He tested my blood and said my blood was as pure as a child's. He said, "If your system was filled with liquor or nicotine there would be no hope for you. This arm is in an awful shape; I'm afraid you will have to lose it." They brought ambulance to take me to the Leland Stanford Hospital. A saved and sanctified young soldier accompanied me and saved my life.

Tuesday, 7 A. M., went on the table. Came out of the ether about 12 o'clock. One day the muscles began to draw and I screamed as loud as I could. I said, "Doctor, it's killing me. How long will it last?" He said, "From 12 to 24 hours." Told wife to call up Dr. Goodwin down at the Nazarene Assembly to call them to pray. While they were praying a stream of liquid gold came down from heaven and went down that leg to the end of my toe; went up and came down again, and instantly that leg was free from pain. I saw prayers applied to that mangled leg—the remedy was in heaven. The doctor didn't know about it. I told him they had prayed about it and he finally confessed, "O, yes, that is nice."

In about three days the Lord took me to heaven. I went to heaven. I saw the saints—millions of them—and so much more beautiful in looks than angels. They were there all around me, and Jesus appeared in the midst. The great organs of heaven began to play and a choir of millions of saints sang, and they sang, "Companionship With Jesus, Oh How Sweet." I was brought out and stood before Jesus. I could see my heart and it was whiter than the driven snow. Oh, the beautiful Christ as I stood before Him! Two

preachers that I loved, walked out of the multitude, and each stood on each side of me, and Jesus talked with me and then they sent me back. I was back in the hospital shouting. The doctors and nurses said, "The little preacher is dying." But I said, "Oh, no, this is not death." I kept on shouting; I never shouted that way before in my life.

Doctor would come in the morning to dress my arm, and as he would dress my arm I would shout. I would tell him how much I loved him. God put him under conviction and he said, "I've said a thousand times there isn't a Christian on earth, but we have got one here; this man has got the real thing."

One day as he was probing my wounded arm, he was cleaning it up, saying: "If we can't clean it up we will have to take it off next day." He drew out a wad of putrid stuff, and when he pulled it out he shouted, "glory to God!" He said, "We have got it out and saved your life." And again he said, "Glory to God! we have got it out." God made an infidel doctor do the shouting when I couldn't do any shouting myself.

I stayed in this hospital for twenty-three days. When I was about to leave, the big doctor came in to see me and said, "Brother Buddie, do you love me?" Again he called, "Are you still loving me?" The third time he called, and was about to go out, when he broke down and cried and bawled out loud. Between Frisco and Los Angeles I shouted five hundred miles, a wave of glory swept over me.

At Pasadena went to the hospital there. Bills ran up to \$1,600 and more, and money began to pour in from all over the U. S. A. God worked a miracle. Every nurse that waited on me God got hold of. One of them I heard one night praying, and she asked me to pray for her that she might get religion like I had. Not one time in all those months—not a moment that I ever felt anger or impatience or unkindness to anybody in the world. Greatest trouble I had in the hospital was to keep me from shouting myself to death. Five months and a half of it I had.

As for letters, one time my wife had one hundred and three letters to answer. Letters came from people who had been converted and sanctified in my meetings all over the country. Some people could not understand why this came to me. People used to speak to me about my misfortune. I would say, "Hold on there; this is my fortune." I love Jesus more and the Bible and people more than ever before. It's worth all the suffering I have done. All the job I've got now is to tell about Jesus. I've notified the Lord to give me all the good that is intended for you, but which you don't want.

Today the Lamb is divided up. Some accept His personality and scorn His divinity; others take His beautiful example and reject His atoning blood.

Christ, as a man, wept at Lazarus' grave; as a God He raised Lazarus from the dead.

God never promised us a smooth sea; the thing He promised was a safe landing.

Lamb was to be eaten with bitter herbs. I went down crying—I came up flying.

If you receive the Lamb you must do it as a pilgrim.

MORE BUD ROBINSON SAYINGS.

I once gave a fellow a piece of my mind, but I had no peace of mind left.

This morning I woke up and quoted Scriptures for almost an hour and I sang, "Rock of Ages Cleft for Me."

Sometimes I go to sleep and dream of heaven and eating angelfood that I can't eat hog and hominy for a week.

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ANALYSIS OF THE ATONEMENT.

BY REV. C. F. WIMBERLY, D. D.



UT for the fact that we do not wish to appear scientific, when we are not; or scholarly, when we are not, the caption of this article would have been "Spectrum Analysis." There are ten thousand beautiful wonders in nature that we have never seen; step by step, the careful students in the various fields of science have discovered for us, things so mysterious and awe-inspiring—but for the actual demonstration of them—we could not believe, even our eyes, or our own reason. So far as our limited survey has gone, the analysis of a sunbeam is one of nature's most beautiful specimens of handiwork. Let a white ray of light pass through a prism of glass, and the white beam separates into seven different colors. This was first discovered by Sir Isaac Newton, who saw an apple fall, and discovered one of nature's greatest wonders—the Law of Gravitation. We have all seen the beautiful rainbow in the heavens, caused by the sun shining against a dark storm cloud; sometimes high up, and again down near the horizon, depending upon the position of the sun in the opposite sky. Every raindrop is a prism, and the sunbeams passing through them at an angle of forty-five degrees—and we have the rainbow. The big rainbow is an analysis of millions of sunbeams passing through millions of raindrops. This is not all; there are exactly seven colors in the white sunbeam. We remember this to be the perfect number, as found all through the Bible. This is what we see when a sunbeam is broken up and spread out on the sky, or a canvas; it begins with vermilion *Red*, then *Orange*, *Yellow*, *Green*, *Blue*, *Purple*, and *Violet*. Strange—it is. It never changes; these colors are as fixed, as the law of gravitation. But this introduction is too long; but we could not find a place to stop.

The human soul is a prism; if Satan can send his dark rays of passion through it there will be thrown on the canvas of the world's screen, seven hideous colors. Let us say, the dark ray is *selfishness*; from that is given out, greed, lust, covetousness, pride, jealousy, anger, and dishonesty. But when the white sunbeam of divine life, fused by the Holy Ghost, passes through the soul there will be spread out upon the world's screen—seven beautiful, colorful characteristics, just as the sunbeam is broken up by the spectrum.

First, we have the *Red*, a symbol of a Blood Atonement for sin. We can never get away from the shedding of blood, when the question of sin is involved; otherwise, "there is no remission of sin." Our analysis must begin with red, as our salvation begins with it. All that is beautiful in life—following in the path of righteousness, must show forth this emblem of Calvary. "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." When the Crimson wave of Calvary flows over our sins, though they be the scarlet of an outcast Magdalene, they are made white, thank God. It is wonderful, this first color, coming from the salvation spectrum; it is the foundation of human redemption. There can be no superstructure that will stand the test—in this world or the next—if this fundamental is eliminated, or even bleached out a bit. The Vermilion of Golgotha must stand.

We note in the second place—or the next color in order—taken from the white sunbeam, is *Orange*. The reader may conclude that we are here putting in action a lively imagination, in that orange may be made to stand for some expression, or manifesta-

tion of the Christ life, as it passes from the great heart of the Master through the soul, and out upon the world screen. We do not think so. Christ says: "Every branch in me that beareth not fruit is taken away." We call this particular color orange, because of the covering of a very delicious fruit, when ripe, bears that color. The purpose, therefore, in the redemption of every soul—is fruit, more fruit, and much fruit. Our discipleship is predicated upon our fruit-bearing qualities. Orange stands for the second fundamental quality of Christian experience and growth, and is most fitting in our analysis of the Atonement.

Again, as we behold the bow in the sky—noting the colors as they are spread out on the dark back-ground—is *Yellow*. As we study the colors, as they appear in the spectrum, and make the application relative to the Christian life, we cannot follow the religious chronological order. Yellow is always a symbol of a golden harvest. The yellow sheaf, ready to be garnered, is often used to typify a life of usefulness brought to a close. These words are spoken by Job: "Thou shalt come to thy grave in a full age, like a shock of corn cometh in his season." In this color we see the type of a glorious ending of a life dedicated to holy service. We have also the rich imperishable gold suggested. Gold is one of the original, indestructible elements, which never fluctuates in value, nor is it affected by environments—heat, cold, or filth. Neither weight, value, nor color is lost by exposure.

In the fourth division of the spectrum, we observe a radical change, with little or no blending—it is *Green*. Just how this color should come next next to yellow, is one of nature's conundrums. Whenever, and wherever we see green, it is a sign, not only of life, but of new life. When nature paints the hillside with new verdure, and the tiny green tips peep out from the buds, it is a sure harbinger of spring. When the spirit of the Master enters the heart, life becomes new: "old things are passed away;" "they walk in the newness of life." No better emblem of the new life in Christ, than the green, as it is analyzed by the human prism—the soul.

The next color given by the spectrum—is *Blue*. How could we get along without this wonderful color? The poet, the artist, and all the other portrayers of the sublime and beautiful, have more to do with this color than all others. Blue holds a place all its own; when we gaze into the eternal blue above us, our tongues cannot utter the thoughts that arise. They can be felt, but not expressed. But why are our heavens blue? Why is the ocean blue? Because this particular color is more a by-product than any other. The sky is blue because, out into the depths of the infinite, there is pure, transparent ether. The sea is blue, not because the water is blue, but because of its depths and transparency. Blue, then, is a by-product of depth, purity, and transparency. The soul that is cleansed by the blood of Jesus, is often called "sky blue," because of its purity and transparency. The sky that is smeared with dark, threatening clouds is not blue; water that is murky and defiled is not blue. Thank God for this wonderful figure brought ought so clearly by the analysis of the Atonement.

Following this variegated color display further, we come next to the *Purple*. This color holds a very distinct place in the world's history; it is the badge of nobility. Kings and queens, when arrayed for public functions, wore the royal purple; in olden times the very wealthy, likewise, dressed in this

color. Only the very rich could afford to wear it. The pigments of this color, we are told, came from a delicate little shell, or the creature living in the shell, whose habitat was in the depths of the sea. Like the rich gems, they were secured only at great risk of life. What could be more suggestive of those who are "partakers of His divine nature;" the regal, imperial kingship of heaven, than the royal purple? Everyone who is a son of God, through faith in the Atonement, is a child of a King, and entitled to a place among the true nobility; and in action, word, and spirit, we should be as becometh those of royal pedigree. The rich man who dressed in purple and fine linen, came to a sad ending; but those who live in harmony with the noble kingship of Jesus Christ may ever wear the insignia of the royal purple.

The last color in the spectrum is the beautiful *Violet*. If this does not seem to represent any particular type of Christian character, we may say with truth—it is *beautiful*! "Beauty for ashes," says the prophet, concerning the work of the coming Messiah—"the beauty of holiness." Therefore, as we finish this analysis, it is not amiss to have one color from among those wonderful pigments to represent nothing but beauty. "What good are those flowers?" said a man to a little girl who rebuked him for crushing them under his feet. "They are beautiful, that's what," was the prompt, but icy reply. Our life should be beautiful, if we are to truly represent Him who is the "Lily of the valley, the bright and morning Star—The fairest among ten thousand, and the one altogether lovely." Let us think on these things.

I wish to recommend Bros. H. M. Knight and G. C. Thumm to brethren who will need help in revival work during the coming summer and fall. These are both good men. They are safe and efficient in their work, true yoke-fellows in sermon and in song. I am happy to recommend them. Write them at Wilmore, Ky. They are ready for work June 1st.
DR. O. G. MINGLEDORFF.

I wish to recommend two of our students from the department of Theology in Asbury College, who expect to give themselves to evangelistic work from the first of next June to the following January. They are Rev. H. M. Knight, and Rev. G. C. Thumm. Bro. Knight is a man of excellent parts as a preacher, has conducted revival campaigns in tents, missions and churches, under varying circumstances; and for one who ranks among the younger evangelists he is especially successful. He is a preacher quite above the average. Bro. Thumm is a good singer and soloist, and knows how to take hold of any part of the work in a revival. He has had valuable experience in his line. Both of them are serious, sensible, and consecrated. They ought to make a strong team, and many pastors and committees who read this might do well to invite them for a date. Write them, Wilmore, Ky.
JOHN PAUL.

Books by Rev. H. C. Morrison:

Romanism and Ruin, \$1.00; Prophecies Fulfilled and Fulfilling, 60c; The Second Coming, 60c; Book of Sermons, 60c; Life Sketches and Sermons, 60c; The Two Lawyers, 60c; Thoughts for the Thoughtful, 25c; Confessions of a Backslider, 25c; Baptism with the Holy Ghost, 10c; Pearl of the Greatest Price, 10c. Special price for the set, postpaid, \$3.50.

Pentecostal Publishing Company,
Louisville, Ky.



MISSIONARY PAGE.



Coming to Chosen.

Rev. E. B. Rawlings.

ON September 1st, we came from Kobe to Shimonoseki, intending to take the boat across the Inland Sea from Fusan to Korea. But the cholera scare had tied up the boats and we had to remain in Shimonoseki for a day and night, arriving finally at Fusan on the morning of the third. Well-nigh the first thing that met us here was a miniature sheet, calling itself "Extra," informing the public that, the evening before, the arrival of the new Governor-General in Korea had been greeted by the explosion of a bomb that missed his excellency only a few feet, and seriously injured a dozen by-standers. The explosion had taken place in the station in which we were to enter Seoul that night and the prospect was not altogether reassuring. But it was no time now to turn back.

That night, about eight o'clock we arrived in Seoul in the worst storm, some said, that had visited the city in fifty years. The lights were all out, the wind blowing fiercely; trees, chimneys, roofs, lights were all crashing, and all this with the strange sights and sounds emerging in the weird light of candles, lamps and lanterns, made our sensations such as not soon to be forgotten.

OLD FRIENDS TO MEET US.

But despite the storm, in characteristic style, our friends were out to meet us in full force. Besides the missionaries, who greatly cheered us by the warmth of their welcome, were two Korean friends we were mighty glad to see. One was Mr. Ryang, educated at Vanderbilt, returning to Korea a few years ago, and now holding a unique and enviable place of leadership in the Korean Church. The other was my beloved school-mate and friend, Baron Yun Chi Ho. He was dressed in typical Korean costume, which, by the way, they say he has not departed from since his dreadful experience in the conspiracy case, and displayed a long flowing beard. His old friends in America, remembering the boyishness of his splendid face, will smile at the thought of this venerable gentleman who, by the way, is now a grandfather. Well, why not? We forget that it is now thirty years since we knew and all loved him in Vanderbilt. He did not go with us to the Conference next morning, but came the following day, remaining in Wonsan interpreting for us, mingling with Korean and American alike, advising us in many matters and proving most helpful to the work. More about this princely man at some other time.

The Conference was held at Wonsan, the northernmost station of our Church on the Japan Sea. We were met here at two o'clock in the afternoon by missionaries and Koreans, a goodly multitude, and taken to our home in the compound, Bishop Lambuth and Mr. Emmons going to the home of Dr. Ross, Miss Howell to the Ladies' Home, and the Rawlings to the home of the presiding elder, Brother Brannon. What a delightful time we had in this splendid missionary home there is not time to tell and I only mention it gratefully in passing. We hurried on to the place of meeting at once to find the Conference already assembled and in session. We had been delayed the day before in our arrival, but the brethren had organized and gone on with their work, and this was the second session of the Conference.

One year before, under General Conference order, Bishop McMurry had set the Mission up into an annual conference and this was therefore, not a district conference,

such as we had come from in Japan, but a full-fledged annual conference, a fact immediately apparent upon our entrance into the conference room. The Conference was a very much more impressive body than the one in Japan. In Japan we gathered in a private home with only the missionaries present and a little sprinkling, perhaps a half dozen Japanese brethren, as visitors. But here were not only the missionaries, seated in the center of a good large auditorium, but, sitting with them, Koreans on the seats a few, and many on mats at each side; on one side the men and on the other the women.

THE KOREAN CONFERENCE AN IMPRESSIVE BODY.

Here was our first surprise. Somehow we had not expected to see a very impressive body. We had heard so many discouraging things about the Korean Church that we had expected to see a small group of sad-faced missionaries with a few discouraged, rather poorly kept and fearful Koreans. But instead, the room was crowded, missionaries and Koreans, splendidly groomed, their faces smiling, expectant, quite after the manner of an annual conference at home, except for the picturesqueness added to the whole scene by the posture and costume of the Korean brethren and sisters.

Here were gathered probably all the preachers, except such as were in jail, these last quite a contingent in number and strength. Here were laymen elected on the new and enlarged basis of representation, perhaps more in number than the preachers and from all I could hear about them, a splendid body of men, a goodly proportion of them influential business men in their various communities, and nearly as many women as men. These were the Bible women not only, but other women that in Korea as well as in America are interested in the work of an Annual Conference, and had come not only from the city, but from other points throughout the bounds of the Mission. It was especially interesting to learn that two of the lay delegates were women, both useful women, in the churches, and one of them a woman of very high birth and splendid character and influence. No feature of the Conference session interested me more than the presence and participation of these Korean women. They were always promptly in place and entered enthusiastically into all the exercises of the Conference session.

THROUGH GREAT AFFLICTION.

We found entirely confirmed, the dreadful things we had heard about the persecution of the Korean Christians. Much had come through correspondence to us in America, and on the way across we had read in galley the report of the special committee appointed by the Federal Council of Churches in America to investigate conditions. This statement, however, was an arraignment of Japan so serious that we dared not take it into the country, sending it on by one of the missionaries to Shanghai. We had thought that maybe the missionaries, and especially the Korean propagandists in America had exaggerated conditions in their statements. But it took us only a few hours to confirm the worst we had heard. It began to come out at once in the Conference.

Missionaries of course, if they reported at all, had to tell some of the tragic story, and the Korean brethren told much because this aspect of their work was the most important feature of it for nearly a year. Under the advice of our Consul General, who, by the way, has been a tower of strength and good counsel to the missionaries throughout, and by agreement with the workers of other

Boards, missionaries had not gone into the country since March. Preacher after preacher reported that he had been arrested and flogged, or both, and imprisoned. In the country places especially, the Christians suspected all of them, of being in sympathy with the Independence Movement, had been spied upon, discriminated against, roughly handled and in every way imposed upon by the police. We were told that ten or twelve thousand Christians had been imprisoned. Nine of our leading preachers were still in prison, four of them awaiting trial for their lives as original signers of the Declaration of Independence. One young woman, with a little baby and a boy, always present at the Conference, we were told, was the wife of one of the preachers still in prison. We had described for us by several the dreadful massacre at Chulvon, and the worst feature of it, detailed to us by Dr. Noble, of the Methodist Episcopal Mission, who has worked in that town and who was on the ground a few hours after the Church was filled with its members and shot and burned.

On the last night after the Conference adjourned, our Korean brethren came to talk to us, without the missionaries, and in this intimate interview told us of sacrifice and service worthy of the old martyr days in Rome. Finally in the closing prayer, one of the preachers whose son was in prison, began to pray for the absent sufferer, when suddenly the whole body gave way to such grief, 'strong sighing and tears' impulsively falling upon each other's necks, and precipitating a scene of heartbreaking distress such as I had never witnessed before, and I could not forget even if I tried. It was a race, heartbroken beneath its wrongs, pouring out its sufferings to its friends and to the great God who alone could effectually deliver them.

But it must not be supposed for a moment that the Church in Korea is broken, beneath its persecution. It is the marvelous paradox of the tragic situation that the spiritual state of the church in all the mission and its outlook for the future is better than it has been for many months. Cast down truly are these Christians, but not discouraged. Indeed, as far as I know Christian history, there has taken place in the rise of the Church in the world, no situation which, while from many aspects of its experience presents a picture so unspeakably pathetic, nevertheless sets forth a nobler and more heartening triumph of the power of the gospel for a people in a great national affliction. Korea must wait till next time.

The Simple Gospel

This is a great book of sermons from the head and heart of one of the truest gospel preachers in American Methodism. In the pastorate Bishop Morrison was a man of marked success. He was a great soul-winner. While pastor he found time, not only to hold great revivals in his own church, but to assist his brethren. He was a master of the situation at great camp meetings; thousands of people were led to Christ through his ministry. This new book—The Simple Gospel—is beautifully bound, has 436 pages, a fine picture of the beloved Bishop, contains fifty sermons of pure gospel. We commend it to the people, everywhere. Every preacher should have it in his library. We especially commend it to young ministers, but the laity, by all means, should have this book. It will be read with pleasure and profit. It is opportune, truly a book for the times. Order from Pentecostal Publishing Company, Louisville, Ky. Price, \$1.50. Postage, 10c.

Encouraging Messages from our Great Army of Workers.

A Real Revival in Wilmore, Ky.

We are now, Jan. 27, in the third week of genuine revival work in this place. Brother Westfall, pastor of one of the M. E. Church in the city of Charleston, W. Va., is doing the preaching. He is doing plain, straight-forward, gospel preaching without so much as a shadow of the clap-trap; but the results are great. Just one word will describe the preacher: he is God's man; nor does he make any other claim. There is about him no semblance of the hypocrite. In his preaching there is just one marked characteristic, Jesus Christ and Him crucified for the salvation of a lost world. He seems to have no hope of saving men through social service, never even refers to such a thing, but preaches the precious blood of the cross as a sufficient remedy for all the ills of all the world.

We confidently believe that the results of this meeting will last. In fact, we are not looking for any serious reaction. In all the work of the meeting nothing has been done that would bring on the wild excitement from which reactions spring. There has been a great deal of praying, and in some ways personal work has been intense; but there has been no wild work done. One feels that God is at the bottom of all the work, and that the many cases of both regeneration and sanctification that have come as a result of the meeting are genuine.

O. G. MINGLEDORFF.

Coast to Coast Conventions.

Southern California is the land of glorious climate, and Los Angeles is the "City Beautiful." They certainly have everything that would interest tourists and make a visit profitable and pleasant. They have mountains and ocean, flowers and fruit, parks galore, and great varieties of interesting trips. I have always said that one could find better and cheaper entertainment in Los Angeles than any other city I had ever visited. I now take that back, for prices surely have advanced, and while I don't say it is a hold-up, but, oh, my, it is costly; but it doesn't seem to have interfered with the tourist traffic, for this has been the greatest winter for visitors Los Angeles has ever had. Hotels, rooming houses, and every available space, has been utilized and then they have not been able to handle the crowds. Well, we got by, and enjoyed our stay.

Our Convention was held in the German Methodist Church, Rev. Rudolph Zerbrucken, pastor, and he surely gave us a cordial welcome. The church was packed day and night, and we had glorious days with God, and these good people. We went to Los Angeles under the auspices of the Southern California Holiness Association. They had planned, provided and advertised, and God surely did not disappoint them. This splendid Association is genuinely aggressive in the spreading of scriptural holiness. They have monthly all-day meetings, one big Convention or two every year, and a ten-day camp meeting at Huntington Beach. Time would fail me to tell of the splendid men and women who make up this Association; but they are united for the one great object.

We had upwards of seventy-five seekers and most of them were blest. The meeting was splendidly representative. There were twenty-five different denominations, and one hundred and forty-five churches in attendance, the greatest number of churches we have had in any one convention.

Every nation under heaven is not represented in Los Angeles, but every state in the Union is. When you start a meeting there, there are folks from everywhere who know

the "joyful sound," and they haven't anything to do but go to church.

The spirit of the meeting was most delightful; the material side was looked after. The meeting closed with eighteen seekers, and a glorious climax for God and holiness. The "National" had an enthusiastic invitation back.

We slipped over to Pasadena to see dear Father and Mother Haney, and what a blessing and benediction it was, to spend a few minutes with them in their comfortable little bungalow. Father Haney is now ninety-six; he has been sick and is a bit frail, but his mind is alert and his soul is aglow with God. He prayed for us and for the holiness work. How he talks with God, and God seems to be neighborly with him. Mother Haney is holy and happy. What a blessed "mother in Israel!" This couple have walked with God and walked together for seventy-five years. They have ornamented orthodoxy and have adorned the grace and truth of holiness.

Fountain Run, Ky.

As I am a reader of THE HERALD, and think it the best paper I ever read, I ask for space to tell about one of the best revivals I was ever in. I have been in the evangelistic work since the night I was saved, nearly six years ago, but I consider the revival held at New Salem, near Glasgow, Ky., one of the best meetings I ever experienced. This church is in a good country near the birthplace of the Editor of this paper. This people had not had a revival meeting for years, and besides this their church had been burned and they were struggling to build a new one, and seemed that they had almost given up. We launched the effort and did not let up for fifteen days and nights. The devil tried us hard, but we fought the battle around the mourner's bench on our knees and pleading nothing but the blood of Christ, and with faith in God. We broke all the front lines, went over the top, beat back the enemy, and brought out of captivity forty-eight men and women, ranging in age from twelve to seventy-nine. Thirty of the forty-eight joined the Methodist Church. Beside this we sealed the house overhead, raised the indebtedness of \$466.00. They gave us nearly eighty dollars and raised sixty dollars to help pay for an organ. We organized a prayer meeting and they have a good pastor, so we see no reason why the church should not move on.

I am your brother in Him,

L. E. SQUIRES.

Two Good Meetings.

Since we last reported our work we have held two meetings. The first one was held at Plainwell, Mich. Scarcely could a meeting be held under more unfavorable conditions than this one was held under. The weather was intensely cold, and the snow was deep. The church building could not be sufficiently heated to be comfortable, and the church members seemed to be much colder spiritually than the weather. It was said that the pastor had scarcely enough people present to preach to at times, and that the pastors of the other churches had fewer still. But the very greatest obstacle in the way of a revival of religion was the virulent opposition of the pastor to the experience of holiness as a second work of grace. Despite all the hindrances God gave us some fruit, and some of the best people in the church plunged into the fountain of cleansing.

The next meeting that we held was at a point on the Quincy charge, that is reported to be the best country church in the Michigan Conference. During this meeting the weath-

er was most unfavorable to revival work. The mercury registered as low as twenty degrees below zero, and the snow was so deep and badly drifted that many of the people were unable to reach the church a good portion of the time, and those that could get there came through great difficulty. Hence, the attendance was not large, at any time, not even on the Sabbaths. However, the Lord was with us, and those that were present were greatly blessed. According to the count kept by the pastor, not many short of a couple of scores were converted or reclaimed, and some entered graciously into the experience of perfect love.

We found the members of the church a very conservative people. Many of them have attended a camp meeting that is located near there, year after year, and have heard holiness preached not a little. Some, in other years, had enjoyed that experience. Hence, we found, as is always the case, that people who have the light on holiness and do not walk in it, are the hardest to lead into that experience, and not a few forfeit the experience of pardon.

The pastor, the Rev. John Clemence, proved to be a true yoke-fellow in the work. He testified to having been converted when eleven years of age, and at the age of thirty to have entered very graciously into the experience of holiness. And that ever since then he has been loyal to that doctrine and experience, and has preached it and defended it. How different the life and influence of a pastor like this from one who contends that a person receives pardon and purity at the same time, and after that there is nothing more to be received but growth in grace. How heterodox the latter proves himself to be according to the fundamental doctrines of the Bible and of the church.

J. L. GLASCOCK.

Morrilton, Arkansas.

Have not written you in sometime, but will say that I have not been idle. I resigned the pastorate of the Church of the Nazarene in Philadelphia, Pa., in October. Was asked by Rev. Monroe Hand, pastor of the Church of the Nazarene at Rio Grande, N. J., to help in an all-day Thanksgiving meeting. It was indeed a great meeting. God did wonderfully bless. Evangelist F. W. Cox continued with them in revival meetings.

Next I spent a few days at Hartford, Conn., with the Nazarenes. We were privileged to labor with these dear people two years, and learned to love them much. We had a pleasant time with them, preaching twice.

From here we went to Bridgeton, N. J., to assist Rev. John Donaldson, pastor of the Nazarene Church, a few days. Bro. Donaldson is a Spirit-filled man. We enjoyed laboring with him. God blessed the church and gave some souls at the altar. Closing out we returned to Philadelphia, and after packing our things set our faces Westward and arrived in Morrilton, Ark., Dec. 16th, to begin our pastorate with the Nazarenes. We are pleased with the church and the outlook for the work of holiness. Friends desiring to write us, address us at Morrilton, Ark.

C. H. LANCASTER.

Report.

We have just closed a wonderful revival at Columbus, Ohio. This makes our third year in Bro. Ruhl's large Mission. Bro. Ruhl has one of the best missions in the country. He is a good, level-headed man and does not allow any fanaticism or come-outism preached in this Mission. It is run on good old Bible lines. We have never worked

with a better bunch of people and have never seen better workers around the altar. They would be praying at midnight numbers of nights. We had 225 seekers at the altar, and I can safely say 100 prayed through, and when I say 100 I do not mean 10 or 15.

Bro. Morris, of Olivet University, together with his quartet of singers from First Nazarene Church in Chicago, were with us one night. They were a blessing in ministry and song. The Bolt sisters had charge of the music and singing, and they did their part well. Bro. Roberts, pastor of the Nazarene Church, and his people were on hand to push the battle, also the Methodists, Quakers, United Brethren and Christian Union. All were a blessing. I begin a revival with the Nazarenes here in Ashland tonight.

JOHN FLEMING.

Everett, Massachusetts.

I am serving my sixth year as pastor of the Nazarene Church of this city. God has blessed our labors here, the membership has been doubled and a good advance has been made along all lines.

Tuesday, Feb. 17, Rev. J. B. McBride, of Pasadena, Cal., began an evangelistic campaign here. We ask the prayers of THE HERALD readers that God will give us a gracious revival.

A. K. BRYANT, Pastor.

Delaware, Ohio.

Closed meeting at West Park Avenue, Columbus, Ohio, last week. The Lord gave us great victory in preaching the truth. Pastor reported that over two hundred had been clearly converted, and fully half as many more sought the experience of sanctification and came into a blessed experience. Am now at Stratford, O., in a meeting; already about a score have been converted, and interest is deepening. The year is starting out gloriously. It pays to preach holiness. Old-time power comes. Hallelujah! AURA SMITH.

Olivet, Illinois.

Our meeting at Mitchell, Ind., with our dear Brother M. F. Grose, pastor, was one of the Lord's own from beginning to the close. Over one hundred different persons prayed through; seekers from every class and walk of life. Experimental salvation was the topic of conversation and actual experience was characteristic at Mitchell altars.

On the last Sunday we raised \$3,100 toward building a new church to be located down in the city; another step for God's best in spiritual aggressiveness. Thank the Lord for a people here and there who want the whole truth and will go in for prevailing, intercessory prayer for the lost.

Your brother in His will,
WM. O. NEASE.

Report.

It has been sometime since we made a report, but nevertheless we have not been idle. Our last meeting was at Economy, Ind., with the Methodists. We had a good meeting resulting in seventy-five conversions, a few sanctifications, and quite a number of accessions. These were not old chronics warmed over, but they were from raw material. The church members were warmed up, and blessed over, and in fairly good condition. A few of them went to the bottom.

We are now in another Methodist Church with a red-hot holiness preacher who is as true as steel, Rev. Van Y. Pray for us.

JOHN T. HATFIELD.

Grafton, West Virginia.

I am here with Rev. E. H. Stillion, of the new Nazarene Church. This is a suburb of Grafton, a small place, but a few good people. They have built a church and have had several revivals. The meeting has been peculiar in some ways. Some have stood out

against conviction so far, but they may yield before I close. Rev. Stillion and his little band deserve credit for accomplishing what they have, against such a variety of obstacles. God has wonderfully helped them.

I go from here to Montrose, Iowa. Pray for us. I have real victory in soul and body. Yours for holiness and the full gospel. I have some open dates. Write me.

Lisbon, O. F. W. COX.

Argonia, Kansas.

We closed a very successful and satisfactory meeting at Argonia, Kan., on Jan. 25. It was a hard fought battle but God gave us a real victory. We have no idea how many were saved during the three weeks, but on the last night there were fifty at the altar, and they all appeared to get through.

The people were blest in both graces; quite a few testified to sanctification as a second work of grace. We are now engaged in a meeting at Nashville, Kan., with Brother Alfred G. Mullin, one of our Asbury boys. The meeting is starting off fine.

T. F. MAITLAND.

Dalhart, Texas.

We have just closed our revival meeting at the First M. E. Church, in Dalhart. Rev. A. E. Davis, of Freeport, Kansas, did the preaching, and Miss Eva L. Hamm, of Arkansas City, Kan., had charge of the music. Rev. Davis is a forceful preacher of divine truth, and Miss Hamm is a good, consecrated singer.

The meeting resulted in about one hundred and twenty reclamations, conversions, and sanctifications, with forty additions to the church. Most of the leading members of the church experienced their Pentecost, and twenty-eight new subscribers to THE PENTECOSTAL HERALD were secured during the meeting. May God bless THE HERALD. Eternity alone will reveal the mighty influence that this godly paper has had in the breaking down of sin and worldliness and the edification of the saints in righteousness and true holiness. Yours for holiness and heaven,

LESTER F. KETCHUM, Pastor.

Auburn, Indiana.

Since last writing THE HERALD, we have been constantly engaged in the work, and wish to say God has been putting His seal upon our labors. After a few days' rest at our home in Ashley, Ill., we began meeting with the pastor, Rev. Earl C. Phillips, of Marion, Ill. God blessed the preaching of His word at this place and much antagonism and prejudice toward the doctrine and experience of sanctification were removed. A number of souls were saved and some sanctified, for which we give God all the glory.

We came on here last Saturday, and the meeting at this place, while only a week old, is running at high tide. Souls are coming at every call and some are praying through in the good old-fashioned way. Last night (Sunday) the house was filled and chairs were used in the aisles. At the conclusion of the message the altar filled and nearly all the seekers came through in good victorious style. Amen.

The meeting will continue for more than a week, and we are expecting still greater things in the services that are yet to come. Thank God for the old-fashioned gospel of grace and power. It never fails.

Yours in the service of the King,

H. W. SWEETEN.

Distributing good tracts is one way every Christian can work for God. Many have been saved and sanctified through the instrument of a tract. If you care for a supply of full salvation tracts including the one entitled "Write Your Mother a Love Letter," address Rev. Jack Linn, Oregon, Wis. He supplies them free as the Lord provides.

SAVED BY DEGREES.

(Continued from page 2.)

frees him from his prison, only to find that he commits other crimes, soon after his release. In fact, while a certain degree of cleansing accompanies pardon, or justification, to the extent of removing all acquired impurity, yet pardon of past sins has no reference to, nor effect, upon our original or inherited sin. Pardon lifts all our condemnation, but does not create in us a clean heart, nor are we condemned for having an unclean heart, though we will be, for retaining its uncleanness, after we know that God wants to "cleanse our hearts, by the inspiration of his Holy Spirit so that we may perfectly love him and worthily magnify his Holy Name."

The third degree, or installment of salvation is, "the salvation which is in Christ Jesus, with eternal glory," (2 Tim. 2:10) and also called "eternal redemption." Heb. 9:12. This and Heb. 5:9, "He became the Author of eternal salvation," and 1 Pet. 5:10, "God . . . called us unto his eternal glory," refer to a salvation in eternity—or in heaven, which includes the redemption or glorification of our bodies, so that they shall be like Christ's own glorious body. Well, Hallelujah! Amen! *Glory anyhow*, as a Scotchman said.

No wonder Dr. S. A. Keen said on his death-bed, "I am finding that this full salvation is a good deal fuller than we ever knew it to be before."

To this St. Paul must have referred when he said, "Now is our salvation nearer than when we first believed," for when he first believed he had initial salvation. And again, when he said, "This shall turn to my salvation," (Phil. 1:19) he meant more than, or other than pardon surely. When he wrote, "Christ is made, of God, unto us, righteousness (justification) sanctification and redemption," he puts the three degrees together in their right order. 1 Cor. 1:30. No wonder this was John Wesley's favorite text, nor that George Whitefield called it the most comprehensive verse in the Bible. For years we have made it our rule to preach on this verse, wherever we preached, even one sermon, yet we never heard anyone else use it. Why not? we wonder.

BUD ROBINSON

(Continued from page 3.)

It looked like a holiness convention because the elder brother got mad.

Every sinner in the world has two things ailing him—what he is by nature and what he is doing by practice.

Where I am living spiritually a man can dance with a broken leg.

A man with a straight foot doesn't like a crooked path.

When you got converted, you got good religion, but the carnal mind was not converted.

The law of the Lord is perfect converting the soul, but the carnal mind is not subject to the law of God.

The preachers are denying depravity, but presidents of banks are not—they believe you were born as crooked as a new moon.

The first National Bank established in U. S. A. was a woman putting her money in a stocking, and she was looking around to see if anybody was looking.

I was a millionaire for three-fourths of an hour one day, with three millions in my pocket—it was in a vault and I had to give it up before I got out.

Holiness is putting a man in the best condition he can get in this side of heaven.

Dr. Daniel Steele once said, "Holiness is a nugget of pure gold, but becoming blackened by the smoke of prejudice in the hands of its custodians is in danger of being sold to the junk man and sent to the dump heap."

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From Unbelief to Assurance; A Filling of Fiction in a Warp of Fact

BY DR. H. C. MORRISON.

CHAPTER XVIII.



WHEN we turn to the Holy Scriptures searching for proof of the possibility of falling from grace," said the Lawyer, "we find scattered from Genesis to Revelation the record of those who once knew the light, fell away from God and went into darkness.

"Let us take first the case of King David. He had a remarkable faith and communion with his Master. He was prophet, poet, soldier and king, one of the greatest characters in the Old Testament Scriptures, but he fell and sinned most horribly. He added crime to crime in order to cover up his wickedness.

David repented deeply, was forgiven and restored, but the sword of retribution followed him. One almost wishes that the record of David's sins had been left out of the Bible, but it was the wisdom of God that it should be plainly and fully written. It is one of the darkest blots on the pages of human history.

"God had a purpose in putting the fearful facts down as they occurred, on the inspired page. Three important lessons are taught in the fall and restoration of David. First, however close your communion may be with God, however strong you may be in the faith, you will have great need to watch and pray; you will be tempted, and you might fall. Second, however grievously you may have sinned there is pardon if you return to the Lord with a broken and contrite heart. True repentance and faith may find mercy. Third, even though your sins are pardoned, and you are restored to salvation and peace with God, the evil effect of your sin may follow you through life.

"When the faithful prophet rebuked David and assured him of mercy, he also notified him that the sword would follow him. The sins of David's family were fearful. There were seduction, murder, and usurpation of the throne. From the incident of Uriah, he had a life of tragedy and sorrow.

"Take Saul, the son of Kish, the first king of Israel. He is a striking example of the possibility of falling from grace. He was the chosen of the Lord. The Spirit of the Lord

was upon him. He was among the prophets but he sinned grievously, 'And the Spirit of the Lord departed from Saul.' This is a clear case—the Spirit departed from him because of his sin. He fell from grace; he lost the divine favor. The Spirit never came back to him. His seekings for help were in vain. Forsaken of God, left by his army, pressed by his foes, helpless and hopeless, he committed suicide, and went out in darkness.

"Take Solomon; the beginnings of his life were sublime. God answered his prayers and made him a chosen vessel of wisdom and grace, but his animal passions overcame him, his godless wives drew him away from his Maker, he went away into idolatry and there is no record of his return.

"St. Paul, writing to Timothy, exhorts him to 'war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymenaeus and Alexander; whom I have delivered unto Satan.' Here's a clear case of apostasy. Here are two men who once had faith and a good conscience but they have made shipwreck and are now turned over to Satan. I do not suppose these men blew up a bank and stole a 'pillowslip full of money.' Perhaps they did not go so far as to commit adultery, but they had put away faith and a good conscience. They had made shipwreck, were lost, and were in the clutches of the devil.

"In 1st Corinthians 9:27, Paul gives an earnest exhortation to Christians not to fall, but to be faithful, and shows them that those who would run the race successfully must not only start but they must run to the end of the race. He then calls attention to himself and says, 'But I 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.' How plain this statement. He is making an example of himself. The thought is, I am not only warning you but I am practicing what I preach. It is illogical, unreasonable, and unscriptural to try to evade and explain away these plain words of the apostle in order to bolster up a dangerous human invention to comfort men in their sins after they have once been converted.

"In the tenth chapter of this same epistle, Paul argues at length on the subject. He shows that all the Israelites were 'baptized in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.'

"The Apostle is here showing how that those who fell away and were punished are ensamples to the Christians to whom he writes, and to all Christians in all ages to come. He says these things 'are written for our admonition.' Why should we be admonished if there is no danger—if we cannot fall. There is not in the Scriptures any teaching at all in harmony with, or to justify the reckless exhortations that have been recently poured out upon this community, that if men are once converted, they might

go back into sin and live wicked lives with the assurance that they would be certain of heaven at last.

"The teaching is not only unscriptural but it is in absolute contradiction of the Scriptures. The quoting of such a passage as that Christ is able to 'keep that which we have committed to him,' the assertion that God is stronger than the devil is entirely gratuitous and misleading. We all know that the Lord is stronger than the devil, and that Christ is able to keep, but God cannot keep a broken covenant. Man has to keep his part. The whole Bible in its address to man, laws, warnings, exhortations and promises, rests upon the basis of man's free agency to choose, and the responsibility for his actions.

"The whole tenor of the Scriptures is in harmony with the teaching of Ezekiel that 'if a righteous man sins he forfeits his standing with God, separates himself from God,' 'falls from grace,' falls into condemnation; and that the conditions of the backslidden are worse than that of the sinner who never knew the blessing of salvation.

"But I am keeping you too long with this address," said the Lawyer, "and I must bring it to a close. I will close with a quotation from the Second Epistle of Peter, 2nd chapter, beginning with the twentieth verse: 'For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.'

"Could anything be stronger, clearer and more to the point than these words of the Apostle Peter! Those professing Christians who can ignore these statements and plunge recklessly into sin are going, sometime in this world or some other world, to awake to their folly.

"A preacher who can go over the country ignoring the plainly written word of God, and encourage people to commit sin by assuring them that once they are converted, it is impossible for them to fall away and be lost, is a reckless and dangerous religious teacher. If a lawyer at the bar should garble the statutes of the state, misquote and misrepresent the plainly written laws of the land, as this poor, misguided and reckless Evangelist who was recently in this town, has garbled, misquoted and misrepresented the teachings of God's word, such a lawyer would be justly deprived of his license, expelled from the bar and driven from the courts of justice as a 'shister,' and unworthy to practice the noble profession in the courts of the country.

"I must thank you for your presence, your patience, and your excellent attention. My only apology for detaining you is the importance of the great subject which has been thrust upon our attention and which calls for a careful and scriptural answer. May God grant you grace to 'run with patience the race that is set before you, ever looking unto Jesus the Author and Finisher of our faith.'"

FINIS.

A Word of Explanation.

We have so much matter coming in for publication that we are compelled to delay some of it; but we ask our contributors to be patient and we shall let them come in their turn. It may be we shall have to abridge some of the letters, but you will know they have been received. We wish to remind those who write for THE HERALD that it is much easier to edit copy written with pen and ink, and better still, written on typewriter, than one dimly written with pencil.

Letters to a Young Preacher.

CHAPTER XXIII.

My Dear Young Brother:

IN our family worship this morning we read the sixteenth chapter of the gospel by Matthew. I was peculiarly impressed with the twenty-fourth verse; it is a very familiar verse, but you know sometimes a passage of scripture strikes one with unusual force and suggestiveness. As you know, it reads: "Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me."

This is strong language and weighted down with deep meaning. I am wondering if it is preached from often on Sunday mornings in our pulpits. Suppose you take it for a text and some Sabbath soon, preach a sermon to your people. It certainly teaches us that in order to be the disciple of Christ there must be separation from the world, separation from selfishness, and following Christ.

It would seem that many church members have not yet met the requirements of this teaching of our Lord. When I see preachers and people hurrying to the shows, defending the dance, mingling with the world, and seeming to have utterly forgotten the Christ, His cross, the crucifixion, the devotion, the humble, earnest life set forth in the teachings of our Lord, I can but wonder if they know anything at all about the real essence of religion. I ask myself why they should be church members? What their object is? Jesus says, "Why call ye me Lord, Lord, and do not the things which I say?"

Is it possible that we preachers are somewhat to blame for the great shallowness of spirituality among many professing Christians today? Have we lifted up the standards in our pulpit ministrations that the Lord lifts up in His teaching? Have we insisted that to become a Christian means a real separation from the customs, fashions, pleasures, and self-indulgence that characterize the world; and have we led the people on into an experience of grace which richly compensates them for any sacrifice they may have made? You know there is a transforming power in the Holy Spirit, and when richly experienced, He enables the soul to say, "The things I once loved I now hate; and the things I once hated I now love." This is what we need in the church today—the new birth, the new life, the transforming experience that changes the whole attitude of the soul.

One of the greatest needs of our times is preaching that will produce profound conviction for sin. A profound conviction for sin is the foundation structure for genuine Christian experience and real Christian character. Many people get into the church without much sense of sin, sorrow for it, or holy abhorrence of it. No one is prepared for the proper appreciation of things religious who has not had a deep sense of his or her sinfulness.

When the Holy Spirit lays hold upon the soul and makes it to see and feel its guilt, He is doing a great work for that soul; a work that counts for all after life. Shallow conviction, shallow conversion, shallow living, mean weakness of character, worldliness, and running after a thousand things instead of self-denial and faithfully following our Lord. The soul does not understand the value of Jesus, appreciate His preciousness, or know how to love Him with a holy devotion until it has felt its own deep guilt, its agony of grief because of its lost condition, and then trusting in Jesus, felt His

saving power. Then that soul loves the Lord. I use the word *felt* here on purpose. It is the very word to be used. Souls can feel. David had a great soul; when under conviction he said, "The sorrows of death encompassed me, and the pains of hell got hold upon me." When he experienced salvation he said, "Bless the Lord, O my soul, and all that is within me, bless His holy name."

Those people who are teaching us that there is no 'fear or sorrow, emotion or joy in religion' are entirely out of harmony with the Scriptures. Had they experienced conviction for sin and the joy of pardon their teaching would be entirely different.

If I have opportunity I will follow up this same line of thought next week.

THE WHY OF ASBURY.

Would anyone deny that Asbury College has a place? It is no reflection upon other schools, which have their strong points as educational factors, when we say that dozens of people each year from outside the circle of our acquaintance cry out Eureka when they discover Asbury College. Its peculiarities are in the direction of ideals, morals, spirituality, orthodoxy and evangelism. This does not suit some people, and we are glad that such people are provided for in other institutions of higher learning. They have our love and best wishes. But if they have a right to be provided for, how much more, from our standpoint, do we have a right to an institution with the ideals of Asbury College, to lift its head as an equal among the colleges of the earth. But those who believe in what Asbury stands for must bear in mind that for the present they are in the minority, that their school has no oil kings or steel magnates or state legislatures to back it, and that its backers must exert themselves with greater sacrifice, proportionately, than do the backers of other schools. In return, we believe that the dollars put into the development of Asbury College shall do as much work in their line as any investment of the kind. Much more, indeed, than in some schools that have millions at their command.

Wilmore, Ky.

John Paul, Vice President.

Another Word.

BY MRS. H. C. MORRISON.

WE are receiving some fine articles on the "Dress Question," which we hope to publish from time to time. We do not think we can say too much on this important subject as it is becoming a very serious problem. Many women who are not able to dress in the latest style run their husbands in debt and keep their noses to the grindstone, so to speak, in order to keep up with their neighbors whose husbands may make three times the salary that their husbands do.

Someone seems to think Mrs. Barrett's article on dress was a bit severe, but we wish to say the writer was only giving her own experience in these things, and not that what she said was to be the rule of everyone else. We know there are holy women who wear satin and silk dresses and do not think anything of it, while there are others who have no conscientious scruples on wearing a band wedding ring. In such things I would only say that to our own master we stand or fall, and that we cannot say what this one or that one should do.

I know it is a very fine thing to dress and act in all things just as the Master wants us to, and if there is any doubt whatever, as to the propriety of our wearing or doing a thing we should not do it. Mr. Wesley said we should not dress to attract attention, either for our plainness of dress or the extravagance of it; but to dress neatly and in keeping with our station in life. The main

harm is in what we wear our clothing for; if it makes us proud and to feel better than our brother or sister more plainly attired, by all means we should not indulge in costly garments, and by no means in gaudy apparel. Whether costly or of medium grade, we should not dress so as to make the impression that we are dressing simply to be seen of men, but that we may modestly attire ourselves as the temples of the Holy Ghost.

Each one of us has his weakness, and that is the point which should be guarded most carefully. There are persons who might have on the cheapest clothing and yet feel as proud as a peacock; while there are others who might wear first-class material and yet not give it a thought while wearing it. A man may be worth \$500 and feel like a millionaire; while the latter may not realize he is worth more than the ordinary man, so far as the "strut" is concerned.

We are glad to get so many commendations of our special issue on the Dress Question, and to know that our readers feel that there must be something done to check this growing evil. It is an evil in more ways than one, in that it causes useless expense, cultivates pride, feeds the underworld, piles debt upon men who cannot help themselves, and drives many of them to suicide, and last, but not least, debases our womanhood by destroying her modesty and innate reserve, which is the most valuable asset of any woman. May the Lord help us as women, to use our influence in checking this awful deluge of extravagance that is becoming the curse of our nation. Men say the high cost of living is occasioned by the public being willing to pay just any price for their commodities. I wish every woman who reads THE HERALD would, by precept and example, rebuke any woman who prides herself on indulging in the foolish and extravagant styles of the present day.

Personal.

I have a camp meeting in Mooers, N. Y., July 30-Aug. 8, and another in Normal, Ill., August 20-29. I should like to give the date between these two meetings to some camp meeting between Mooers and Normal, to save time and expense in travel. I also have vacant July 2-11, and July 16-25. All the rest of my time is engaged up to July. Anyone desiring to correspond with me may address me 1350 Grace Ave., Cincinnati, O.
J. L. GLASCOCK.

Rev. A. Reilly Copeland, S. T. D., Bible teacher, has been invited by Nazarene, Methodist, Methodist Protestant, Baptist, Presbyterian and Christian churches to conduct Bible study campaigns. He has accepted these calls and will go anywhere in the United States and Canada. Anyone desiring bulletin of information concerning this work may write Dr. Copeland at Wills Point, Texas.

PASTOR WANTS TO EXCHANGE FOR A MEETING.

I would like the assistance of a pastor, who is in the experience of holiness, for a revival meeting; one who is evangelistic. I would assist him in return. I am pastor of a church that seats 600 people, in a town of 700 population. Write me if you are interested.
SAMUEL LINGE,
Versailles, Ill.

Rev. Geo. A. Baker is Conference Evangelist for North Mississippi Conference, but when not employed in said Conference, will be glad to help the brethren in meetings elsewhere. He has some open dates for April and May.

Kindly say through THE HERALD, that I would be glad to help in some camp meetings during the summer months—preach and sing.
W. C. MOORMAN.

Letters from the People.

THE MISSOURI HOLINESS COLLEGE.

God is raising up many friends for this, the youngest of our flourishing family of holiness schools. One of our brethren in Minnesota read one of our reports in *The Pentecostal Herald*, became interested in the school, and sent us a substantial check to be used in forwarding our work. We are grateful to God and to our brethren for the many tokens of affection and esteem they are favoring us with. Truly our Lord's prayer for His people, "That they all may be one," is finding its answer in our great Holiness Movement.

The blessing of the Lord was upon us during the first half of the school year, and our second semester is opening up favorably. Several new students have registered with us, and more are expected later. Requests for prayer that God may open the way for families to move here and educate their children are coming to us from various directions. The future is bright with promise. God was pleased to pour out His Spirit in Miss Weber's class-room on Thursday of last week and several of her students were saved and one was sanctified. The Lord is moving in our chapel services and class-rooms, and the few unsaved students in our midst are yielding to His pleadings. God is saving souls in our Friday night cottage prayer meetings and swinging them into line with our work.

Brother P. C. Norton, one of our students, has just closed a gracious revival at Lawson, Mo. He went there for one Sunday's services, but God poured out His Spirit, souls were saved, and he was held there for two weeks. Twenty-five sought and found the Lord during the meeting. Arrangements are being made for a group meeting for our churches in southeastern Missouri, to be held at Caruthersville the last of the month. It is an inspiration to know that so many of our brethren are praying that the blessing of the Lord will rest upon His work in this place. We covet the prayers of all of God's people.

H. O. Fanning.

INDIANAPOLIS, INDIANA.

Since last reporting we have been pressing the battle on all lines and the Lord is honoring our efforts. We have two cottage prayer meetings a week and our regular midweek prayer meeting. We are setting aside a day each week for fasting and prayer until our dedication. We are having some souls.

March 18, we start in on a siege campaign to last until May 2. We will have a preliminary meeting until about April 6th with our own help, and on the 7th, Dr. J. W. Goodwin and the Aeolian Quartette will be with us over April 11th in our dedication.

Hatched 175 Chicks

and not one died, writes G. W. Miller, of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write today to E. J. Reefer, poultry expert, 3253 Poultry Bldg., Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures White Diarrhea over night and saves 98% of every hatch. The book is free. Send for it today, sure.

From April 11th to May 2nd we will have Rev. C. E. Roberts and wife with us in a revival.

Our financial affairs are in good shape. The treasurer tells me that we have raised more money in six months than was raised all last year. We will pull close to the \$6,000 mark by March 1st. Our people know how to pull here, and we are expecting a great revival.

Everette O. Chalfant, Pastor.

WELLINGTON, TEXAS.

I feel I must write a few lines to the dear *Pentecostal Herald*. I have been a subscriber for several years, and it has been a source of help and soul-food to me. Certainly thankful there are still some old-time Methodists who are not afraid to preach the old-time, second blessing doctrine. I am a member of the Nazarene Church and thought this year I would just take the church paper, but when the issue of *The Herald*, Jan. 7, came to me I said, "Well, praise the Lord!" I welcomed it as a dear friend, and said you shall continue to be a weekly visitor to my home. It is rich from first to last page. I can't do without it. So am renewing my subscription.

Mrs. Ellie Love.

COFFEEN, ILLINOIS.

The revival meeting at this place came to a close Sunday night, Feb. 8. It ran three weeks against many odds, but in spite of these hindrances the Lord smiled upon us and saved about forty. Many of the Christians were greatly revived.

Rev. H. N. Wills, the pastor, is a very fine character. He is not tied up by formalism and many other things that are hindering not a few preachers these days. Brother Wills had a year's training in Asbury College during the days when Rev. J. W. Hughes was president, and he is still standing firmly for the old Methodist doctrines. Many strong holiness evangelists have labored here in former days. I find the footprints of Glascock, "Ed" Ferguson, Bertie Crowe, E. F. Walker, and "Billy" Yates have been here to sing and "cavort." Bro. Yates knows me quite well and he will take this as I mean it. God bless all of God's preachers throughout the world.

W. C. Moorman.

REPORT.

We held our first meeting in 1920 at Fiat, Ind. The attendance was good from the beginning to the end. We had no shows nor suppers during the meetings, yet the people crowded in to hear the truth from God's holy word. True Christians and open sinners enjoy the gospel preached in its fullness. This was done every night and every day except Mondays and Saturdays for four weeks, and as a result Holy Ghost conviction settled on the church and community. A number in the church who had fought holiness and backslid were reclaimed and sanctified. Old-time soul travail was present at the day meetings. A man with his wife (at the age of sixty) were at the altar. The man was saved for the first time and his good wife re-

SAVE \$6.00

Webster's Revised Unabridged Dictionary.

The authentic 1890 edition of Webster's International Dictionary, which was the best dictionary of the English language at that time, to which has been added a department of new words, bringing it down to 1913. Edited under the supervision of Noah Porter, D.D., LL.D., of Yale University.

This Revised Unabridged is the fruit of the labor during a decade of a large corps of specialists. One has only to mention such scholars, all active members of the editorial force, as Noah Porter, Russell Sturgis, R. H. Chittenden, T. R. Lounsbury, Edward S. Sheldon, C. B. Richards, Edward S. Dana and Addison E. Verrill to prove the quality of the book. Of course, you have wanted a big dictionary. Every one who reads the papers, magazines, and current literature generally, comes upon words and expressions he does not understand. The field of knowledge has grown so in the last few decades that the universal scholar, the man with a pretty good understanding of all subjects, is no longer a possibility. Thus the absolute need of a dictionary of large scope and scientifically correct, is obvious. In the first place, this is a Merriam Webster—a thorough reconstruction of the well-known Unabridged—made by the same firm that ever since Noah Webster's death in 1843, have published Webster's Dictionaries. This Revised Unabridged Dictionary, elaborated during a decade by President Noah Porter, of Yale, and a corps of equally eminent specialists, has been brought down to the autumn of 1913 by a large department of new words, segregated in such a way as to be of convenience to the user; a complete and up-to-date *Gazetteer of the World*, and all other departments that might belong in a grand volume of this kind. It contains: 2,120 large pages, printed on fine paper, thousands of new words, dictionary of fictitious persons, places etc.; *Gazetteer* over 25,000 places, vocabulary of Greek and Latin proper names; dictionary of classical and foreign quotations, words and phrases; proverbs and colloquial expressions; abbreviations and contractions; table of arbitrary signs; table of the metric system; over 5,000 illustrations; colored plates, superb half-tone pictures, etc. Regular Edition. Size 11½x9¼ inches. Weight, 11 pounds. Extra Law-Buckram, indexed, \$8.00.

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The book contains many other songs equally good. Price, 35c. Three copies \$1.00 postpaid.

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DR. C. H. WOOLSTON'S TESTIMONY.

"Is The Devil a Myth?"

Dr. C. H. Woolston, the noted pastor and illustrator, having served for thirty-three years, the great East Baptist Church, Philadelphia, has this to say about Dr. Wimberly's book:

"This is to certify that I have read with large interest, 'Is the Devil a Myth?' It is strong, in truth and according to Scripture. As a result of my reading the book, it inspired me to prepare a course of six-teen sermons, which I have already preached, helping my people to the truth. No greater book on the problem ever has been written. I most heartily commend it to anyone who wishes to get a Scriptural grasp of this neglected subject."—C. H. Woolston, Philadelphia, Pa.

PENTECOSTAL PUBLISHING COMPANY

ceived the Holy Ghost in His fullness. Another man about sixty who never came to church nor had any use for it, knelt at the altar and asked God to forgive him. About a week later this man's wife said they had spent the happiest week in forty years of married life. Another man left his work and drove thirteen miles to be in the meeting. Conviction gripped his heart during the song service and he ran to the altar and received forgiveness of sins before the sermon. Later in the meetings he gave the evangelist \$5.00 for telling him that tobacco in God's temple defiled the man. The pastor, Rev. J. E. Stroud, is a mighty man in prayer and has the respect of all in the community. A pastor of this type makes it easy for an evangelist to do a good work. God help the pastors to preach big sermons by their lives. Yours in His service,

L. F. Wibel, Evangelist.

We Have A Wonderful Book

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Confronted by the largest problem of my ministry, an official board that will neither work, nor yet get out of the way and let others work, I ask your continued prayers, to continue until I notify you through the columns of this paper that victory has come, for win I must for King Jesus' sake. Please pray that conviction shall be so strong that they cannot throw it off, and that God will keep me sweet and patient till He wins a victory. We will give Him all the glory in Jesus' name.

Rev. F. G. Williams.

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SOMETHING LACKING.

Rev. W. E. Isenhour.

(Continued from last week.)

No one ever loses anything in consecration. God so wonderfully blesses that we can be as happy as a lark that is singing in the treetops. And those who fail to consecrate themselves and their means to God fully are lean in their souls and never have His sweetest and most precious blessings upon them. They are dry and spiritless and dull and drowsy and indifferent. They make the poor sinner think that religion is a burden and that "Zion is a hard road to travel" indeed, and the result is that the sinner can't try it. Therefore it is perhaps keeping many out of the kingdom of heaven.

"What lack I yet?" It may be the keeping of God's commands, or some one of them. Search His word and, when you find out just what is lacking lose no time in making everything right. Don't make the mistake of the rich young man who, though honest and fair enough to make inquiry as to what he was lacking in being right, but who wouldn't make right when he had found out. You must keep the commandments before it's for you to have eternal life. Listen

to this all important command given Solomon: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:13, 14.) So it's man's WHOLE duty to fear the Lord and keep His commandments, and we can't be right and not do it. You know it's so. Then be honest and fair with God and keep them wholly and holy.

Perhaps you are lacking in prayer and meditation. This is wherein many are failing. So many instead of living prayerful lives are living prayerless lives—that is lives without prayer. Notice those who don't enjoy religion and you'll find them to be in most instances, I believe, those who don't pray and agonize enough with God. Notice the backslider and you will find him to be one who has failed in prayer as a usual thing. He's let up in his prayer life, consequently God has let up on him and he has lost out in his soul, lost the joy of salvation, lost peace, lost sanctification, lost interest in the church and the salvation of souls, lost the victory over sin, and will finally lose the final victory unless he repents and prays without ceasing. O, the many, many who are lacking in prayer! Friend, if you fail in prayer you fail in all. Had you ever thought that practically every great victory won by God's people and for God has been won through prayer? Take the Bible for it. See how weak men like Elijah and Daniel—men of like passions as we are—won great victories for God in answer to prayer. See how, men like Paul and Silas, Peter and John wrought wonders in the world by prayer. Think of the glorious day of Pentecost which is one of the most glorious and marvelous events in the history of the Christian church, which came in answer to days of earnest, sincere prayer and wrestling with God. So if you are "down and out" in the old time religion of Jesus, and have lost your power over the world, the flesh and the devil, see if it isn't because you have failed to pray as you should. Then remember the command, "Pray without ceasing" (1 Thess. 5:17) and keep it.

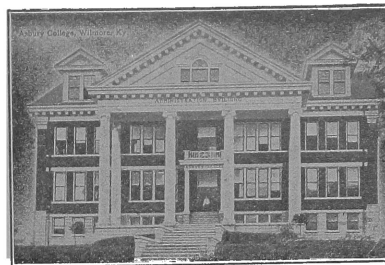
Perhaps you are lacking in the reading and study of God's word. This is wherein so many people are making a mistake. They let the newspaper and literature, or some kind of trashy "dope" take the place of the blessed old Book. I've no doubt but that lots of folks are weaklings in their Christian experience because they do not study the Bible. It should be their daily companion along the way of life. It should be to us as it was to the Psalmist, a lamp unto our feet and a light unto our path. If we haven't but little time to spend in reading, the Bible should come first. It will be worth more to us than anything else that we may read. Show me the person who constantly reads the Bible and obeys it and I'll show you a noble Christian life. Show me a person who is constantly and habitually neglecting to read the Bible and I'll show you the person who is lean in his or her soul, that is if they can read and don't do it. Ask yourself the question again: "What lack I yet?"

You may be lacking in faith. We are told: "Have faith in God." And we are told again that "without faith

it is impossible to please him." If you lack faith ask Him to give you more faith. We remember that one prayed: "Lord, I believe; help thou mine unbelief," and he received the thing he was asking for. So the Lord can give us more faith—faith that brings things to pass when we pray.

It may be that you are lacking in obedience. If so you shall have to be obedient before you can have eternal life. This is wherein the rich young man failed. Christ told him to sell what he had and give to the poor, and follow Him, but he didn't obey Christ. Hence he went away sorrowful and lost eternal life. Well may we then sound forth that scripture again which saith: "Behold, to obey is better than sacrifice." (1 Sam. 15:22).

You may be lacking in church going, thus violating the scripture which says: "Forsake not the assembling of yourselves together as the manner of some is." You may be lacking in giving God His part of your means, which is at least one-tenth of all your income. You may be lacking in visit-



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ing the sick, helping the poor and needy, winning souls for Jesus, and thus honoring and glorifying Him. You may be neglecting your duty along many lines which you are aware of, and which you shall have to attend to before you can have eternal life. Now again ask yourself the all-important question: "What lack I yet?" O reader, may nothing be lacking on our part that shall cause us to lose heaven! May the good Lord help and bless us all. Amen.

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SUNDAY SCHOOL LESSON.

BY JOHN PAUL.

LIVING FOR ETERNITY.

Date: For Feb. 29, 1920.

Subject: Peter Writes About Christian Living.

Lesson: 1. Peter 2:1-5, 12, 19-25.

Golden Text: He that saith he abideth in him, ought himself, also, so to walk, even as he walked. 1 John 2:6.

In making his appeal for the Christian life, Peter requires us to keep in mind the solemn thought that our stay upon the earth is brief. In Chapter 2:17, referring to the coming judgment, he exhorts us to "pass the time of your sojourning here with fear." In Chapter 2:24, he reminds them that "all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." In our lesson today, verse 11, he repeats his thought by appealing to his readers as "strangers and pilgrims." It is interesting to observe the connection in which this Apostle dwells upon the brevity of time. In the instance which we mention first, the remark is made in connection with an exhortation to holiness, and very much resembles Paul's thought in Hebrews 13: 12-14, where he exhorts us to go without the camp unto Him who suffered that he might sanctify the people with His own blood. The second reference is in connection with the new birth, which gives us an inheritance that endures forever. The third reference, treated by today's lesson, is in connection with an exhortation to abstain from fleshly lusts which war against the soul. In this last reference, we have two useful thoughts. One is that the people he is addressing are not exhorted to desert from the sins of the flesh; he rather assumes that they are delivered from these things, but reminds them that they must maintain their deliverance from these things of earth, because even the pleasure they give is temporary. If it were not temporary in

itself, it would be temporary because of the fact that none of us can remain here long. We are "strangers and pilgrims." The other thought is that a man's soul will sink away into subconsciousness, lose its power to assert itself, and hence leave him a stranger to all the sublime emotions of love, joy, and peace, proportionately as he gives prominent place to his animal nature and walks after the fashions and pleasures of the world. It is a law as sure as gravity, that fleshly lusts war against the soul.

The above thoughts would remind us that this epistle was written to believers and not to sinners. It will be observed that when the writers of the New Testament epistles use the second person in their address it usually means Christians; and that, as a rule, evil men are referred to in the third person, and hence are not the audience to whom the epistles are directed.

Being and Doing.

We are living in an age when increasing emphasis is being placed upon the practical side of life. An age when more audiences than usual will tolerate and enjoy a sermon that holds up a high moral standard and dwells upon the ethics of service to our fellow-man. This is a very hopeful thing. Men cannot go into office in the average community now if there is a scandal against them or if they are profane swearers or otherwise immoral. Standards of behavior for public officials may be low enough now, but they are higher than they have ever been in the history of the world. After this is said, we have to admit that a change of heart, a sanctified heart, a supernatural religion, a Gospel of miracle and of resurrection power, has no standing at all in some of the ethical circles. We have vast movements of social service and moral reform even in the evangelical churches, which are leaving off repentance and the new birth and forgetting the atonement of Christ. The New Testament, in its ethics, differs from the ethics of the world, in that it teaches a man must be before he can do. It differs from the philosophies of the world in teaching that a man must become before he can be. No doubt if our readers will collect from various sources a symposium of comments on the topic of today's International Lesson, they will find vast emphasis placed upon social service and personal morality, with little said about the necessity of a change of heart in the new birth as specifically stated in the opening of our lesson Chapter and in the 23rd verse of the preceding chapter. And, while much will be written about doing holiness, there will be a large tendency to overlook the very clear command to be holy, as expressed in the verse 15 of the Chapter preceding our lesson.

Becoming Magnetized.

Addressing his audience as new born babes who have tasted that the Lord is gracious, and who accordingly have given up all forms of gross immorality and wilful sin, the Apostle exhorts them to lay aside the refined symptoms of depravity and give full place to the nature of Christ in their lives.

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Through the ages past, it has been known that there was a magnetite stone in the near East, which had about it a peculiar power of attraction. In modern times, since we have found that these stones, when suspended on a pivot, will swing toward the poles, they have been called lode stones. We are not sure that Peter had reference to these when he spoke of Jesus as a living stone and of the disciples as lively stones; but the figure of a magnet is easily applied here. Everything that touches a magnet by attraction becomes immediately magnetized, and remains so as long as it is in touch with the magnet. We who are in touch with Jesus Christ in this glorious spiritual superstructure have in us the same life that He has in Him. We are to remember, therefore, that the Christian life is not merely a philosophy of conduct, given out by some sociologist, but it is a positive magnetism, resultant from an experience in Jesus Christ and is therefore a possession as well as a pursuit; nor can the pursuit of Christian Holiness in our practical lives win great victories for the church of Christ unless it be also a possession, which can be felt in the very atmosphere around us as we move among men.

IMMODEST DRESS.

"Cry aloud, and spare not; lift up thy voice like a trumpet." Isa. 58:1
I thank God that I can cry out against the immodest dress of today. I feel that now is the time that the saints of God should "cry aloud and spare not," and lift up our voices against the vulgar dressing. It is so bad that old women and young girls will expose their bony necks and arms to the world by dressing so immodestly. I know of women who profess to have salvation, and then they dress like the world, and try to fashion after the world by wearing low necks and thin sleeves. May God hasten the

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time when women will realize the awful curse that such immodest dress is. I long to hear preachers of the gospel cry out against such dress evil. There are so many preachers that have the immodest dress in their own homes that they can't preach against the dress evil in the pulpit.

I thank and praise God for His saving and sanctifying grace. My greatest desire is to do God's will. May God give us more preachers like Bro. Morrison, to "cry aloud and spare not."

Yours in Jesus' name,
A Herald Reader.

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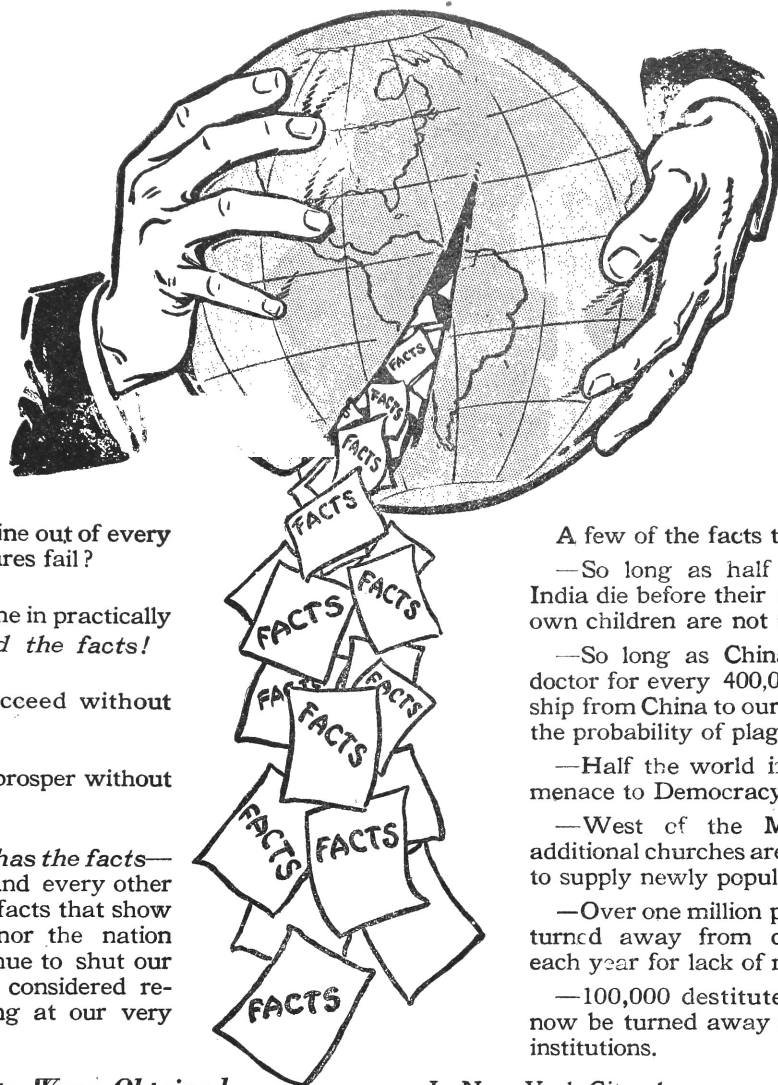
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—So long as half the children of India die before their second year our own children are not safe.

—So long as China has only one doctor for every 400,000 people, every ship from China to our shores threatens the probability of plague for us.

—Half the world is illiterate and a menace to Democracy.

—West of the Mississippi, 5,000 additional churches are urgently needed to supply newly populated areas.

—Over one million people have to be turned away from church hospitals each year for lack of room.

—100,000 destitute children must now be turned away from homes and institutions.

—In New York City alone seven nationalities are without a single Protestant Church; yet, New York has a foreign population greater than the entire populations of Philadelphia, Boston, St. Louis, San Francisco and Milwaukee combined.

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Our Boys and Girls.

Dear Boys and Girls:

I am getting so far behind with your letters on account of missing two numbers of *The Herald*, that I shall have to answer a few more of your letters until we catch up.

Hazel Mills, glad to hear from you and want you to come to visit us again.

Nannie Hughes, so you live at Williamsburg, Ky. I hope some of the cousins will write to you.

Roy Thompson, you must study hard and write next time with a pen and ink.

Ray Mahler, you wrote us a nice letter and hope you will try your hand again.

Kate Linkinhoker, I am sorry I can't put all of your letter in, but next time I hope to have plenty of space for it.

Clifford Flynn, you must be good to those little sisters and when they get larger help to write to me.

Hubert Gentry, I am glad you enjoy our Page, and hope you will come again.

Gladys McCord, you live in Rogers, Ark. I hope Mildred Hampton will write to you as you wish her address.

Thelma Bridges, glad you thought to write our Page. Next time I hope to put your letter in print.

Ira Moore, Troy, Tex., wishes some of the boys to write to him.

Leonard Henderson, you write again for I am glad to have you visit our Corner.

Velma Elizabeth Buzzard, I hope you will stick to your purpose to be a missionary. There is nothing better than to help those who are without the gospel.

Frederick Roby, I am very sorry to learn that your father and mother are dead, but you are fortunate to have a good grandma to care for you, and you must take good care of her.

Emily Steele, you will soon have a birthday, and I hope you will get some nice presents.

Ulrah Juanita Garr, I am glad you enjoy our Page and hope you will write again when I can run your letter in *The Herald*.

Maggie Devine, I am very sorry not to print your nice letter, but you will have to write again and then I'll print it for sure.

Lula Elvena Lowder, I am sorry your grandmother is blind, and it is so nice for your mother to read to her. You must read to her also.

Vera Wells, you have a nice large family. Glad you enjoy *The Herald*.

Lela Wells, next time you write I will print it all. Take care to spell all your words correctly and write with pen and ink.

Lois R. Robinson, glad to have a visit from you. Come again soon.

Dorothy Roller, it is nice to go to Sunday school. Study hard at school and make a teacher of yourself.

Marie Combs, you have a nice pet and I imagine you enjoy your pony very much.

Elizabeth Cohee, you have written a nice letter and hope you will come again.

Rebeckah Banks, I wish you would write again and give us a description of your town.

Gladys Pearl Maxwell, we have two young ladies from Watertown, Tenn., Miss Taylor and Miss Oakley. Do you know them?

Frank Maxwell, you ask what mountain the Ark rested upon after the flood? I hope some of the cousins will tell you.

Brossel Lucille Doty, I see you have

had sleet and snow. We had a bad sleet which broke many of our trees all to pieces.

Mary Doty, you will soon have a birthday and I wish you many happy returns of the day.

Delpha Roberts, I am glad you have made up your mind to become a Christian.

Lee Dunn, I am so thankful your uncle was converted before he died. You must be very lonely without him. Josephine Davis, of Troy, Texas, wishes some of the cousins to write to her.

Edith Lyche, it is nice that you like school. Study hard and make a fine teacher of yourself.

Rosie Henderson, I hope you will not be disappointed in not seeing your letter, but you understand I am crowded with letters and will have to wait until next time.

Hettie Lou Hamill, glad you attend Sunday school. Get your lessons well and make a good woman.

Wilma Hawkins, as this is your first letter I am sorry not to print it but will put your next one in *The Herald*.

Lora Kollhoff, you are favored in having a Shetland pony for a pet. I imagine you have fine sport with him.

Tommie Hicks, it is too bad that you have the mumps. Did you try to eat pickles while you had them?

Oma Hicks, your family is having a time with the mumps, but I hope you are all well by this time.

Edith Blankenbaker, you live near my brother, Mr. Dolph Leichhardt. I suppose you know him.

Gladys Whitfield, you live at Brandenburg, Ky., a pretty hilly town. I have been there and many fine people live there.

Addie Flatt, I welcome you to our page and hope you will write again.

Dwight Yelton, glad to have you write and want you to come again soon.

Hilma Cannon, I hope some of the cousins will write to you at Haron, Tenn., Route 2, Box 19.

Mamie Nonce, you wrote a nice long letter and am sorry not to print it, but we have to catch up with letters.

Isabell Baker, next time you write tell us about your town.

Bonnie Kate King, God was good to answer your prayer and heal you.

Thelma Mustard, you are well off to have two great grandmothers and one great grandfather.

Willie Page, you have taken *The Herald* a long time and I hope you will never let it stop.

Thelma Fife, it is nice for you to pray at the family altar. May the Lord bless you and make of you a useful woman.

Genevieve Grace, it is nice to have your uncle and aunt to care for you since your parents' death.

Frankie Deboe, I am glad you were promoted in school. You ask me what I do for pastime? Well, I have many things to employ my time as I have over one hundred girls to look after, beside editing all *The Herald* matter, and helping Dr. Morrison with his letters and editorial work for *The Herald*.

Dont get uneasy about me, I have plenty to do to keep me out of mischief.

Charles Livingston, take good care of the pet dog. I know you have good times together.

Dear Aunt Bettie: Here comes a little Kentucky boy to join your happy band. Papa takes *The Herald* and we all enjoy reading it. I have one sister and one brother. I go to school, am in the fourth grade. My age is between 7 and 10. With love to all.
Powell Royster.

Dear Aunt Bettie: I am a little girl 7 years old. I go to school; my teacher's name is Miss Ruby Dixon. Am in the 3rd grade. I like to go to school and church. I have two brothers. Will close with love to Aunt Bettie and cousins.
Nannie Kathline Royster.

Dear Aunt Bettie: This is my first letter to *The Herald*. Papa has taken *The Herald* ever since I can remember, and I think it is such a grand paper. I enjoy reading the Boys and Girls' Page. I am 5 feet, 2 inches tall, have brown hair, gray eyes and fair complexion. I weigh 117 pounds. We haven't had any school for 2 or 3 years because there aren't enough children in the country. We live on a farm of 125 acres six miles from Hopkinsville. I don't like farm life very much. I have six sisters and two brothers. My brother got shot. He was married and had one little baby boy. He was sure sweet. My dear mother left us just one week ago, to be with Jesus. It was hard to give her up but God knew best. She was sick about fifteen months with consumption. I want Aunt Bettie and the cousins to pray that we may live a straight life so when we are called to go we will be ready to meet mother. I am a Christian and belong to the Methodist Church. How many of the cousins have family prayer? Papa is just getting over a spell of pneumonia. We sure did have a time. How many of the cousins like music? We have a piano and a graphophone. My chum is Lucile Witty. Listen! Is that Mr. Waste Basket coming? If any of the cousins want to write to me my address is Hopkinsville, Ky.
Bertha Mae Culwell.

Dear Aunt Bettie: Here comes an Arkansas girl. My mother takes *The Herald* and I like it fine. Well, what do you cousins do now? I do housework. We have quite a lot of feeding to do this winter. I have yellow hair, light complexion and blue eyes. I weigh 120 pounds. I will leave my age for the cousins to guess. It is between 12 and 15. Alta Berry, I guess your age to be 14. Mildred Hampton, I guess your age to be 15. Much love to Aunt Bettie and all the cousins.
Irene Hansen.

Dear Aunt Bettie: My brother takes *The Pentecostal Herald*, and I take great interest in the Boys and Girls' Page. I am a Michigan boy. We live two and a half miles from our church, which is a Methodist Church. We have a very nice Sunday school. We are going to have a revival meeting soon. We are praying that God will open the eyes of the sinner and they will realize the danger before them. I just love to read the letters of our Christian boys and girls. "Ye shall be my witnesses," was Jesus' last command to every kindred, tongue and tribe, in every clime and land. Go tell them of our Christ and say His kingdom is at hand. Who will go and witness for Jesus?
Geo. P. Rutgers.

Dear Aunt Bettie: Here comes a little Ohio girl to join your happy band. My grandma takes *The Herald*. I am 7 years old and have a sister named Edna Blanche who is 3 years of age. I go to school and am in the 2nd grade. The Methodist Church is in sight of our house, where we go to Sunday school and church. I sometimes sing a solo in the young people's meetings. I am glad to be able to do a little for the Lord, who has done so much for us. I want to be a good girl, and grow up to be a good Christian woman. My dear grandpa is a preacher, and he says to us, "You must be good and love the Lord or you can't get to heaven when you die." This is a cold winter, with lots of snow, and a good many folks are using sleds and sleighs now instead of wagons and autos. Hope you will think my letter worth printing. With love,
Ruth Florence Oyer.

Dear Aunt Bettie: Will you let a Kentucky girl join your little band of boys and girls? My mother takes *The Herald* and I sure do love to read the Boys and Girls' Page. This is my first letter to *The Herald*. I will leave my age for the cousins to guess. It is between 11 and 15. I go to school all the time. I am in the eighth grade. Love to Aunt Bettie and cousins.
Eva Banks.

Dear Aunt Bettie: Will you admit a Tennessee girl to your happy circle?

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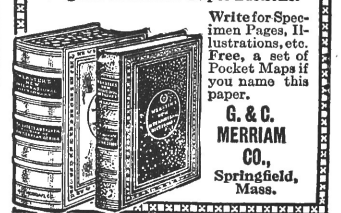
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I have been a silent reader of *The Herald* for some time. I thought I would drop in and chat with you and the cousins. I sure do enjoy reading the Boys and Girls' Page. I am 5 feet, 3 inches tall, weigh 140 pounds. I have dark brown hair and eyes, and dark complexion. I am going to school and am in the 8th grade. I hope to finish next spring. Our teacher's name is Miss Annie May Stevens. She is sure a fine teacher. Everybody thinks lots of her. She came from Mason. How many of the cousins have my birthday, Oct. 5th? I will leave it to you to guess my age, between 13 and 17. O say, do you all like to raise flowers? I do. In my yard now I have five different kinds of

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roses, cannas, hyacinths, blue-bells, snow-drops, snow-ball, flags, violets, widow's tears, and several other flowers, besides my spring flowers. If any of the cousins would like to correspond with me my address is Brighton, Tenn. Route 2, Box 98.

Olive Vines.

Dear Aunt Bettie: I live in South Carolina near Kingstree. I take The Herald and enjoy the letters from the boys and girls. I am older than some of your boys. Don't old people get childish? I was born May 7, 1846. My parents had seven children. My wife and I had fourteen children, seven of them boys and seven girls, all still living. We have twenty-four grandchildren. Twelve of them boys and twelve girls. Counting the husbands and wives of our children we have fifty children; none of them use tobacco. They were all home and well when we celebrated our golden wedding last month. Would write more but fear the waste basket. Been living in Canaan forty-one years.

James Epps.

Glad to hear from you, Bro. Epps.

Dear Aunt Bettie: As I saw my other letter in print thought I would drop in and see you again. We have been having snowy weather here but of course, Colorado is always cool. And then another reason why this place is cold is on account of this place being located just a few miles from a large mountain, about two miles in height, which is called the "Spanish Peaks." The top was plowed out of it about fifty years ago by a volcano and snow stays on it all winter and summer and brings cold winds to the valley where we live. I will try and guess some of the cousins' ages. Alene Rutlands, you are 13, Alta Berry, you are 13. Am I right?

Lola Henderson.

Evangelistic Appointments

L. E. WIBEL'S SLATE.
Monroe, Ind., Feb. 22-March 14.

CHAS. C. CONLEY'S SLATE.
Trimbale, O., March 1-16.
Brewster, O., March 18-April 4.

MR. AND MRS. R. A. SHANK'S SLATE.
Port Clinton, O., March 7-21.
Seaman, O., March 28-April 11.
Bloomfield, Ky., May 3-16.
Permanent address, 1810 Young Street, Cincinnati, Ohio.

H. W. SWEETEN'S SLATE.
Delray, Fla., Feb. 25-March 15.

MOORE-STAPLETON-REID PARTY.
San Antonio, Tex. (Travis Park M. E. Church), Feb. 29-March 21.
Fl. Worth, Tex., (First Methodist), March 22-April 11.
Fl. Valley, Ga., April 18-May 9.
Princeton, W. Va., May 16-June 6.
Lawrenceburg, N. C., June 13-July 4.

REV. GEO. BENNARD'S SLATE.
Wisner, Neb., March 4-21.
Westport, S. D., March 24-April 11.
Stella, Neb., April 14-May 2.
Permanent address, Bellaire, Mich.

G. A. LAMPHEAR'S SLATE.
Kellogg, Idaho, March.
Washington, April.

F. P. McCALL'S SLATE.
Mayo, Fla., Feb. 25-March 14.
Milltown, Ga., March 21-April 25.

FRED CANADAY'S SLATE.
Fullerton, Cal., Feb. 8-29.
Lakeview, Oregon, March 14-April 4.

JOHN E. HEWSON'S SLATE.
Owensville, Ind., March 7-28.
Trafalgar, Ind., April 11-25.
Jeffersonville, Ind., May 2-16.
Wilmore, Ky., May 27-June 2.
University Park, Ia., June 4-13.
Home address 127 N. Chester Ave., Indianapolis, Ind.

FREESE AND WATKINS' SLATE.
Williamsport, Pa., Feb. 29-March 7, 612 Mulberry St.
Decatur, Ill., March 14-April 4, 222 N. First St.
Grafton W. Va., April 7-25, care Rev. E. Stillion.

SLATE OF JACK LINN AND WIFE.
Oakwood, Okla., March 7-21.

FRED ST. CLAIR'S SLATE.
Berkeley, Cal., Jan. 20-March 14.

JARRETTE AND DELL AYCOCK'S SLATE.
El Centro, and Holtville, al., Jan. 30-March 7.
Fresno, Cal., March 14-April 4.
Address, 833 Kensington Road, Los Angeles, Cal.

LELA MONTGOMERY'S SLATE.
Bone Gap, Ill., Feb. 15-March 7.
Christopher, Ill., March 10-28.
Frankfort Heights, Ill., April 1-18.

BLANCHE SHEPARD'S SLATE.
New Lothrop Mich. March 4-21.
Edmonton Alberta, March 26-April 4.
Jackson, Mich., April 11-May 2.

MACKAY SISTERS' SLATE.
Trinway, O., Feb. 20-March 14.
Akron, O., March 19-April 7.
Permanent address, New Cumberland, W. Va.

KENNETH AND EUNICE WELLS' SLATE.
Permanent address, 2015 Mabel St., Indianapolis, Ind.

SLATE OF C. C. GRAMMOND AND WIFE.
Orange, Mich., Feb. 17-March 2.
Wheeler Mich., March 23-April 4.
Alto, Mich., April 6-18.
Sheridan, Mich., April 20-May 2.
Lansing, Mich., May 7-18.
Mission, Lansing, Mich., May 25-30.
Berlin Center, Mich., June 2-13.
Sheridan, Mich., June 15-27.

H. E. COPELAND'S SLATE.
Ogden, Ia., Feb. 22-March 14.
Fairfield, Ia., March 21-April 11.
Home address, 1444 Sixth Ave., Des Moines, Ia.

JOSEPH OWEN'S SLATE.
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Lansing, Mich., (Michigan Ave, M. E. C.) March 17-April 4.

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Home address, Boaz, Ala.

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Ft. Wayne, Ind., Feb. 22-March 14.

T. M. ANDERSON'S SLATE.
East Liverpool, O., Feb. 29-March 21.
McArthur, Ohio, March 28-April 11.

L. J. MILLER'S SLATE.
Valley City, N. D., (Epworth M. E. Church), Feb. 25-March 14.
Jamestown, N. D., (First M. E. Church), March 17-April 11.
Gainesville, Fla., April 15-May 2.

BONA FLEMING'S SLATE.
Cincinnati, O., Feb. 20-March 5.

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Red Wing, Kan., March 22-April 11.

F. V. HARWOOD'S SLATE.
Winfield, W. Va., Feb. 24-March 7.

P. F. ELLIOTT'S SLATE.
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Owosso, Mich., March 23-28.
Wolverine, Mich., April 9-18.
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Shackelfords, W. Va., camp, July 30-August 8.
Owosso, Mich., camp, Aug. 20-29.
Kingswood, Ky., camp, Sept. 3-13.
Ola, Mich., Oct. 22-Nov. 7.
Ashley, Mich., Nov. 12-28.

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Artesian, S. D., March 21-April 11.

E. M. CORNELIUS' SLATE.
Murphysboro, Ill., March 7-28.
Tyner, Ind., April 1-18.
Three Oaks, Mich., Feb. 22-March 7.

GUY WILSON'S SLATE.
Ashley, N. D., March 1-15.

C. P. GOSSETT'S SLATE.
Parker, S. D., Feb. 29-March 27.
Permanent address, Wilmore, Ky.

WM. O. NEASE'S SLATE.
Chanute, Kan., Feb. 15-March 7.
Haverhill, Mass., March 14-28.
Lynn, Mass., April 4-18.
Grand View Park Camp, Haverhill, Mass., June 25-July 4.
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OF ASBURY THEOLOGICAL SEMINARY

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THE PENTECOSTAL BLESSING.

BY THE EDITOR.

WE are glad to see many references to the need of Pentecost. There is a very general feeling among devout people, everywhere, that there must be a deeper spiritual life and more power among ministers and church members if we are able to meet the issues of the time, and save the churches from the plague of worldliness and sin which threatens us on every hand.

The bishops of the M. E. Church, South, have recently sent forth a stirring appeal to the Church; the main thought in this appeal points to the necessity of enduement from on high, and calls attention to the failure that is bound to come without the presence, leadership, and anointing of the blessed Spirit.

Note the closing paragraph in their Appeal: "Our Methodism is a mighty force, with great numbers and large wealth. It has recently shown commendable liberality and a genuine effectiveness in its organized activities. Its supreme need at this hour is a baptism of divine power, a Pentecost of heavenly love, an enduement with the Holy Spirit, for bringing salvation to a lost world. For this let all the people make humble, earnest, and continued supplication. Tarry—tarry, until you be endued with power from on high."

The baptism with the Holy Spirit involves all the essentials of our Christianity. It must be preceded by repentance for sin and faith in Christ for salvation. It must be followed by a life regulated by the Word of God. Before baptism with the Spirit there must be consecration which keeps back no part of the price, but lets God have His way; which makes Christ both Savior and Lord. It must be followed by service which does not hesitate, witnessing which is willing to testify and bear reproach. The Spirit comes only when all is given up, when the keys of the entire temple are handed over to Him. His coming means purity and power.

Peter, in his testimony with reference to Pentecost, says, "that their hearts were purified by faith." The baptism with the Holy Spirit is a fiery baptism. It is a Divine cleansing. It fits men for both earth and heaven. They are then ready for active Christian life here and eternal life up there. The baptism with the Spirit marks a great epoch in the individual Christian experience. It was this Divine blessing that made Charles Finney such a power in staying the floods of Universalism and bringing thousands of souls into the kingdom. It was this baptism that made Dwight L. Moody one of the most fruitful evangelists in the history of this nation.

We do not claim that everyone baptized with the Spirit would, or could become a Finney or a Moody; but this Divine baptism will

equip everyone for his place in the kingdom and service of Christ, whether that place be large or small. It is impossible with our limited sphere of vision to figure out results, cast up accounts, and make accurate estimates. God has a very humble people in small spheres, unknown and unobserved, who accomplish great things. That is a favorite way of His working among men. He delights to confound the strong with the weak, the mighty with the humble. Many obscure people, filled with the Spirit of God, set going influences that bring multitudes of souls to Christ. Their names will not be known, nor their deeds reckoned up until the crowning day.

We are profoundly thankful to God that Christian people everywhere are coming to recognize this one great supreme need—the baptism with the Spirit—the purifying and power which His coming brings. While the worldly and unbelieving among preachers and people are turning away to strange gods, the devout people in the Church are longing for a Pentecost and are coming more and more, to recognize that the one great need of the Church is the baptism with the Holy Ghost. Let our reading, thinking, conversation, purpose and prayer lead us on in this direction. Give emphasis to this need, meanwhile, let us be sure that we tarry until He comes and mightily endues His Church, ministry and people, with His quickening power. He alone can put to confusion those poor, deluded peoples who are seeking after various substitutes for the Gospel. May the Lord grant a mighty outpouring of the Holy Ghost upon the Church!

The Preachers of the Future.

IN one of His conversations with His disciples our Lord Jesus Christ said, after speaking of the plenteousness of the harvest, and the fewness of the laborers, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38.

We wish to call the attention of the readers of THE HERALD to a few facts worthy of most serious consideration—facts that thrust themselves upon all devout people who believe the Bible, who love the Lord Jesus, and who are interested in the salvation of their fellow-beings and would preserve in the world a pure Gospel.

First, there is at this time a remarkable scarcity of pastors and evangelists in the Protestant churches of these United States. A large number of theological students went into the war; some of them never came back. Their time lost from their studies holds

them up several years in their preparation for the ministry. Quite a number of preachers died of influenza, others have become Army Chaplains, not a few have gone into Y. M. C. A. work, while we have a perfect army of ordained ministers who are secretaries and agents of various church enterprises.

In the colleges of the various religious denominations we have a host of clergymen who are presidents, professors, or financial agents. A far larger proportion of young men who graduated from theological seminaries, than formerly, enter the great mission fields. Not a few ministers who were once zealous in the service of the Church have been caught in the strong current of commercialism and have forsaken the pulpit and joined the mad chase after wealth.

Second, we have many pastors today who have practically given up the orthodox faith; they do not hesitate to deny the inspiration of a very large portion of the Holy Scripture. They deny the virgin birth of Christ; they might be called extreme evolutionists. They deny the Mosaic account of creation, they deny the fall of man, the existence of original sin, the depravity of the race, the need of regeneration, the future punishment of the wicked; they are decidedly negative; they are sowing the seeds of unbelief broadcast among their people. They are the most dangerous class of skeptics that have ever assailed the Church.

Third, we have many pastors today groping about in a jungle of question marks with reference to all evangelical doctrines of the Bible. Their faith is unsettled, and their doubts are not yet fully established, but they are friendly toward a criticism which is destructive; they are rapidly drifting out toward the criticism which destroys the faith. They have no burning message of life, they have no earnest call to repentance, they are too busy with their own unbeliefs to establish anyone in the faith as it is in Christ Jesus.

Fourth, those may deny it who will, nevertheless it is true, that not a few theological seminaries are teaching human philosophies, theories and notions which are entirely out of harmony with the evangelical teachings of the Bible. Not a few of these teachers seem to feel that it is their mission to destroy rather than establish the faith of the young ministers under their instruction. Some young ministers are being licensed to preach who flatly deny the deity of Jesus Christ. Unitarianism is making headway in disguise, nevertheless in a way to destroy the faith that accepts Jesus Christ, as the only atonement and salvation for sin.

Fifth, there are in the ministry quite a number of good meaning, easy-going men who follow their ecclesiastical leaders and gratefully accept what is given to them, who know but little of the dangers with which we are surrounded, who make no inquiry and

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LOYALTY TO GOD IN THE HOME.



Rev. H. E. Copeland.



OME with me to that spot where cluster the sweetest memories, where more lives are turned into blessing or cursing than at any spot on earth—the Home.

The home is a perpetual fountain sending forth its stream of human life upon the earth, and just as the river will never rise higher than its source, just so, society will never rise higher than the home. Ask a dozen men for their definition of the home and you will get a dozen different answers. With one it is the place where he is met, when unavoidably ten minutes late to dinner, by a scolding wife, with one tongue hanging out of her untied shoe, and other wagging out of her open face. To another, it is a place of cordial greetings and sad good-byes. To another, it is the place you go when you can't go elsewhere. Again, it is the place where want looks out through squalor, and where filth is king. God be praised for the home where the spirit of true Christian devotion has placed the lamp of hope in the lighthouse of faith, for it is a safe harbor in which the storm-tossed voyagers on the domestic sea may cast anchor, while God in boundless grace turns the home into a nursery for growing saints.

The more I see of this old world the more am I convinced that the greatest need of the Christian world today is Christian homes. There are too many homes where father and mother are professing Christians, and sometimes professing the grace of perfect love, but whose children never hear them offer the sweet incense of praise and prayer to God; and, moreover, they get no glimpse of the compassion of Him who wore a seamless garment, and who said, "Father, forgive them, for they know not what they do." Upon the right settlement of the home question depends the future weal or woe of this old world. That question is: "Is the home going to be a Christian home, or a Christless home?" A Bible in the home does not make it a Christian home. Few homes are without a Bible. Sometimes, however, the card deck is more in evidence, even in the homes of church members. Sometimes the children know more about the movie stars than they do about the Star of Bethlehem.

When we learn that most criminals are made in the home, and that most saints are made in the home, these things will begin to appeal to right-thinking people. Ten per cent of juvenile vagrancy comes from homes where both parents are dead. Sixty-five per cent comes from homes where the parents have been divorced. Nearly all crime can be traced to some defect in the home. Blood tells in the race horse, in the cow, in the poultry, in the pigs, and blood tells in the children. Many a child is born with the drink devil in its blood, while the devils of lying, stealing, cheating, lust and every other devil are in the blood of the child at birth, and are then nurtured by the devil-possessed parents. While on the other hand, many a child has been born, not only with the seed of sin that comes from our first parents down through the race, but with the blood of pious, saintly parents in its veins, and then finds the added advantage of a Christian home, where the family meet daily at the altar and worship God "in spirit and in truth." Such a child has a great advantage in life.

God said of Abraham, "I know Abraham that he will direct his house after him." God said by Moses, "These words shall be in thine heart, and thou shalt teach them diligently unto thy children when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Herein lies the great secret of

the advancement of the Kingdom of God. No greater blunder was ever foisted upon the people than, 'young people have to sow their wild oats.' It is a lie of the devil. If parents will live for God in the home six days in the week, and for Him in the Church on Sunday, make their homes places of prayer for the family, teach *diligently* the Word of God to their children as did Susannah Wesley, and make companions of their children, they can see them grow up to honor God with their lives. Samuel's mother did more for the world than did the Pharaohs of Egypt, who built the pyramids. The mother of Moses, the mother of John Wesley, or the mother of St. Augustine did more for the world than Alexander the Great, Cæsar, Napoleon, or Charlamagne.

With the parents rests the responsibility of *teaching diligently* the word of God to their children. Yet in most homes this is all delegated to someone else. Many children never get religious instruction except for the half hour in Sunday school class once a week. We do not minimize the work of the Sunday school teacher; we rather magnify that office, for the godly teacher has an opportunity that the angels would love to have; but no parent can shift the load and evade the responsibility by simply sending the children to Sunday school. The prettiest picture that the world ever saw, is a noble Christian father, joined hands with a saintly Christian mother, leading the children toward heaven. What a blessing it would be to this old world if every home was like the home of Henry Grady. When Mr. Grady felt himself slipping, from the excessive pressure of the busy world about him, he locked up his office, no editorials appeared in the *Atlanta Constitution* from his brain and pen, he slipped out to his old home presided over by godly parents, said to his mother, "Mother, I felt that I was slipping, and have come home for a few days. I want you to treat me as you did when I was a boy." She cooked for him those things he had been so fond of when a boy, she took him upon her lap and loved him as when he was a boy, and after prayers she took him to his own room, tucked him in bed, and said "Good night, and God bless you, Henry." In a few days Henry said, "Mother, I feel that I have a new grip on God, and can go back to the city, and work for Him." He went back to his office to be true to God until the end. Reader, are your children gaining strength and courage from you?

Sometime ago there appeared in the *Wall Street Journal* an editorial: "What America needs today more than anything else is not a revival of trade, not a large merchant marine, not the extension of the railway system, and an enlarged navy; but a revival of old-fashioned piety, the kind that counts it good business to stop long enough for morning prayers right in the middle of harvest."

The boy that has to go out into the world without having had the blessing of a Christian home, where family prayers bring strength, grace and comfort to the children's hearts, where father and mother pray for each one by name, and where love reigns supreme, and where patience scintillates from the brow of purity, goes out to find a cruel world and with no weapons to fight his battles, and with no armor to protect him from the onslaughts of the enemy of purity.

The brightest spot in my memories of childhood is the old family altar. A few years ago I visited the home place where, as a child, I lived with my grandfather. As I stood at the gate I was carried back in memory to childhood. There stood the sturdy old oak tree giving its shade to the yard, and impressing me with its strength. I took again

my favorite rifle from the rack, called my favorite dog, "Touse," and was off to the woods. There I sat upon a friendly log listening to the dog as he trailed through the woods, and heard the defiant bark of the squirrel in a nearby tree. Again, I threw myself into an interrogation point, and at the crack of the old rifle the squirrel hit the ground with a thump. I proudly put him in my pocket and started home to receive the compliments for my good marksmanship. As I came gladly home I heard the lowing of the cows as they came wending their way around the mountain-side. I saw grandfather going out with the pails to do his evening chores, while I refilled the woodbox in the kitchen, and piled high the wood in the corner for the fireplace. Supper was soon over, and we gathered at the old hearthstone, grandfather took the Book and read from its sacred pages. He commented on what he had read, and we all knelt while grandfather prayed for his own family, calling the names of each one, and then prayed for his neighbors, and their children, and again I felt the warm pulse in my veins, and today as I write, my own heart grows warm as I remember. God give us more Christian homes, where daily family prayer ascends as a sweet incense to the throne of God.

1444 Sixth Ave., Des Moines, Ia.

Praying Clear Through.

W. M. Zimmerman.

Rev. E. M. Bounds said, "Ye shall find me, when ye seek me with the whole heart," is as applicable to the preacher as to the sinner." With the hope of stirring up someone, who hasn't "prayed clear through" for quite awhile, we write these lines.

Without doubt, Satan hinders along this line in many ways. Blessed is the man who will not let go until God answers by fire. Many a hard, fretful, trying day, would have been a glad day of triumph had the soul first prayed clear through. Many a woman like Martha is so careful about her housework that she neglects the all-important, prevailing prayer, and as a consequence feels her leanness of soul and her work becomes a drudgery. Many a man lets the cares of life come in between him and his praying clear through, so he says his prayers, sitting at the breakfast table, or has a hurried form of prayer, the meanwhile, thinking of his work, and all day long, the work is so irksome. Happy the man who will determine to pray until the spirit of prayer returns, and he prays clear through.

If we would pray clear through we must, of course, forsake sin, humble ourselves and determine to pray until we prevail. The man, who wanted the three loaves of bread was denied at first, but because of his importunity he was heard and he went home with his three loaves of bread. His coming home was a time never to be forgotten by him, and he had something to feed the needy. We are just as conscious of spiritual power as of any other kind. Reader, did you hear from heaven today? No! Then how long has it been since you prayed clear through? Oh, hasten away at once and stay upon your knees until the Spirit fills your heart with songs and praise. Elijah was a man as we are and he prayed clear through, and so may we. This will help you when the trials of the day assault your soul and you will not be impatient. It is a good thing to remember that even good works will not take the place of praying clear through, but as light expels darkness, and the activities of the day take place,

(Continued on page 7.)

Open Letter to Dr. John L. Brasher, Delegate to General Conference.

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

Dear Dr. Brasher:



was pleased to read in the *New York Christian Advocate* that you were elected delegate from the Alabama Conference to the General Conference of the M. E. Church, which meets in Des Moines, Iowa, May, 1920. I believe this is the third time you have had this honor and high privilege. I congratulate you.

It is hardly necessary, dear brother, for me to remind you that the coming General Conference of Methodism is likely to be one of the most important and epochal in all the history of the Church, because issues will be coming on of the most vital significance, and it will be a time when every true man of God, and every faithful soldier of the Cross, and every preacher of the old gospel, and every defender of the "faith once delivered to the saints" shall need to buckle on the whole armor and stand ready to do some real, courageous battling for the truth and the old-time religion. I suppose among the vital issues to be raised at the 1920 General Conference will be those relating to the following: The Course of Study and Sunday School Literature, Amusements, and Election of new Bishops.

I. THE COURSE OF STUDY!

I presume, Dr. Brasher, that you have examined critically the set of books constituting the present Study Course for young preachers. In my previous article in THE PENTECOSTAL HERALD, I have discussed this course at some length. I hope if you have not already done so, that you will find time to look this course over and you will see that many of the books are just soaked and saturated with German theology. Many of those books refuse to recognize the Bible as a divine book. They look upon Revelation with a heavy discount, the biblical conception of sin is not accepted, nor is the truth of the propitiation of the Cross. Christology and Eschatology are changed so in those books as to render them acceptable both to Unitarians and Universalists. In fact, so many books in this Course are so saturated with German philosophy and German theology that it is a burning disgrace that such stuff should be taught the 3,000 young Methodist preachers who are graduating in those Courses. What can we expect, Dr. Brasher, of our young ministers after wading knee-deep in the mire of German theology for four years? Can we wonder that numbers of them have no preach in their souls when they come to the pulpit? Can we wonder that some of them ridicule the old-time religion? Can we wonder that some of them know absolutely nothing about winning souls? Can we wonder that some of them destroy the class meetings, shut up the prayer meetings, and turn the Church into a social, musical, and intellectual club? Of course, you know my old Conference, the New Jersey Conference, has for the past several years, taken a radical stand on the Course of Study. (I could have wished that you had used your influence with your own Alabama Conference to get a strong protest on this subject as every Conference that lines up on this matter adds weight to the protest as a whole).

After a careful review of the whole situation I see that the present Course of Study has a number of books in it with the following teachings in them directly antagonistic to Methodist Theology, namely: Sin is looked upon as error, objective work of the atonement denied, regeneration is denied, its need as set forth in John 3, is discounted, the Fall and Depravity are rejected, Evolution takes the place of Creation, Christ is reduced

to a Jewish prophet, Hell and Damnation are wiped out, and the Bible is just an old and remarkable human book. (I am sending you copy of the findings of the New Jersey Conference on the Course of Study).

Now, I regard this whole Course of Study as a movement to project the diabolical teachings of German Rationalism into our Methodism. I went over into the War and upon three, yea, four, battlefields I saw the havoc that this hell-born German philosophy called "Kultur" did to Europe. Here in America, whilst the War was on, the country was pretty thoroughly cleaned up of pro-Germanism. Everybody was required to stand by the flag and the President and America! Shall we, as Methodists, stand by and say nothing when we see a steady, persistent movement on foot to *Germanize* Methodist theology and rob us of our old-time doctrines of sin and the atonement, heaven, hell and judgment, regeneration, entire sanctification and holiness unto the Lord? I have often thought, Dr. Brasher, that it is a comparatively easy thing for you and me in our big camp meetings to direct our artillery against the higher critics and shell the woods for the professors "with chin whiskers," who are dealing out all kinds of rationalistic rubbish in our colleges and theological schools. We have lots of people to say "amen" to our utterances in camp meetings and conventions, but it is not there that fighting that counts will amount to much. It is upon the floors of our Annual Conferences and the General Conference that the real fighting must take place. Now, I have heard you preach often. You are regarded as a great preacher of Methodist doctrine and of the old gospel. You utter no uncertain sound. You are not one that compromises, nor are you afraid. I therefore feel like indulging the hope that in the 1920 General Conference you will be reckoned among the champions of the old faith, and that in those tremendous issues that will be coming on, your voice will be often heard and your sword will be unsheathed. One thing that disappointed me in the 1916 General Conference, that the men who dominated the debates were men of the higher criticism school and I cannot recall reading of any particular utterance made by men of our crowd. I trust that the 1920 Conference will be one in which the men of old-time Methodism will not hesitate or be afraid to take a stand for the old paths and the faith once delivered to the saints.

What I have said of the Course of Study may also be said of our Sunday School Literature. This is in the hands of men who have little or no regard for Methodist theology. The literature is sadly lacking in spirituality and a good many of our spiritual churches and pastors have refused to use it any more, and are buying their lesson helps from non-Methodist publishing houses. Dr. Myers, as you know, is thoroughly rationalistic in his bearings and it would appear that his whole staff of writers believe the same as he does. I pointed out, in a previous article, that the assistant editor, or whoever it was who wrote the article on George Whitefield, paid no attention whatever, to his divine endowment as a Methodist soul-winner, but said things about Whitefield as "citizen," "hero," etc., that could be said with equal truthfulness of Benjamin Franklin, Alexander Hamilton or other "forerunners."

Shall our Sunday School Literature be kept in the same hands for four years more? Shall the young people of our Sunday schools have rationalistic teachings of culture, cultivation, and education dished up to

them instead of the need of being born again, truly converted to God and regenerated by divine power? It is time,—high time, that a change be made in the make-up of our Sunday School board and its outfit of editors, and a set of men put in who will be Methodist, spiritual, and evangelistic. (What wonders would happen if our Methodist Sunday school literature could be put into the hands of consecrated writers, such as those who put out the *Sunday School Times*!)

The AMUSEMENT question is going to be a live issue. Men are going up to General Conference as delegates who will favor the dance, the theater, and the card table, and of course, they will make a decided pull to expurge from the Discipline Article 69, page 61, in which "dancing, theater going, and games of chance" (card playing) are said to be antagonistic to vital piety, promotive of worldliness and especially pernicious to youth." I understand the Dancing Masters' Association are backing a movement to get General Conference to cut this out of our Discipline and of course, there will be both laymen and ministers among the delegates who will heartily favor the proposition. God knows things are worldly enough now in our Methodism, but if we cut out our amusement paragraph we shall lower our flag before the whole world and people will be flocking into membership in the M. E. Church without the least pretence of repentance, and no intention whatever of changing their godless habits. I was told the other day of a Philadelphia M. E. Sunday School adult class which held a social affair recently and one of the numbers on the program was a game of cards. I also heard of a preacher who went up to a professed gambler—a man who gambled on Sundays as well as week days—and this young preacher invited this man to join the M. E. Church and become an official member "for the sake of his influence with men." The gambler joined the church and was made an official member. When a new pastor visited him and reminded him that he was an official member of the Church he answered the preacher with profanity.

It looks to me, Dr. Brasher, as though men like you will be required to be doubly on the alert and that all men of your belief, and standing in the General Conference should get together in one solid combination to prevent our Methodism being sold to the dancing masters, the theater people, or the movie crowd. Unquestionably a big effort will be made to popularize the movies and put official stamp on the movie craze that is now gripping the Church. God help us!

And the matter of special import will be the new Bishops to be elected. Already men are being groomed for the high office. It does seem strange to me that men will pull all kinds of wires to get into this high office and then declare at their consecration that they believe that they are "truly called according to the will of our Lord Jesus Christ." Have you noticed that the old Discipline read when the Bishop was presented to be consecrated, thus: "We present unto you this holy man to be consecrated a Bishop." In 1916 they changed this and it reads now this way: "We present unto you this elder chosen to be consecrated a Bishop."

I wonder did they change it from the conviction that the way politics was played in the election of Bishops they were going to run out of "holy men," but "elders," holy and unholy, would always abound?

Two or three of the men being groomed are men of the "higher critics" crowd. They are "twentieth century" men—they are clever

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DYNAMICS OF PERSONALITY.

BY REV. C. F. WIMBERLY, D. D.



THE world's greatest forces are silent; the sun makes no noise, but it lifts millions of tons every second from the surface of the sea; and in the ages past, manufactured the carbon deposits which furnish all the energy for the wheels of industry and transportation. The same sun acting upon the same carbon deposits, but with heat a thousand times greater, compressed crude carbon into sparkling diamonds. A scientist tells us, that in each rain drop, there is sheathed enough electrical energy to charge 100,000 Leyden jars; another tells us that it requires enough heat to extract from the sunbeam and distill it into the beautiful blush on the peach, to run an engine from St. Louis to Louisville. Gravity is silent, but it can pull ten thousand miles of ocean into distorted tidal waves, and hold sixty stories of masonry in perfect adjustment.

There is a silent force emanating from human character, we call magnetism, or psychical energy—but a better name is Personality. It is not the voice of the orator, the gesture, the flash of the eye, or the scintillations of wit or wisdom—it is a by-product of them all, and may exist where none of these obtain. It operates as silently as the sap that is drawn by capillary attraction and pushes off the dead leaves with a new creation; it is intangible, invisible, and baffles analysis. Not only is this a silent power, but it is also an unconscious power. The tuberose is not conscious that its presence means a blessing to all in the room, as it silently exudes perfume to every square inch of atmosphere. Neither can the individual know, that his or her presence is carrying an influence of light, darkness, warmth, piety, vice, or icy repulsion to every other person met with.

Personality is an incomparable talent, and will not be fully appreciated until the day of final accounts. The orator may move his audience like a tornado playing upon a forest; the musician may lift and thrill the hearers in ecstasy and delight; but for shaping and inspiring character for weal or woe—the silent, radiating forces of personality may far outweigh them all. The spoken message is the smallest part of the preacher's ministry to win his fellows to the truth; his greatest monitor is this silent, God-given endowment of personality.

Every man, great, near-great, or obscure, is making a silent, unconscious but tremendous investment upon society; he projects a personality, the scope and power of which cannot be measured. Investment is one of our big words today; the masses are being transformed into a stock exchange. Those who cannot enter the Wall Street arena, howl and scramble on the "curb," as it were. Many of the worthwhile things are lost in the wild syncopated jazz of modern activities. Robt. E. Lee was a military genius—so was Napoleon; but the presence of the Southern Chieftain inspired confidence, courage, loyalty, hope, and patriotism. Napoleon was an imperial emperor, honored and feared, whose sole purpose was conquest and power; human life had no value when weighed in the balance of his consuming ambition. Lee was like the shadow of a rock in a weary land, and his men died with holy enthusiasm, to obey his orders. It was not that he had supreme command of the Confederacy, but it was the *man*, plus something else. His was a great heart invested with tender compassion, and he still lives in the indomitable spirit of a Lost Cause.

Personality is one of nature's richest legacies, and the Old Dame seems to have been

both reckless and prodigal in the distribution of it. Some of the worst characters of history, whose lives left a char behind them, like a sirocco from the desert—were so, because of this unusual power wrongly invested. Our country has produced no greater personality than Aaron Burr; he cast a spell over people wherever he went; his influence was irresistible. Women were his willing victims, regardless of culture or social standing; men became his slaves, ready to be used, even to the undoing of themselves, to further his selfish, treasonable schemes. The ruin of the Blennerhassetts, and the tragedy of the "Man without a Country," are among the most pathetic pages of our national history. These, with most of the moral shipwrecks, social scandals, and the ever-present "Triangle" of the divorce court, may be traced to the prostitution of nature's greatest endowment—the investment of Personality, surcharged with evil. The proverbial "snake charming the bird," is not a myth; they can actually do it. The poor, helpless, fluttering bird, drawn by an irresistible power, walks into the open jaws. It is not the fiery tongue, or the blazing eyes, it is the subtle charm of the serpent. God pity the man or woman who becomes enmeshed in the coils of a stronger personality, when that personality is being invested for selfish ends.

The charm of the serpent had its origin in the long ago, when Satan incarnated himself in the Garden, and the power of that evil Personality transformed an earthly heaven into a hell; Paradise was lost, and the race doomed to drag out its suffering and misery through millenniums of curse and disaster.

The proposition of invested personality has another angle of approach. It was no accident that Aaron Burr's grandsire, Jonathan Edwards, than whom there has been no superior in the religious history of America—left his imprint upon New England morals that remain to this day. It was personality invested in righteousness.

We must keep in mind that this power is going to be invested; no one can curtail its everwidening circle. They who wield no influence upon the world must retire to a hermit's hut, or to the seclusion of the cloister. It will be revealed that a large part of human history has been written by the investment of personality, rather than the noise of battle, the fulminations of forums, or the printed page. Yet, nearly 5000 battles have been fought in the name of freedom, and the Pitts, Gladstones, and Websters have been the mouthpiece of nations. All these agencies have acted their part on the stage, but the *vis uturga* in the last analysis is the silent, dominating, compelling influence of personality. It is this force acting and reacting upon a congregation, that moves them in any direction, as much as if not more than, the spoken message; it requires this to drive the truth to the heart and translate it into action.

When this great human asset is energized by the evil one, it becomes a walking dynamo of damnation, blighting and withering all in its pathway. When a weaker soul comes in contact with this demoniacal combination, it will have the same chance of escape as the glossy-winged butterfly, caught in the web of the big spider, waiting concealed in his den. On the other hand the great agency of righteousness is this human endowment energized by another Personality—the Holy Ghost. Redemption was too big an undertaking to be accomplished by human personality, though equipped with holy truth. The supernatural evil combination can be matched only by the superior power of the Holy

Ghost, combined with the human; satanic organizations will scatter before this holy alliance. "Ye shall receive power after that the Holy Ghost has come upon you."

If we seek to be "skilled laborers for the Master," the highest type can be found only when the human is empowered by the Divine. Pilate, the exponent of earthly rulership and power, trembled in the presence of the silent Messiah. Felix shook like an aspen leaf in the presence of a man in chains. A howling mob surges through the streets of Paris, bent on murder and plunder; a white-haired man steps in front of them, with lifted hand, did what canons and carbines could not do. "Sixty years of righteousness wants to speak," says the leader. "Ye will hear him."

We are studying efficiency today as never before; organizations and programs are being worked overtime, and the wheels of Zion continue to mire. Something is wrong in the investment; there is a lesion somewhere; contracts and adjustments are lacking. The human side of the equation is no doubt being expended with zeal and purpose. The failure is, that the only Personality—the efficient power of the Godhead—is being grounded along the line between the eternal Powerhouse, and the point of contact. He does not move in the thunder or tornadoes, but in the "still small voice." But where He moves it is the "sound of a-going in the mulberry trees;" literally translated, the tramping of an angel army—Omnipotent Personality.

Question Bureau.

BY JOHN PAUL.

Is life insurance in keeping with God's word?

The term "life insurance" sounds presumptuous. If it assumed to mean all that it literally implies, a man who has a reverent faith in God could hardly afford to tamper with it. In fact, it only means the annual laying by of definite sums by a large number of people, which sums or "premiums" are assembled together under scientific business management whereby they are made to net an average benefit or a variety of equivalent benefits to those who invest. Assuming that a small percentage of the investors will be "unfortunate," and being able, as a result of past experience, to estimate what percentage will be unfortunate, it is mutually agreed by all who invest that the unfortunate ones shall have special benefits. There is nothing in this but simple business; and, I think, instead of its violating that passage which says "take no anxiety for tomorrow," it is one way of fulfilling the passage which commands us to be diligent in business and to provide for our own households. This is not a boost for life insurance, because I am willing to admit that there may be with some men better ways for fulfilling those scriptures than that which is presented in "life insurance."

Is the ordinary home talent play all right, as given by public schools or high schools or colleges, in many cases as graduating exercises?

The meaning of "play," as here used, applies all the way from a bit of impersonation which may be given by a preacher in a pulpit to a voluptuous show at "hell's half acre." Who, therefore, can draw the line at which the admissible must cease and the reprehensible begin? I would say, stay on the safe side of the line. If I denied the propriety of

(Continued on page 9.)

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OF ASBURY THEOLOGICAL SEMINARY



MISSIONARY PAGE.



Sitapur, U. P., India.



HE year draws to a close and what a gracious year it has been! I did not think that this year could be better than last year, but it has been—thanks to His wondrous grace!

Since I wrote you last I have been at the following places for evangelistic campaigns: Cawnpore, Lucknow, Darjeeling, Jubbulpore, Delhi, Moradabad, Hissar, Godhra, Baroda, Indore, and Ajmer. I can give you only a word about each place. At Cawnpore, there was an ugly split in the church. For the first time in Indian Methodism a new organization was formed of the disgruntled. God's Spirit worked mightily with us, and after prayer and midnight conferences and seeing individuals on both sides personally, those on the outside were ready to come back, but a few on the inside still held out. We are sure it will soon be settled. The non-Christian meetings were held in the Theosophical College Hall and there was splendid attention and response. The leading Hindu lawyer of the city, chairman of one of the meetings, said in his closing remarks: "I have had my opinion confirmed that our religion is not suited for modern progress while Christianity is." This came like a thunder clap upon the hearers.

At Lucknow, I had the charge of the great evening meetings connected with the Convention. Great numbers of the College students and others surrendered themselves to God. On the last night things were at high tide and great numbers were forward for prayer.

At Darjeeling, practically all the girls of the school were converted and many Christian workers were led into fulness of life.

At Jubbulpore, the non-Christian meetings were exceptionally fine. Night after night they filled the large Hall, and the meetings each night went on for two and a half hours. An old and experienced missionary said to me one night: "If you had told me a week ago that an audience made of representative educated men of Jubbulpore would sit night after night and listen to the straightest gospel one could give and ask for more, I would have not believed it, but they are doing it." In one of the meetings for Christians at Jubbulpore thirty-one people arose, one after the other, confessed the sin of holding grudges and settled their fusses right there.

At Delhi, we had the largest crowd in the non-Christian meetings I have had anywhere in North India. Fully fifteen hundred people crowded the place every night and the air was electric with interest. The High Church Anglicans, the Baptists and the Methodists united for these series. Many of these High Church ritualists were thoroughly converted. It is the first time these three Missions have ever united in such a way. We had two meetings a day for Christians, and one for the non-Christians. On the last night as I presented the Cross of Christ to the non-Christians and in the closing appeal spoke to them upon my knees, God's Spirit mightily worked. All day long between meetings there was a stream of non-Christians wanting to have personal talks with me. Many signed cards that they would study the Bible with an open mind and prayerful heart. They will be gathered into Bible classes.

At Baroda, the meetings were held in the State College Hall with the Principal of the College as Chairman of the meetings. This is the first time they had ever given their Hall for distinctly evangelistic addresses. The great number of the students asked for Bibles at the close of the series.

At Indore, I was with the Canadian Presbyterian Mission. The non-Christian meet-

ings were held in their College Hall and the crowd increased each night. The same results were here as in other places. The meetings continued for two hours, numbers coming to the bungalow for personal interviews and many wanting to study the Bible. But the greater work was done among the Christians. In the large audience that packed the College Hall, there were not a half dozen who refused to surrender to Jesus Christ when the invitation was given. My interpreter pulled more than his half, for he was greatly burdened and his own heart went out through his interpretation. I have scarcely seen Christians more responsive.

At Hissar, I intended, at first, to go to preach to the Christians as all the workers from that great mass movement were present but the non-Christians hearing of this sent word through the Superintendent of Police that they wanted meetings for themselves, so I assented to their request, and the leading men of Hissar, day after day gathered and God's Spirit mightily gripped them.

God has set before me in this non-Christian Evangelistic work an open door, and there are many adversaries. You can share in it by prayer.

Mrs. Jones writes concerning the School:

At the last meeting of the Board of Education for Southern Asia, it was stated as our general educational policy that our Church must stand ready to provide for its children such tuition as will tend to insure their becoming wholesome and useful members of society. Here in India we are in great danger, through the mass movement, of having a Christian community so ignorant and untaught that they will be a standing reproach to us if not something worse.

We can do little in the line of education for the older people, but surely the children should be taught to at least read their Bibles and write a simple letter; to do enough arithmetic to keep from being cheated in buying and selling; to learn the value of cleanliness and morality.

And so, this year, besides the orphans, we have taken many of the sons of our poor village Christians, not expecting them to become preachers or teachers, though occasionally one may later feel so called, not planning to give them so much education or keep them so long that they will grow away from their people, but planning to send them back in two or three years to be bits of leaven in their degraded homes and villages. We have taken in thirty-six such boys this year.

The preacher who brought one set of six such boys from an ignorant Christian village, said, as he made them over, "They are only little animals." And truly they were! What we all suffered from them the first few weeks would be hard to describe. Sometimes I wondered whether we should have taken them. Their only redeeming feature was that they wanted to learn. They did not want to wear clothes, they had never seen a book, obedience was unheard of. Teachers and matron were in despair; the other boys were complaining. Five months have passed; a teacher was ill the other day when I went into the School, and the oldest boy of these six, who has already finished his first reader, was teaching our beginning class of twelve wiggling youngsters and doing it well.

Another one of the six is the matron's right hand in cleaning up and taming the new comers. The other four are also wonderfully changed.

For boys such as these it is difficult to find scholarships. Naturally our friends want boys who will stay in school and become future workers. We have many such boys. But often the simpler and less highly educated man, who is unpaid and lives among the peo-

ple, has most influence. Influenza and the famine have sent us many boys for whom we are trying to provide.

I had an interview with the leading Indian in the whole of India. He is the idol of the people. He can turn over his hand and have a revolution or turn his other hand and stay one. He has a marvelous influence. He is outwardly a Hindu, but he has been Christianized in his conceptions. I asked what we might do in order to make Christianity naturalized, a part of the National life and make it contribute more fully to the National uplift? He told me that he was very near to baptism when he was in South Africa, attending to coolie immigration there. Some earnest Christians influenced him greatly. Then he suggested four things that we do to make possible the above:

(1) All Christians, missionaries and all must live more like Jesus Christ. (2) You should practice your religion without adulterating it or toning it down. (3) You should emphasize the love side of Christianity more, for love is central in Christianity. (4) You must study more sympathetically the non-Christian religions to find the good in them and to have a more sympathetic approach to them.

Before I left I read him some verses from the Bible and prayed with him. I came away with the feeling that no matter whether I agreed with his political doctrines or not, I had touched a Christianized soul. He gets his Passive Resistance doctrine from Matt. 5:38-41. I would like you to pray for him. Over many Hindus and Mohammedans his influence is supreme.

At Godhra, the meetings were exceptional. It was considered a hard and bigoted place and no city-wide meeting had ever been attempted there. But when they found out that I would not attack them, but only present Christ, they took hold of the meetings themselves and managed them. Two non-Christians signed the notices that went out. They themselves districted the city and had personal invitations sent to the people. The meetings were held in the enclosed compound of a Hindu temple in which chairs, benches, and carpets were placed. The most prominent Hindu of the city presided at the meetings and Hindu ushers showed the people to their seats, and a Hindu was my interpreter. The only thing Christian about the whole affair was the address. Although I had to present Christ through this non-Christian interpreter yet the Spirit of God held the people in His grip and worked upon their hearts. When I was about three-fourths through my address, the temple bells began to ring furiously and the conches to blow for evening worship—rather it was the time to put the god to sleep. I was nonplussed for a moment because of the racket and thought everything was spoiled, but a Hindu arose and said, "Please sit down, Sir, it will all be over in ten minutes." I sat down and people waited patiently until the din was over and I went on as if nothing had happened. Scarcely a dozen people left the large audience of between 500 and 1,000, to go into the temple. After the two scheduled nights they asked for a third meeting and I gave it. At the close of the last meeting, a Hindu arose and told how this presentation of the death of Christ had touched his heart. The local missionary sat with tears streaming down his cheeks as this Hindu gave his testimony. At the close of each address they came forward and garlanded me. Many non-Christians visited us at the bungalow each day for private conversation. This is a day of forward movements and we thank you for your standing with us.

Yours fraternally,

E. STANLEY JONES.

Encouraging Messages from our Great Army of Workers.

Coast to Coast Conventions.

The trip from Portland to San Francisco is one of the great trips of America. It is over the famous Shasta Route. The scenery is sublime, and mountainous almost all the way. It takes about two nights and a day, but one never begrudges the time given to travel in this glorious Coast country.

We began in San Francisco Wednesday night in the Howard Street Methodist Church, Rev. Winsor, pastor. This is the third convention the "National" has held with this pastor and people, so we were not strangers. This church has always stood for evangelism and has been the open door for holiness in the great down-town district. The convention here was not as large as some of the other conventions on our trip, but you must remember this is San Francisco, and San Francisco is pre-eminently Catholic and not notably religious. However, the good people came in from the other churches of the city, and also from the other towns around the Bay, and withal we had a very good hearing and a good meeting.

Brother Burger, of Oakland, came with many of his people; Brother Smith, of the Nazarene Church of this city, with many of his people were in attendance, and our good friend, Rev. Beers, of the Free Methodist Church, helped us to push the battle. We had seekers from the opening service, quite a few got through and on Sabbath we had a good day. The three services were well attended; there were seekers morning and afternoon, and we closed with a big congregation, and twenty-five at the altar. The people were very appreciative, seemed to enjoy the services and gave the "National" a hearty invitation to come again.

I have been coming to San Francisco for seventeen years; that is, I have been here every few years during that time. I saw old Frisco with her Barbary Coast, the proverbial Chinatown, the open saloons and every variety of devilry. This was a tough town in those days. I saw the city after the quake and fire, saw it in dust and ashes, and I never saw so much destruction and debris. It was surely a wasted and destroyed place. I have seen the new San Francisco which is built beautiful and substantial. They have wiped out the old Barbary Coast, they have cleaned up the old Chinatown, they have been helped to shut out and mop up the saloons, and while the Millennium has not yet come to Frisco, yet it certainly is a great improvement over the old days. This is a discouraging field for preachers, and a good holiness convention, they say, is like an oasis in the desert. Thank God for the saints that are at Frisco, and thank God for the privilege of helping them and encouraging them in the battle. REPORTER.

Report.

Since giving my last report of God's blessings we have closed up the work of intensive revival campaigns at Napier, Ia., and at Yale, Ia., and are now engaged here in Hutsonville, Ill. At Napier, I was alone with the pastor, Bro. Grenfell being at home. We had a great time at Napier preaching the gospel which the people very eagerly received. Practically all the young people of the community were saved during this campaign. The pastor, Bro. F. G. Barnes, is a faithful man of God and feeding the flock of Christ. He had about thirty new accessions to this country church.

At Yale, Ia., we had several whole families, counting some newly married couples, converted. One man above fifty years of age, his wife, a married daughter, two grown sons, were all either converted or reclaimed.

The pastor here also is a young man of great promise, Bro. L. G. Dawson. He is constantly at work for God. He will have not less than forty new accessions as a result of the meeting. The whole church was greatly awakened and quickened. There were more than sixty conversions and reclamations, most of them being adults.

This is the seventh day of a three weeks' campaign here at Hutsonville, and already God is saving men and women. The pastor here, Bro. H. B. Shoeff, is a true man of God. May the Lord increase the number of such men. We go from here to Ogden, Iowa. Our co-worker, Bro. B. G. Grenfell, singer, flutist, piccoloist, is at his best. He is doing fine work. He is a great inspiration to the meetings. Pray for us. H. E. COPELAND.

California, Kentucky.

Having failed to get in my report, will say this is my third meeting since my wife was released from the hospital. The other two were good ones, but this meeting at California far surpasses anything we have seen in years.

The spiritual tide was at a low ebb, so much so that the stream of grace had ceased to flow. But we found that the foundation for a real thorough spiritual revival had been put down by the pastor Bro. Virgil L. Moore, an old Asbury man. We feel that he was sent of God to this place to restore the doctrines of full salvation. He and his good wife stood nobly by the evangelist and entertained him in their good home.

Brother Moore is not only one of our coming young preachers, but he is also an accomplished leader of song. He led the host in song in such a manner that it seemed at times heaven and earth were brought together as the waves of gospel melody rolled over the great congregation. The people here love Brother Moore; not only the members of his own church but the entire community.

The visible results of the revival reached near the one hundred mark in reclamations, sanctifications, and conversions, with twenty added to the church. The evangelist was well paid. On the last night of the meeting \$500 was raised to repair the parsonage, and pastor's salary increased one-third.

We go from here to Graham, in the Louisville Conference, then to Chaplin in the Kentucky Conference. Pray for us.

T. R. ROBERTS.

Bedford, Iowa.

The pastor, Rev. John F. Arnold, secured me to assist him in a special meeting beginning Jan. 11th. Every opposing force was brought to bear for the defeat of the meeting; all the works of the devil seemed determined to cry out against us. We believed God would honor His word, so we just kept on the straight way of conversion, sanctification, and "keptification" until God heard and answered from on high. The last Sunday morning we had thirty-four at the altar. On Monday evening, God's power was so manifest it seemed people could not wait until the sermon was over, and as soon as the invitation was given thirty-six adults and three children came for sanctification. It indeed was a pentecost. Tuesday evening, thirteen more were at the altar for sanctification. The "Flu" came in all its fury, and in three days it forced us to close.

Just to let the old warrior of Methodism know that we have not forgotten him, we sent in twenty HERALD subscribers. While we found the gospel of full salvation new to many of the folks we also found a clear presentation of its saving, sanctifying and

keeping power was just what they were hungering for. We believe, under the leadership of Brother Arnold, this will be the greatest year in the history of the charge. It was really a great feast to this man to be there three weeks. R. H. T. DAVIS.

Arrow Rock, Missouri.

I have just closed a two weeks' meeting with Rev. A. A. Myrick, of Benton, Ky., whom I have found to be one of God's preachers. I have had Brother Myrick in several meetings during the past seven years, and I have never seen him more fearless in the denunciation of sin than he has been during this meeting. As fearless as Jeremiah and tactfulness itself personified; he has done a splendid work in the little town of Arrow Rock.

A pool hall which has been conducted by a member of the church for several years has gone out of business through the meeting, which leaves Arrow Rock without a pool hall. The former pool hall man is now praying in public and has agreed to establish a family altar. The writer considers this a wonderful work, since it would have been very easy to lose the man and still his business would go on. But in this case the man was saved to the church and the pool hall goes out of business. A number of our people are praying in public who have never done so before, while many of them have agreed to establish family altars and to tithe their incomes from now on. GUY M. HALE.

Greenup, Kentucky.

I began the work here last September, under very discouraging conditions. Church had been closed for several months, had been at the point of asking Conference not to send them a preacher.

Our meeting at Greenup, commenced Jan. 4th and closed on the 25th. Brother and Sister S. J. Guyn,—"Sam and Sallie"—of Wilmore, Ky., furnished the music, to the delight and good of all who came. Bro. Guyn led the congregation in song, while Sister Guyn presided at the organ. They also sang a number of special songs, with guitar accompaniment. While they do not know what I am writing, I wish to say they are splendid help, and I heartily recommend them. To those pastors and evangelists who have been racking their brain in an effort to solve the problem of getting people out to church, I would say, call "Sam and Sallie." They can fill the largest auditorium for you and keep it filled. We had been told that the preaching here would be largely to empty pews, but not so. On the contrary, the people came through rain, snow and sleet, until our large house was taxed to its utmost seating capacity. The writer did all the preaching, with the exception of two Sunday mornings. God blessed the simple gospel truth to the good of the hearers. Old-time conviction fastened itself on wicked people, moral men and women and unconverted church members kneeled together at an altar of prayer, repented of their sins, and found peace and pardon in believing.

Bro. V. E. Fryman, pastor of the local M. E. Church, was with us most of the time, preached two good sermons, and rendered other valuable assistance. So you see we are already enjoying unification of American Methodism in a good measure at this place.

As a result of the meeting a number have been received into our Church—including the sheriff of the county, and some of the converts will go to the M. E., Presbyterian and Christian churches of the town. The people of the community say they never be-

fore saw Greenup so stirred as now. It was truly a great meeting, and we believe the community at large has been benefited. To our God be all the praise and glory. No doubt many of our people will remember and speak of "Sam and Sallie," for many years.

Yours for the salvation of souls,
E. H. RITCHIE.

Los Angeles, California.

Our last meeting in Redlands, Cal., was blessed in many ways. More than eighty found the Lord in pardon or purity, a number being added to the church. The pastor and people seemed to enjoy the services very much and did all they could to make the meetings a success. Brother Joseph H. Smith was in the services a number of times. General Superintendent Goodwin was with us one afternoon and brought a marvelous message on prayer. Evangelist Bussey was also in the services a number of times, whose talks encouraged us to go on for God and holiness. Our co-laborers were Bro. Shelby Corlett and wife, from Pasadena, who are very efficient workers. Our next meeting is at Holtville, Cal. Yours looking for that blessed hope,

JARRETTE AND DELL AYCOCK.

Fulton, Ohio.

The revival meetings in the M. E. Church, Rev. J. B. Edie, pastor, have just closed. It has been a revival of the old-fashioned type. Under God it has been one of the most successful revivals ever held in Fulton. A goodly number were genuinely converted in the old-time way.

While this is a day of substitutes, yet there are still some people who believe in the old-fashioned gospel of true conversion and that holiness without which no man shall see the Lord. The services were well attended each evening. More than once during the three weeks' meeting the church was crowded to its capacity and folks were standing eager to hear the real gospel.

The preaching was done by the pastor of the church and each evening he and his wife sang the gospel in song. The results of this meeting prove that nothing can take the place of the old-time gospel. Eternity only can tell of the good that has been done, not only in the church, but on the outside as well. Church members have been awakened to a new sense of their responsibility, and others have been encouraged to follow the Master. Brother Edie is a graduate of the School of Theology at Asbury College.

Marion, Ohio.

We have just closed a real, old-time revival in the Nazarene Church here in Marion, of which we are pastor. The Board thought it best for us to be our own evangelist as we were new on this charge, so we consented, and ran four weeks; during this time we had some zero weather and snow and ice, but in spite of it all God blessed and forty-six souls prayed through either for purity or pardon. Some who had never been converted before really prayed through in the old-fashioned way and the fire fell. A good Baptist and Presbyterian knelt at the altar and were sanctified wholly and arose shouting the victory. Mrs. Lois Breuninger, and Mrs. Nellie Fies, had charge of the singing and they were a great blessing to all who heard them. They made the pastor a present of \$80.00 in cash, and his wife a beautiful plush coat to show their appreciation for their service. We have taken in full membership thus far 17, with more to come.

J. W. HENRY, Pastor.

Sublette, Kansas.

Being out of the pulpit from Nov. 23rd, until the present, Feb. 3rd, on account of a nervous breakdown, and that followed by a spell of the "Flu," I am growing anxious

to again resume my labors in His service. was to begin a revival Nov. 20th, but fell ill on the 28th, and the revival and all preaching services were cancelled until Jan. 18th, from which time my wife has filled all the morning services and a Woman's Gospel Team has conducted the evening services.

During the many weeks I was confined to my room THE PENTECOSTAL HERALD was a great comfort and enjoyment. Its messages were refreshing and encouraging. A former parishioner drove 170 miles and spent two days with me, and said THE HERALD was soul food to him. The church paper brought its usual messages of good cheer. Bishop Berry's article in last week's paper on Revivals was great. If followed, the Church would receive a great awakening. We receive many letters and have visitors from various parts of the country who complain that they are not receiving gospel sermons at the regular services. They say the preachers show pictures and "do stunts." Has the gospel lost its sweetness and attractiveness to preachers? Let us feed the flock.

W. B. SUMMERS.

Dudley, Pennsylvania.

We just finished a five weeks' meeting at Coalmont, Pa. Three weeks previous to the beginning of this meeting we closed a seven-weeks' campaign at Dudley. Owing to various conditions little progress was made by this church, although several were reclaimed, converted, and three received their Pentecost.

A discouraging report as to our methods and doctrine of course preceded us to the Coalmont Church, as two of the sincere people told us since the services began, they really knew not what to do about our beginning work there. "But, of course, we will simply have to let them begin," were their words. By the entry of the second week one of these brethren had received the anointing of the Spirit and several others were hungering and praying definitely for the experience. As the Spirit prompted the themes so we endeavored to present them; mostly on conversion, after several deeper messages were given for their prayerful consideration.

Some were being reclaimed and several converted at home and in the children's meetings. Soon another sister received the anointing while two others were in exceeding earnest for it. One of the latter two entered into the light a few days before the meeting closed but the other not until the last day.

Let us tell you about the last seeker. She is a deaf woman who could not hear a word of the preaching, and therefore thought it no use to attend the services. One sister persuaded her to come about the second week, also gave her some deep, spiritual literature to read. She recognized a Presence in the church, and missed but few nights of the remainder of the meeting. The Lord showed her a deeper experience through His word and caused her to seek for the same. She went to the homes, as the Lord led, singing and praying. The climax came for her last Sunday as she communed with Jesus at home. The meetings were to be closed that night and her heart was anxious. The Lord led her to seclude herself for earnest prayer. Obeying, the light came. Joy filled her soul all day. Her words were significant: "I didn't get it from the preaching, for I couldn't hear a word the preacher said. I didn't get it from anybody; I got it from the Lord."

Five were reclaimed, six converted, and four anointed with the Spirit as nearly as we could determine. When you consider that most of these people got into the light at home and not through excitement that often accompanies an after-service, and that Pentecostal teaching was new to most of them, and that false reports were silenced, and that God actually led that deaf sister

into the light (a sharp rebuke to most excuse-making, unconcerned church people), it gives us great reason for joy in the "truth." MR. AND MRS. R. L. TRESSLER.

Maryville, Tennessee.

The two weeks' revival at the Friends' Church in Maryville, Tenn., closed Sunday night with great victory. Everyone at the altar swept into the kingdom. This meeting, in many respects, is the greatest this people have seen in years. It was marked especially by deep, pungent conviction. People could not eat or sleep. The presence of God at times was sweet and awful. Nobody had to be pulled to the altar. They often came without song, and after the service was dismissed.

The Lord laid it on our hearts to send for Rev. Claude A. Roane, pastor of First Friends' Church, Portsmouth, Va. We found him to be a man with a message. Thank God for people who preach restitution, confession, and regeneration; then sanctification, as a second work of grace, wrought in the heart by the Holy Ghost; then an unbroken walk with God. Such was the standard held up by our brother. People who professed to be Christians at first got located and God saved them, and many were sanctified.

The singer we had engaged was providentially hindered, so at the last moment we got a girl friend from Springfield, Tenn., Miss Essie Morris. God certainly did send the right person. How she did sing, and how the people love her. God gave us a great meeting. We take fresh courage to go forward, trusting the blood to cleanse us as we walk in the light.

BLANCHE COKER FOCHE,
Pastor Friends' Church.

PRAYING CLEAR THROUGH.

(Continued from page 2.)

so when one prays clear through, the soul abounds in good works. What a revival there would be if every professor of holiness would pray clear through!

How we would love Jesus and a dying, gasping world, breathing its last, in its death agonies, and we would tell it of the only one who can give it life and the life more abundant! God help all who reads these lines to pray clear through! Amen!

AN OPEN LETTER TO DR. BRASHER.

(Continued from page 3.)

er, of course, but not known to be mighty men of God and powerful preachers of the gospel. Why may we not have a few Bishops of the type of Joyce, or Simpson, or Foss, or Foster? Why not add a few more of Bishop Berry's type whose stand for the old doctrines of our Methodism and for the old-time revival is so well known throughout the Church? I should like to see a few Bishops elected who are straight as John Wesley in doctrine, as evangelistic as Whitefield, and as missionary and apostolic as Bishop Taylor.

Well, in conclusion, Dr. Brasher, let me say that I shall use my influence to get men elected as delegates from the New Jersey Conference who will stand true to Methodism and Bible Christianity. I hope it will be possible to organize all the men of the old school who shall be at General Conference, and that you and they will be mighty through God in obstructing every movement to wrest the old Methodist ship from her moorings; and I trust that you may be greatly used in committees and in the general sessions of the Conference as a stalwart fighter, and a brave soldier, and a fearless champion of the old faith.

Yours in the faith.

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(Continued from page 1.)

offer no protest. They move around in their easy-going, treadmill fashion. They feel perfectly certain that everything will come out all right at last if we can only keep things quiet, create no disturbance, arouse no antagonism, and keep on as good terms as possible with the devil and his emissaries, so that we may hope if they do us no good, they will do us as little harm as possible.

Sixth, when the Church is lukewarm and the spiritual fires burn low we do not find many men called to the ministry. It is at times of revival when the spiritual life of the Church is strong and vigorous that the Spirit selects and calls out men to preach the gospel. We have throughout Methodism many large city churches which have not given a young man to the ministry in years. Just now there is a group of men who propose to select and call into the ministry men of their own choosing. This is certainly not in harmony with the teaching of the Scripture, but the pool table, moving picture, dance hall advocates are not worrying themselves with reference to Bible teaching on this subject. They must have preachers to propagate their notions and they will not hesitate to call men into the ministry of the Church, who obey their commands, follow their directions, and build up a Church in harmony with their views.

Seventh, in view of what has been said above we make a most earnest appeal to the readers of THE HERALD to join us in earnest prayer to God to save, sanctify and call a host of young men into the ministry, and also to join with us in an earnest effort to equip and prepare these young men for the most successful ministry possible. There is no higher obligation resting upon the Lord's people than the obligation here suggested. God answers prayer and He helps those who help themselves. We must both work and pray. There is a large group of us who do not intend to bow to the dictates, or follow the leadership of men whom we fully believe to be destroying the spiritual life of the Church, not only so, but preparing the way for the deep hurt of our national life. The true Church of Christ furnishes the only salt that can permeate the social, commercial and political life of a nation. We have an army of leaders today who will grieve the Holy Spirit out of the Church and destroy the salt supply that is so necessary to preserve the integrity of the religious and civil institutions of the

nation. The time has come for heroic effort. We must send up our prayers and we must give our money. Under God we have been able to do a great work at Asbury College, but we must double and treble that work. If the people who read this paper, and love the truth will rally around the throne in prayer, and rally about Asbury College with financial assistance, directly we can provide for, and have in Asbury College five hundred Spirit-filled young men preparing for a heroic ministry, who will not fear to declare the whole counsel of God—who will go after the lost sheep, and the starving sheep of the house of Methodism, not with pool tables and picture shows, but with the Gospel which is the power of God unto salvation.

This work is so important, the need is so great and the possibilities are so large that we must go at it in a systematic way; we must build up a permanent organization to pray for, and to equip true harvest hands in the great white field of human need. There are those who can pray earnestly and give largely; there are others who can wait at the throne with their petition and give smaller amounts. All who love the truth, whose souls protest against the horrible apostasy which is spreading through the land must stand up and stand together for far larger things than we have yet undertaken. There are many faithful preachers in the land, but the number must be largely increased.

We intend to organize a permanent association to pray God to call young men to the ministry and to assist in preparing these young men for the ministry. The King's business requires haste. It is all right to grieve over the apostasy and to protest against it, but the time has come for action. God will hear and help us. I wish those who sympathize with the proposed organization to write me at once. Letters will be forwarded from Wilmore, Ky., or from Louisville, Ky.

Faithfully your brother,
H. C. MORRISON.

The Blind Leading the Blind.

RECENTLY, "The Church of the Epiphany," an Episcopalian organization in Washington City, gave a religious drama in its auditorium. The name of the play was "Builders of the City of God." It was another pageant. A newspaper reporter, writing up the brilliant affair, informs us that the Epiphany Church, which is using itself for theatricals, is one of the most fashionable churches in Washington City. We have no doubt but that our Divine Master could say of this ultra-fashionable church, what He said of the church at Laodicea: "Thou sayest I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

The news reporter tells us that Dr. R. H. McKim, the pastor of this fashionable church, took part in the play; was one of the actors. Read what the reporter says:

"The production of 'Builders of the City of God' in the Church of the Epiphany was an event of the winter season in Washington for nothing quite like that had ever been done before. The production was the opening of the campaign of the Episcopal Church of the country for a nation-wide religious drive. Similar things are being done all over the country in the drive to awaken the people to the value of community effort through church affiliation. Mrs. Marie Moore Forrest, of the District Community Service and Mrs. William Channing Johnson directed the rehearsals. The rush to see the drama has no precedent in Washington dramatic history. The famous old church on G street, cloaked with

the history that has made Washington famous, could have put out the 'standing room only' sign just as theatres like to do. But it didn't. The production was for all who could get in. The Church of the Epiphany is indeed the beacon light to the country for similar endeavor."

The reader will notice that this theatrical performance, 'was the opening of the campaign of the Episcopal Church of the country for a nation-wide religious drive.' It would seem there is to be quite a contest between those Methodists who have gone into the theatrical business and the Episcopalians, as for who shall be able to put on the largest and most attractive theatrical performances. This whole business is of the devil; it is a fearful delusion and will lead to the destruction of vast multitudes of immortal souls. I would no more give the Lord's money for this sort of thing than I would contribute to the support of a moonshine distillery.

Poor Dr. McKim! What will he and his fashionable theater church have to say in that last great day when the books are opened and they face that awful Bible statement, "without holiness no man shall see the Lord?" "Perilous times have come." A fearful state of apostasy is upon us. While nations are trembling upon their foundations, war, hunger, and riot are on every hand, these blind leaders of the blind cry, 'On with the dance, the cards! Bring the theater into the church; hurry up the picture show; entertain, amuse, preoccupy the mind, have fun, make the people laugh, dance on the verge of doom.' Very well, they are sowing to the wind, and as sure as God is true and His word is true, they shall reap the whirlwind.

I wonder if Dr. McKim ever preaches from the text, "If any man will come after me, let him deny himself, take up his cross, and follow me." I wonder if he ever stands in his pulpit like a man of God and reads in clear, positive tone for his text, "The blood of Jesus Christ His Son cleanseth us from all sin." I wonder what his fashionable, high-heeled shoes, low-neck, short-sleeved, actress crowd would think if he should read for his text sometime, "And in hell he lifted up his eyes, being in torment."

You may be sure this preacher actor is not urging his people to holiness or warning them of the dangers of torment in hell. The giddy reporter goes on to tell us that this fashionable church in Washington is to be a beacon light in the matter of theatrical performances in the Episcopal Church! It will be a will-o'-the-wisp in the swamps of wickedness to lead the people to the pits of damnation. Let those cry 'Peace, peace,' who will. This sort of thing in the churches is preparing the nation for riot, bloodshed, and ruin. The Church and the Church alone, that is, the Church of Jesus Christ, His Bride, separated from the world, washed in His precious blood, and filled with the Holy Spirit, can salt society and save the world from ruin.

Letters to a Young Preacher.

CHAPTER XXIV.

My Dear Young Brother:

KEEP constantly in mind the fact that you are a preacher of the gospel; that you are called of God to this high and holy office; that your opportunities are infinite and your responsibility is nothing less than awful. Your life work, in a very peculiar way, stretches out into eternity. The results of your earnest devotion to the work committed to you means heaven to a multitude of souls. There is no seed that multiplies itself like gospel seed. The effects of truth spread, grow, and reproduce them-

selves for good through all time and out into eternity.

Think of the young men who may be converted under your preaching who themselves may become heralds of the gospel, and under their ministry will arise other ministers proclaiming the truth; and so the work will spread until your spiritual children, grandchildren, and great-grandchildren may be preaching the gospel over every sea and in every clime.

We had in the State of Kentucky a faithful, old-time preacher of the gospel by the name of B. A. Cundiff. He was a man of genuine spiritual power. He enjoyed the blessing of entire sanctification for many years. He had remarkable knowledge of the Holy Scriptures. He could quote many hundreds, perhaps, thousands, of texts giving chapter and verse. He died a few years ago and left in the ministry a hundred men converted under his preaching. What a harvest awaits that dear soul in the great day when the Lord makes up His jewels. I judge but few bishops have ever lived who might not desire the crown of that faithful old preacher when sparkling with its countless gems, the Master places it upon his brow.

On the other hand, if you should become mentally indolent, spiritually dry, and permit yourself to drag along in the even tenor of a very ordinary ministry; if you preach with tameness and hesitation; if the fire of your love should burn low; if you should not be faithful to your high calling, think of the awful loss of souls, of the doomed spirits of men weeping and wailing in hell, who otherwise would have been circling the throne singing eternal praises to the blessed Christ if only you had been faithful to your calling. The thought is stupendous! May God impress it upon your heart so that you shall fairly tremble under its burden and fan with prayer and earnest effort the fires of holy zeal within your breast.

I can scarcely think of anything more fearful than the coming of a derelict preacher to the judgment bar, or of that awful hour to a minister who has spent his time seeking place and power, influence and pelf, rather than the souls of men, rather than the lost sheep that have strayed from the Master's fold.

What must be the humiliation, the shame, and eternal torment of a selfish minister of the gospel, who has lost all conception of his high and holy duty and given his poor, leafy life over to selfishness and lust after the things of the world instead of a sacrifice of love and earnest effort to save the souls of men. I confess to you that I am appalled when I look about me, at the apparent indolence of many ministers who seem to have no conception of the fearful, sinful conditions with which we are surrounded, of the deep depravity and wickedness of the race, of the repeated teachings of the Master with reference to the fearful state of the lost, and who go jogging along the even tenor of their way with apparent unconcern and ease, without any fruits of salvation or evidence that either God or man pays any special attention to their efforts. May the Lord greatly stir your soul and keep you on the holy stretch for the salvation of men. You will excuse this letter, which is shorter than usual, as I am pressed for time but will try to get you a message next week.

Question Bureau.

(Continued from page 4).

wholesome character sketching and impersonation, I would not only shut off a medium of entertainment which can appeal to the best in human nature, but I would shut off an educational instrument of increasingly recognized value. After I have said this, I must say that the danger of abuses on this line are just in proportion to the obtuseness of the character of those who provide or render the

entertainment; and the average tendency, even in the "better" circles, is to go beyond the line of propriety. This is how the shows exceed the amateurs and "home talent," and make their business a financial asset. They go beyond the line. It is admitted by the best journalistic philosophers that a "clean" play, from the church's standpoint, is a dismal financial failure. It cannot compete with the shows that require censoring. There must be a little of the unclean or the irreverent or they cannot hold the crowd. This is why we must prophesy that the plays or pictured plays in the churches must fail as a means of religious or moral instruction. You cannot instruct the crowd till you can draw and hold the crowd. Out of curiosity, the crowd is going to come and see moving pictures a few times in the churches that have them, then they are going to turn up their nose at this, as pious humbuggery, and make their dates with the regular picture shows as usual, where they can get plenty of "spice" thrown in; the kind of spice that the Church cannot handle without going to the devil. The above facts are sufficient reasons for Christians to

THE CALL OF ASBURY COLLEGE.

If Asbury College does its work, here is the requirement: The dormitory space should equal the student body; the class-room, library, studio and laboratory space should match the dormitory space; the chapel should be large enough for these, with some extra space for community and visitors. The heart of a full salvation school is its chapel, and there is no use for it to grow any faster than its chapel and class-rooms.

The new four-story building for young preachers and upper classmen, mentioned in our last article (which, pray that we may have means to complete without debt in the next ninety days), will care for the men twelve more months, allowing a little overflow into private houses. But that puts this branch of our growth ahead of the rest. Our splendid chapel is full, and one hundred over, counting the foundation school, and chairs must be set in the aisles and corners for the visitors, who would come in large numbers, if they were better provided for. Our class-rooms are little more than half what we need, in number and space, though they are good ones; and by handling the checker board wisely, we can do our work. Our girls' dormitory space is as delightful as they have in any college, but what shall I say of its sufficiency? It must be increased right away.

Here is our need TODAY: Another dormitory for Women. A combined Chapel and Library Building. An Academy Building, with class-rooms to accommodate two hundred and fifty and an added bunch for good measure. The completing of the Men's Building now going up. These are BURNING NEEDS. Other equipments, such as a Music and Arts Building, would seem indispensable if we had them, but we can go forward without them. What a chance all this offers, for one of God's stewards to put up a Memorial Building to some faithful preacher or missionary, or in memory of some worthy loved one. It is a chance for investments, small as well as great.

JOHN PAUL, Vice President.
Wilmore, Ky.

stay away from all professional shows, no matter what pious Demas may pronounce them clean. Their main reason of success is in the fact that there is none good, no not one.

After what I have said about increasingly recognized educational values, I must explain that the educational value of the play as represented in the moving picture is absurdly overestimated. There is almost no educational benefit in a moving picture scene that cannot be exceeded in a well-written, well-illustrated book. There may be better education for the imagination; there is certainly better exercise and stronger stimulant for the imagination; but it is doubtful if this is education. The effect may be to destroy the symmetry of the mind by a disproportionate growth of imagination. What I mean by "recognized educational value" is that those who improve themselves in the art of expression and communication are thereby able to get for themselves and give to others a better grasp upon the facts of life.

He Is Not Dead.

BY MRS. H. C. MORRISON.

We do not like to think of our friends as *dead*, but simply "resting from their labors" for awhile, and that after a few more rolling suns shall have set we shall see them again.

Rev. S. G. Shelley, the saintly man whom I had in mind as I wrote the above head, took his departure from this world the latter part of January, after an illness of only one week. He preached Sunday morning in his church in Campbellsville, Ky., and the following Sunday was a corpse. How true that, "In the midst of life we are in death."

Brother Shelley was a man noted for his deep piety, modest manner, and extreme courtesy toward everyone. I had the privilege of having him as my pastor for four years, and he was beloved and respected by the entire church. He contended for everything that was good, and was firm to denounce all that was detrimental to the highest spiritual development of the church. He believed in keeping the house of God solely for the purpose of worship, and refused to allow anything in the church that was not for the glory of God.

Brother Shelley was a friend to the poor and needy. We have heard how on one of his charges when his people, many of them, were down sick with typhoid fever, he would go from house to house ministering, not only to their spiritual needs but when necessary, would cut wood, feed the stock, and do anything that might need to be done. He was a friend indeed, when a friend was needed.

We do not hesitate to say that Brother Shelley lived the life of holiness, which he professed several years ago while pastor at Cloverport. He and his faithful wife trod the itinerant road together, working, testifying, and laboring for the ingathering of precious souls. His ministry was always fruitful, and when he had to leave a charge there was a large circle of friends who regretted to see him go. He is removed from the activities of this life but his works will follow him, and many will rise up in that day and bless him for having led them into the green pastures of God's unfailing grace.

Our hearts feel grieved that he is gone, but we shall meet him some glad day when the toils of life are ended and we, like our departed brother, shall go to be forever with the Lord.

Rev. John A. Linn.

Rev. John A. Linn, a graduate of Asbury College, holds an influential position in the city of Chicago, in connection with Chicago Evangelistic Institute. Brother Linn is one of the coming men of the movement. A good preacher, and as smooth and rich a spirit as John A. Wood, the writer of Perfect Love. Brother Linn's ultimate call is in the evangelistic field. He has several open dates for the coming camp meeting season, and his time ought to be promptly engaged by those committees or pastors who need a preacher that will do them "all good" and "no harm." Please take this hint, for some of us are assets and liabilities at the same time.

JOHN PAUL.

Notice.

Rev. Jack Linn, our valued contributor, writes: "have full salvation tracts for free distribution. God has blessed for many years the printed page. If you want some tracts for your unsaved friends or for those who have not the blessing of sanctification, write me. Rev. Jack Linn, Oregon, Wis."

Very suggestive for preachers and fine for family reading. The Simple Gospel, 50 Gospel Talks, by Bishop H. C. Morrison. Price, \$1.60.

The Prayer of Faith.

Leila M. Conway.

An epidemic of typhoid fever had been raging in our neighborhood for several weeks, and my sister Nellie coming home from school one day said that it hurt her head to study. A look at the flushed face sent a chill of terror through our hearts. Healthy, robust men and women were dying of the fever, and Nellie was not strong at the best. To add to our distress, a few months before she had strayed away from the Savior. How precious the dear life now became in our sight. Through our loved one's illness depths of love were revealed and brought forth of which we had not known the existence before. Nothing was too hard to do; indeed, the real sacrifice was in not being able to do more for her. How gladly would we have taken her sickness in her stead. We often told God so during the long, long days and weeks that followed.

It was a bad case from the beginning, and toward noon of the seventh day I was called hastily to her room. She was having hemorrhages which the attendants were trying in vain to check. Only those who have gone through the same trial can know how I felt to see her life thus ebbing away, but God was wonderfully present to sustain and I sensed a great inflow of faith and hope toward Him within my heart. I prayed that He might keep me from showing any signs of emotion, for the dear one's gaze was fixed on my face; turn whichever way I might there was no getting away from it. She was anxiously searching my countenance for traces of alarm. Those mute, questioning eyes were saying what the ashen lips could not say, "Am I in danger? Will I die?"

I prayed inwardly—just a word, there was not time for more—but to God it expressed volumes, I know. Superhuman strength was given me. Looking into those blue eyes I answered their beseeching look with a smile, conveying the impression that there was nothing to be alarmed about, and bathed away the blood in the most cool, matter-of-fact way possible. I knew that the least sign of grief might tip the scales against the life that was hanging in the balance, and grace was given me to play my part, though I can never tell what it cost me. I have always felt that God tidied our loved one safely over the place of danger that day. It may not be amiss to say here that I had known the Lord but a short time at the period of which I speak. A weak, trembling lamb of the fold and ignorant of the things of the kingdom was I, yet ever seeking to know more of the Lord and the wonders of His grace.

Nellie soon lapsed into unconsciousness. In her delirium she would call piteously for different members of the family but could not recognize them when they came. One day the doctor stayed long beyond his usual time; then, returning to town he was back again in a little while. It dawned up-

on me that Nellie was getting beyond the aid of man, and great was my distress. I loved my fair, winsome sister and could not bear the thought of her going out into eternity unsaved. I began to look unto God, though not knowing what ground I had for hope if she was past hope. The teaching of divine healing even in doctrine had not then been set forth before the people of our community. It was said that the instances of healing in the Word were to attest the divine mission of our Lord and that the day of miracles had long since passed.

Being a mere stripping of a girl I had naturally fallen into line with the prevailing belief (or unbelief) about me. The theory answered very well so long as we were all exempt from incurable sickness, but now it loomed before me as a great, insurmountable barrier, for if God did not any longer heal then Nellie must die. I grew faint at the thought and with a desperation born of necessity I prostrated myself before the Lord, pleading that the things that are impossible with men are possible with God and that He never turned any away who came to Him. Growing bolder I averred it was possible for Him to heal Nellie; He could do it. Then I held my breath, scarcely daring to move as I put the question, Would He do it? I anxiously awaited the answer, fear alternating with hope in my mind. I told Him I would not ask for Nellie's life to be spared if only she was prepared to go. Then at the thought that it was presumptuous of me to ask it of Him if His power to heal was not exercised as in the days when He walked the earth among men, my hopes fell to the ground. In my dire extremity and anguish of soul I cried out, "Lord, help me!" Quicker than I can write it came the words of Hebrews 13:8, "Jesus Christ, the same yesterday and today, and forever." I at once perceived that His power and willingness to heal had not changed; He would do the same now as He did then. Hope revived and I cried, "Lord, give me some promise from Thy word to stand upon."

In answer to my cry the Lord gave me the first clause of James 5:15, "The prayer of faith shall save the sick"—just those eight words. With this solid ground under my feet I began to take a firm stand of faith. I had an unquestioning belief in Scripture as the word of God and "the Bible says so," had always seemed to me an all-sufficient reason for belief. At first I was at a loss to know just how to pray this "prayer of faith," but soon concluded to make the very words of this cause my prayer, and in the weeks that followed I must have repeated thousands of times, "the prayer of faith shall save the sick." From the moment that I began to pray I never ceased. I in some way got the impression that continuity was essential to "the prayer of faith." When weary and about to slack, I would ask God to strengthen me that I might keep on praying—and how He helped my infirmity! On awakening from the sleep that sometimes overcame me I would find that prayer was continuing just as effectually from the altar of my heart as when it came from my lips. God hears the cry of the feeblest

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Webster's Revised Unabridged Dictionary.

The authentic 1890 edition of Webster's International Dictionary, which was the best dictionary of the English language at that time; to which has been added a department of new words, bringing it down to 1913. Edited under the supervision of Noah Porter, D.D., LL.D., of Yale University.

This Revised Unabridged is the fruit of the labor during a decade of a large corps of specialists. One has only to mention such scholars, all active members of the editorial force, as Noah Porter, Russell Sturgis, R. H. Chittenden, T. R. Lounsbury, Edward S. Sheldon, C. B. Richards, Edward S. Dana and Addison B. Verrill to prove the quality of the book. Of course, you have wanted a big dictionary. Every one who reads the papers, magazines, and current literature generally, comes upon words and expressions he does not understand. The field of knowledge has grown so in the last few decades that the universal scholar, the man with a pretty good understanding of all subjects, is no longer a possibility. Thus the absolute need of a dictionary of large scope and scientifically correct, is obvious. In the first place, this is a Merriam Webster a thorough reconstruction of the well-known Unabridged—made by the same firm that ever since Noah Webster's death in 1843, have published Webster's Dictionary. This Revised Unabridged Dictionary, elaborated during a decade by President Noah Porter, of Yale, and a corps of expert specialists, has been brought down to the autumn of 1913 by a large department of new words, segregated in such a way as to be of convenience to the user; a complete and up-to-date Gazetteer of the World, and all other departments that might belong in a grand volume of this kind. It contains: 2,100 large pages, printed on fine paper, thousands of new words, dictionary of fictitious persons, places etc.; Gazetteer over 25,000 places, vocabulary of Greek and Latin proper names; dictionary of classical and foreign quotations, words and phrases; proverbs and colloquial expressions; abbreviations and contractions; table of arbitrary signs; table of the metric system; over 5,000 illustrations; colored plates, superb half-tone pictures, etc. Regular Edition. Size 11 1/2 x 9 1/4 inches. Weight, 11 pounds. Extra Law-Bookman, indexed, \$8.00.

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and will succor His weakest lambs. Come, needy one, press your suit before Him; He will not turn you away.

One evening I heard a commotion in Nellie's room, the sound of hurrying, muffled footsteps. The doctor was giving orders in a low, quick tone. I caught the words, "What is done must be done quickly." He seemed to feel that he was making a futile attempt to save the precious life for an atmosphere of hopelessness rested on all around, causing even the children to feel that Nellie could not live. When it leaks out that the doctor has given up hope it seems a signal for everyone else to do so likewise. I, too, would have shared the contagion had it not been for the promise, "the prayer of faith shall save the sick." There it stood before me, bold and big—much bigger now; it was surprising what proportions it had taken on. I gave a tense sob, fearing for a moment that

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I might, somehow or other, fail to pray this "prayer of faith," it seemed so much for me to do. Great, wise, good people like Preacher Burke and Aunt Ann should be the ones to do this, I thought. Oh, if there was only someone to pray with me! But if there was no one, then, sooner than let Nellie die I would pray alone. I closed my ears to the groans and doleful sounds about me, so disheartening to a weak child of God, and fixed my gaze upon the promise again. I had asked God to enable me to pray "the prayer of faith" and He would do it! "Lord, I believe," said I, "save Nellie." I did not know what words more to use than these, and God heard my cry,

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the advance of death was stayed once more and soon Nellie was resting easier.

The long, tedious sickness continued week after week. Whether upon my knees or about my work, prayer was arising continually from my heart. Neighbors dropping in for a sympathetic call and conversation thought strangely of my silence and oftentimes hasty exit from the room, but I could not participate in the talk, I must not be interrupted. A life was at stake; a soul's salvation depended on whether I could pray the "prayer of faith" clear through. The greatness of the task well-nigh overwhelmed me at times. What if I should fail? I implored God to help me—and He did!

Fainting faith revived; courage increased. I continued instant in prayer and took a firmer hold upon the promise each passing day till, at last, God had me at the place where all earth and hell could not wrest it from my grasp. We hear of dying men retaining their hold on some object to the very end and when cold in death it required almost superhuman strength to loosen the grasp of those tightly clenched hands. Similarly had I come to hold the promise God had given me. The eternal verities of an unseen world had been made very real to me through those long days and solemn nights of my ceaseless vigil of prayer. Often God was specially present with me, and the old home where I fought this fight of faith is a sacred hallowed place to me even now after the lapse of years.

The days had lengthened into weeks and the weeks had almost become months and still Nellie lingered on. She had become reduced to a skeleton and was a mere shadow of her former self. It was now late in November when, early one morning, in passing through the room where Nellie was lying I ventured to cast a glance in the direction of the bed; usually I could not trust myself to do this for fear of not being able to restrain my emotions. On first sight I saw that Nellie was utterly unconscious to things of earth. The beloved face was ashen with the pallor of death. I could not have told that she lived for to all appearances she was as much a

corpse as any dead person I have ever seen. I did not dare to take a second look but passed on to the next room where I found mother seated by the fireside, her bowed form the very picture of hopeless grief and despair, the tears falling thick on her faded old apron. Looking up as I came near she sobbed out, "Leila, Nellie is dying!" This abrupt announcement was a shock to me. Mother had watched many people die and I knew that she recognized the signs of approaching death. Something within like a great leaden weight seemed to drop from my throat to my feet and held me rooted to the spot. Like a taunting sneer came the words, as though whispered in my ear, "There, now, what was the good of all your prayers?" Rapidly regaining my balance—for this all transpired in a second of time—I repulsed the foe, and, turning to mother ere yet the sound of her words had died away, I said, "Mother, Nellie will not die; she will live."

I knew—oh, I knew, with assurance strong and unmistakable—that I had prayed "the prayer of faith" and that, true to His word, God would most surely fulfil the promise. And the hand of death was stayed—from that hour Nellie began to amend so that for the first time during the long, long illness word went out that she was better. Consciousness returned, the blue eyes of our darling once more opened to things of earth and the pallid lips feebly whispered a few faint words of recognition. The joy of our hearts knew no bounds. How good God was! Pure, deep gratitude—its very quintessence—welled up from my soul unto Him. The following days were days of heaven upon earth and at times this tenement of clay could scarcely contain my enraptured spirit. I would not have parted with my experience of those past few weeks for worlds upon worlds, for through it I had learned of God in a way I never could have known otherwise. Enriched both in grace and in knowledge of Him and, though nearly a score of years has passed since then, some of the glory lingers with me yet. Glory to Jesus!

Our Nellie is today the picture of health, the mother of two bright children and the possessor of a comfortable home. More than all, she sought God soon after her recovery and once again obtained His pardoning grace and favor.

Any of you that read this narrative who are in need, whether for yourself or another, will you not look to God to enable you to pray that "prayer of faith" that saves the sick and glorifies Him? He is no respecter of persons and what He has done for one He will do for all—yea, "all who call upon him."

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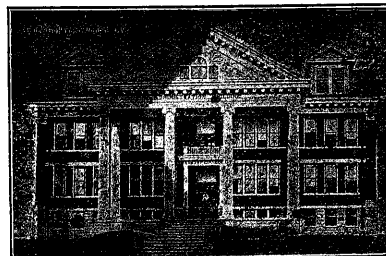
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SUNDAY SCHOOL LESSON.

BY JOHN PAUL.

HERITAGE AND HOPE.

Date: March 14, 1920.

Subject: John on the Isle of Patmos.

Lesson: Revelation 1.

Golden Text: Jesus Christ, the same yesterday, today and forever. Heb. 13:8.

The Object of Revelation.

It is understood that every book of the Bible arose in its turn in answer to some seemingly natural demand. The book of Revelation must have been written in the early days of the persecutions under Nero, A. D., 60 to 68, or during the persecutions under Domitian, A. D., 81 to 96. Probably during the latter period. It might be safe to assume that it was written about the year 82. This is presuming that the persecutions had begun and that John had fallen a victim to banishment according to Revelation 1:9. Veiled in strange but impressive imagery, the book foretells the history of the Church of Christ upon the earth through its periods of tribulation, through its defeats and victories, till the kingdoms of this world become the kingdoms of our Lord and His Christ; till the marriage supper of the Lamb; till the arrest and banishment of the devil and his accomplices; till the New Jerusalem is seen coming down out of heaven from God. No human upon earth understands thoroughly the meaning of all these wonderful symbols; we may doubt, from Acts 1:7, whether it is intended that man should fully understand the great program contained in this wonderful book, but it has one obvious meaning: it was calculated to encourage the struggling, half-organized church in some of the most trying hours of its history. Instead of viewing the problem of evangelistic progress in sections, it presents a view of the entire perspective. There are some great subjects which if studied in isolated sections may cause us to be unduly depressed or exultant; but when viewed as a whole may save us from either extreme. He who sees life's battle

without being able to view in the distance the mount of eternal triumph is liable to despair or become morbid; he who foresees the glorious events which must finally crown the lives of all who are faithful to Christ, but does not learn to reckon with the obstacles which lie between, is liable to become impractical and useless in the service of Christ. The great lesson of the book of Revelation is that the devil shall be defeated and Christ and His people shall be forever vindicated, but that this cannot come about as an automatic result, through some mechanically devised plan of the ages; there must be those going forth upon the white horse, conquering and to conquer; a faithful testimony must be borne, and the efficacy of Christ's blood must be proclaimed among all nations as a means of overcoming; and the faithful witnesses of Christ must not permit themselves to be baffled because of suffering or losses, or temporary defeats. The fight is ours and the victory is ours; neither is to be without the other.

The Meaning of Salvation.

The opening chapter of Revelation, on which our lesson is based, exalts the blood of Christ as the essential means of saving us, and assures us that salvation must be a personal affair, involving deliverance from all sin. Verse 5. The grace of God which thus delivers us through the merit of Christ's blood exalts us to a new relationship and a higher privilege, which John describes as being made "kings and priests unto God." The gospel of Christ was not intended to bring down men who are high, but bring up men who are low. Instead of destroying a few kings, it makes more of them. There is where we get true democracy. Under the ennobling touch of God's grace men are raised to where they can take part in the important affairs of life and all become kings. In the same sense the office of priest, as known in the Old Testament, has passed away and all of God's people, saved through Jesus' blood, have the authority to approach His throne of grace in their own behalf and also in behalf of others.

"He Comes."

John opens this splendid book of Revelation by cheering his reader in the outset with the one great outstanding fact, "Behold, he cometh with clouds; and every eye shall see him." This is the key thought of the book, the climax event to which is pointed by every part of the great drama which the book represents. How soon, or how long deferred this event was to be, the writer gives no intimation. The Master had already commanded them to watch daily because they knew not the day or the hour; and the book of Revelation carried about it a sufficient veil of concealed meanings so that none of its first readers could ever be so wise as to deny the possibility that He might come "today." Nor its later readers. In the grand refrain, when John concludes the book, the Master is heard to say three times, as recorded in the closing chapter: "I come quickly." No one in that day knew what "quickly" meant, from God's standpoint, and no

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one knows today. Time has taught us that quickly did not mean much less than nineteen centuries; who is so wise as to say that it means much more? All our calculations, which seemed to be warranted by the language of such writers as John and Daniel, and by the word of Christ Himself, should keep in mind that the main thing is not when or even under what circumstances our Lord shall come, but the blessed hope that He will come, triumphant over all foes, bringing with Him a reward for every man according as his work shall be.

He is Now Triumphant.

In looking forward to the day of the Lord, we must not suppose that His victory is deferred. He now reigns in an important sense, and shall reign till all enemies are beneath His feet. He is now triumphant, but the world will not find it out till the day of His revelation. Already He has the keys of hell and of death. He has been arrested for the last time. Never again shall exulted foes lead Him as a captive through the streets; never again shall irreverent hands smite Him, or human courts execute sentence upon Him. He is far above principalities, and all power is given unto Him in heaven and in earth. If our fortunes are linked with His our future is secure; our hereafter shall be a grand one, however humble may be the circumstances, or trying the tribulations, under which we must abide today.

TESTIMONY.

I have been an interested and prayerful reader of The Herald for twenty-three years, and never enjoyed it more than I do now. I thank God for the stand it takes against worldliness in the Church. How I wish we had thousands of men like Bro. Morrison that would do as much as he does to warn people against sin and point

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them to a Savior that can save from all sin. I do hope we can have a great revival that will break up the worldliness in the Church, take out the pool tables, dance halls and festivals, and build-up holiness in the Church.

I was saved from all sin twenty-three years ago, and the way seems as bright now as it did then, and Jesus is just as precious to my soul and answers prayer just the same today. I want The Herald family to pray that I may hold out faithful to the end. May God bless you all, is the prayer of your sister in Christ,

M. F. Thompson.

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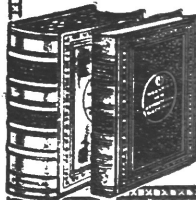
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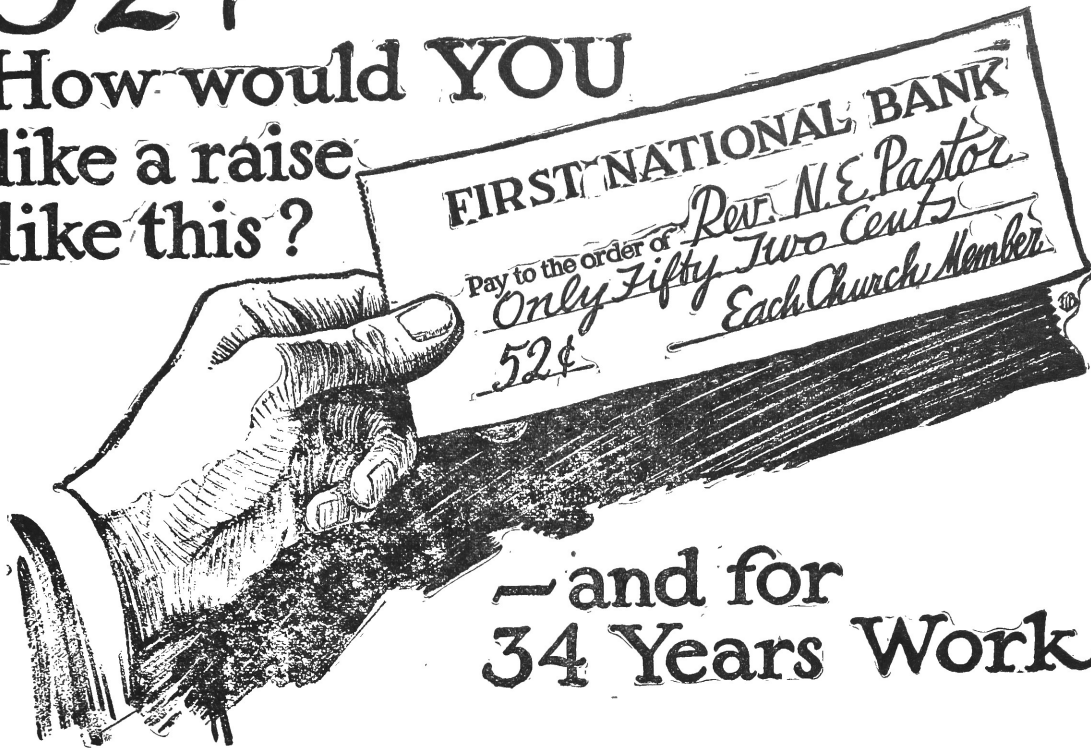
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Our Boys and Girls.

My Dear Boys and Girls:—

My! what a shower of letters you have been pouring upon me these last weeks. I was sorry not to print them all, but you know it would take a paper four times as large as *The Herald* to print everyone's letter. Now I want you to know I appreciate everyone of them, but in order to let you know I have received them, I will have a "Name Hunt" this week, and perhaps after this we shall have room for them. I am going to give your post-office with your name so if any of the cousins want to correspond with any of you they can do so. I think I have the finest boys and girls in the country, and hope to meet many of you in camp meetings, and many of you in Asbury College. Well, here goes; whose name shall be first?

Enid Buzzard, Renick, W. Va.; B. H. Cook, Bennettsville, S. C., Box 365; Cecil Onion, New Middletown, Ind.; Louise Phillips, Springvale, Ga.; Emma Gene Phillips, Springvale, Ga.; Willibee Murdough, Mildren Callan, Morgan Diggins, Ethelyn V. Diggins, Inemo, Va.; Lena Bell Weemes, C. B. Bratcher, Lucille Bratcher, Thelma Bridges, Savannah, Ga.; Alma Bridges, Savannah, Ga.; Homer Brown, Fayetteville, Ark.; Estelle Jarboe, Axtel, Ky.; Esther Rambo, Conneaut, O.; Philena Rambo, Mary Eugenia Givens, Era Bailey, Duke, Okla.; Bernice M. Griffin, Quaker City, O.; Bertha B. Campbell, Wilsonville, Ky.; Alma Zuna, Moark, Ark.; G. Raymond Blann, Baltimore, Md.; Mary G. Milby, Raywick, Ky.; William M. Welch, Raywick, Ky.; Mayme Mibly, Raywick, Ky.; Leota Shouse, Loughheed, Alberta, Canada; Allene Ward, Andrews, S. C.; Fern Warren, Estella Tate, Thompsonville, Ill.; Allie Johnston, Summit, Miss.; Ruth Mae Sprader, North Lawrence, O.; Obie Spell, Lyons, Ga.; Jessie Spell, Lyons, Ga.; Annie Burnham, Mildred Maddox, Berry, Ky.; Beulah Plunk, Stella Plunk, Pontotoc, Miss.; Marjorie Phipps, Boone, Ia.; Macy Rogers, Clyde, N. C.; Mabel C. Clement, Big Sandy, Tenn.; Perlle M. Miller, Wolf Creek, Ky.; Henryetta Miller, Wolf Creek, Ky.; Pauline Miller, Wolf Creek, Ky.; Mildred Hull, Driscoll, N. D.; Viola Ball Ellis, Swallowfield, Ky.; Ona B. McKinney, Hinton, Ky.; Cynthia Alice Wilson, Ruth Lewis, Mamie Wagner, Ault, Col.; Vera Plunk, Adamsville, Tenn.; Maurice Patillo, Stockbridge, Ga.; Ellen Underwood, Lucille Duke, Louvenia Maggart, Defeated, Tenn.; Ruth Duke, Carrie Nell Duke, Brunett Maggart, Defeated, Tenn.; Agnes Moss, Ravenswood, W. Va.; Nola Renfrow, Ola, Ark.; Dott Williams, Bangor, Ky.; Gustave Kash, Salt Lick, Ky.; Eura Carter, Desloge, Mo.; Charles Kinstiver, New Albany, Ind.; Marie Hurst, John Leach, Michigantown, Ind.; Bessie Alexander, Duke, Okla.; Bernice Alexander, Duke Okla.; Gilbert Bohannon, Mathews, Mo.; Ruby Marie Henderson, Temple, Okla.; Wesley Harper, Kingswood, Ky.; Exie E. Harper, Kingswood, Ky.; Frank D. Harper, Kingswood, Ky.; Florence Hargett, Racine, Wis.; Eunice Tibbitts, Meridian, Okla.; Lucille Clark, Bluffton, Ind.; Helen Burns, Benton, Ind.; Otis Coy, Alice Cooker, Montezuma, Tenn.; Mary Day, Alverta Newcomer, Des Arc, Mo.; Zada Shadorf Nebo, Ky.; Ohmer Clement, Hettie Clement, Danville, Ark.; Louise Rupe, Danville, Ark.; Anna E. Bland, Baltimore, Md.; Wilton Foran, Christine Hayden, Owenton, Ky.; Estelle Clodfelter, Edith Perkins, Mat-

field Green, Kan.; Fannie Lee Bailey, Audrey Campbell, Hapeville, Ga.; Irene Bowls, Waycross, Ga.; Franklin Marlinton, Mildred Skeen, Kosciusko, Miss.; Violet Phipps, Boone, Ia.; Muriel Phipps, Boone, Ia.; J. B. Cooper, Montezuma, Tenn.; Lucille Lewis, Boston, Ga.; Waughneta Irene Settle, Winston, W. Va.; Pearl Beasley, Columbia, Ala.; Ruth Hartford, Frances Swearingen, Mulberry, Ark.; Ruby Lattier Wood; Allie Ruth Moores, Carline Baugh Moores, Hazel Gladney, Migron Hamilton, Stanhope, Ia.; Grace Walford, Lifton Station, Va.; Zulema Wright, Beech Grove, Ky.

Camilla Carson, Arcola, Va.; Ova Allen Tucker, Pierce, Ky.; R. M. Curry, Pierce, Ky.; Lucile Strang, Redfield, S. D.; Cecil Griffith, James Edward Griffith, Rigmoores Peterson, Council Bluffs, Ia.; Maggie Stafford, Jane Pass, Elvyn Dorrance, Burr Oak, Kan.; Willie Compton, Comer, Ga.; Everett Underwood, Elton, Wis.; Lucy Underwood, Elton, Wis.; Grace Smith, Genevieve Bullock, Allegan, Mich.; Emma Reno, New Castle, Pa.; Bernice McKinney, Salt Lick, Ky.; Earl J. Rothfuss, Blissfield, Mich.; Carrie Belle Hammock, Scott, Ga.; Mary Foster, McDonough, Ga.; Dorothy Martin, Kent, Ind.; Ruth Martin, Kent, Ind.; Willie Dee Richardson, Lula Kate Dickens, Carthage, Miss.; Merton Carter, Ozona, Fla.; Freda Marietta Barrick, Toppensh, Wash.; Loucille Bunkey, Copemish, Mich.; Zella C. Boggs, Forest Hill, Md.; Mary V. King, Hampton, Ia.; Juanita King, Hampton, Ia.; Ernest Newton, Hobart, Okla.; Ethel Coffey, Hobart, Okla.; Fannie B. Cameron, Pattonsburg, Mo.; Flossie Louise Fryman, Greenup, Ky.; Fannie B. Cameron, Pattonsburg, Mo.; Vera Mae Jarboe, Axtel, Ky.; Nettie L. Mautner, Tony, Wis.; Rachel Hurley, Troy, N. C.; Eunice Hagan, Moscow, Miss.; Mary Willie Sutton, Rusk, Tex.; Floyd Durbin, Chester, W. Va.; Bud Robinson Beeler, Indianapolis, Ind.; Erin Johnson, Cedar Grove, Tenn.; Dala Collins, Cedar Grove, Tenn.; Margaret T. McKeithen, Gunnison, Miss.

Fallen Asleep.

HOFFPAUR.

Asa Hoffpaur was born in Southern Louisiana, Sept. 4, 1844. On July 18, 1865, he was united in marriage to Miss Johanna Perry. To this union were born ten children, seven boys and three girls. Two of these died in infancy. All the rest of the children are still living near the old home in Ebenezer community, where they all have families of their own. Besides the eight living children he leaves his aged widow, thirty-six grandchildren and fourteen great-grandchildren.

"Uncle Asa," as he was better known, had been in failing health for some years. The loving Father called him home to rest Jan. 30, 1920, at the good age of seventy-five years, four months and twenty-six days.

He was definitely converted to God, in early life and united with the Methodist Church, in which he lived an exemplary life the remainder of his days. Under the preaching of Rev. W. C. Mann, some years ago he sought and obtained the blessing of full sanctification. From that time on to the end he adorned the doctrine with a most consistent life.

He was a most loyal church member. He loved his pastor and supported him. The writer was his pastor for three years and always found it an inspiration to visit him and his good wife. They always had something to give the preacher when he would call on them. They invariably sent him away cheerful and happy.

He was a man of unusually clean habits and conversation. Never in his life did he take the name of God in vain. Never did he use an ugly word. He brought up a nice, good family. They all believed in "father's religion." He taught them right.

This writer assisted the present pastor, Rev. W. T. Stokes, in the funeral service in the Ebenezer Church, in the presence of a large congregation. He was laid away in the cemetery by the church, to await the morning of the resurrection. While he is gone from us, his influence still lives to speak and point us heavenward. "Let me die the death of the righteous and let my last end be like his." Num. 23:10. R. L. Weldon.

HUDDLESTON.

Mrs. Anna Huddleston (nee Lane) was born in Morgan county, Ga., July 28, 1848, married to J. N. Huddleston, Sept. 6, 1865. Unto this union six children were born, three sons and three daughters. She professed religion when a young girl, united with the M. E. Church, South, and remained with that church until death. She passed away Jan. 27, 1920, in her seventy-third year. She leaves a devoted husband, six children, several grandchildren, and a host of friends. Our loss is her eternal gain. She was one of those devoted, kind, lovable Christian mothers, who always had a good word for everybody. She left the evidence that she was going home to live with Jesus. Oh, how precious in the eyes of the Lord was the death of this dear old saint who had spent the most of her life in the service of her Master. The writer preached her funeral to a large and appreciative audience, from the text, "She hath done what she could." May her mantle fall on her loved ones, and may we all emulate her godly example. May her influence live to bless the world. Farewell, mother, for a while. "We will meet you in the morning just inside the Eastern gate." J. T. Stanfield.

BROWN.

Wm. A. Brown, known as "Uncle Billy," died at his home near Bowie, Tex., Feb. 2, 1920, in his eighty-eighth year. Uncle Billy was born Oct. 26, 1832. Married to Miss Nancy Anna Archer, 1868; came to Texas, 1870, and located near Forestburg, Tex., where he lived until the last three years, when he moved to Bowie. His death means the passing away of another old timer. He crossed the plains when he was eighteen years old to California, lived there a few years, spent awhile in Utah and Nevada, also visited the Black Hills in the gold excitement. He was one of those brave men, a true and tried pioneer, suffered the hardships of a frontiersman.


Uncle Billy was converted in revival meetings at Forestburg, in 1874, conducted by Rev. C. B. Hodges. United with that church. Afterward in a meeting conducted by the writer at Forestburg, he made his consecration and received the Baptism with the Holy Ghost. From that time until his departure he lived and enjoyed the experience of holiness. He leaves a wife and three children to follow on. The writer preached the funeral; text, Acts 11:24. He was a good man full of the Holy Ghost and faith. His body was laid to rest in the Bowie Cemetery. J. T. Stanfield.

DORR, MICHIGAN.

I am a reader of *The Pentecostal Herald*, and I cannot help but write and let you know how I stand on those propositions. I was saved when I was twenty-nine years old. For nineteen years I walked in that light. I never heard much about sanctification until nine years ago. While in my justified state I had a great many things to contend with, such as tobacco and the lodge, but I thank God this morning, Feb. 15, 1911, three o'clock in the morning the fire struck my soul. Tobacco is gone, the lodge is gone, and the Holy Ghost reigning within. We have our weekly prayer meetings, and God is with us in mighty power. Wm. Miller.

WALLACE, NEBRASKA.

We have just come to the close of a real old time revival meeting at Grant, Nebraska, in the Methodist Church, with Rev. Fred Varcoe, pastor.



I am well!
-your chickens and stock well?

If not—give them Bee Dee
Stock & Poultry Medicine
The old reliable BLACK-DRAUGHT for Stock and poultry
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Merchants: ask your jobber's salesman about Bee Dee!



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Manufacturer,
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Chicago, Ill.

Crowds came, the blessed Holy Ghost did His office work in the hearts of the people and over one hundred souls came to the altar seeking God; about ninety two of them prayed through to definite victory. Forty-two were received into the Church and at least a dozen more will unite at an early date.

We distributed fifty copies of *The Herald* (the special number), secured sixteen new subscriptions for the same and sold fifty copies of "From the Ball Room to Hell."

We never worked with a more congenial pastor than dear brother Varcoe, nor did we ever meet a more hospitable people than the dear people of Grant. May God continue to bless our dear brother Varcoe, his dear people and all who took an interest in the meeting. We shall never forget Grant. Continue to pray for us. Yours to spend and be spent in the battle for the lost.

H. W. Galloway and Wife,
Evangelists.

THE SECOND COMING OF CHRIST.

This book, written a few years ago by the editor of *The Herald*, has had quite a large sale. It is neatly bound in cloth, contains 120 pages. The chapters are as follows: 1. The Budding Fig Tree. 2. The Apostasy. 3. The Gospel not a Failure. 4. Perilous Times. 5. The Return of the Jews. 6. Return of the Jews Continued. 7. A Thousand Years for a Day. 8. The Spread of the Gospel. 9. Memorials and Promises. 10. The Second John the Baptist. 11. The Millennium.

The Reader will find this a very interesting and soul-stirring book. It can be had of *The Pentecostal Publishing Co.*, for 60 cents.

Tells why chicks die

E. J. Reefer, the poultry expert, 3253 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

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Evangelistic Appointments

- L. E. WIREL'S SLATE.**
Monroe, Ind., Feb. 22-March 14.
- CHAS. C. CONLEY'S SLATE.**
Trimble, O., March 1-18.
Brewster, O., March 18-April 4.
- MR. AND MRS. R. A. SHANK'S SLATE.**
Port Clinton, O., March 7-21.
Seaman, O., March 28-April 11.
Bloomfield, Ky., May 3-16.
Permanent Address, 1810 Young Street, Cincinnati, Ohio.
- H. W. SWEETEN'S SLATE.**
Delray, Fla., Feb. 25-March 15.
- MOORE-STAPLETON-REID PARTY.**
San Antonio, Tex., (Travis Park M. E. Church), Feb. 29-March 21.
Ft. Worth, Tex., (First Methodist), March 22-April 11.
Ft. Valley, Ga., April 18-May 9.
Princeton, W. Va., May 16-June 6.
Laurinburg, N. C., June 13-July 4.
- REV. GEO. BENNARD'S SLATE.**
Wisner, Neb., March 4-21.
Westport, S. D., March 24-April 11.
Stella, Neb., April 14-May 2.
Permanent Address, Bellaire, Mich.
- G. A. LAMPHEAR'S SLATE.**
Kellogg, Idaho, March.
Washington, April.
- F. P. McALL'S SLATE.**
Milltown, Ga., March 21-April 25.
- FRED CANADAY'S SLATE.**
Lakeview, Oregon, March 14-April 4.
- JOHN E. HEWSON'S SLATE.**
Owensville, Ind., March 7-28.
Trafalgar, Ind., April 11-25.
Jeffersonville, Ind., May 2-16.
Wilmore, Ky., May 27-June 2.
University Park, Ia., June 4-13.
Home address 127 N. Chester Ave., Indianapolis, Ind.
- FREESE AND WATKINS' SLATE.**
Decatur, Ill., March 14-April 4, 22 N. First St.
Grafton W. Va., April 7-25, care Rev. E. Stillion.
- SLATE OF JACK LINN AND WIFE.**
Oakwood, Okla., March 7-21.
- FRED ST. CLAIR'S SLATE.**
Berkeley, Cal., Jan. 20-March 14.
- JARRETTE AND DELL AYCOCK'S SLATE.**
Fresno, Cal., March 14-April 4.
Address, 833 Kensington Road, Los Angeles, Cal.
- LELA MONTGOMERY'S SLATE.**
Christopher Ill., March 10-28.
Frankfort Heights, Ill., April 1-18.
- BLANCHE SHEPARD'S SLATE.**
New Lethrop Mich. March 4-21.
Edmonton Alberta, March 28-April 4.
Jackson, Mich., April 11-May 2.
- MACKEY SISTERS' SLATE.**
Trinway, O., Feb. 20-March 14.
Akron, O., March 19-April 7.
Permanent Address, New Cumberland, W. Va.
- SLATE OF C. C. CRAMMOND AND WIFE.**
Wheeler Mich., March 23-April 4.
Alto, Mich. April 6-18.
Sheridan, Mich., April 20-May 2.
Lansing, Mich., May 6-23.
Mission, Lansing, Mich., May 25-30.
Berlin Center, Mich., June 2-13.
Sheridan, Mich., June 15-27.
- H. E. COPELAND-AND B. G. GREEN-FELL'S SLATE.**
Ogden, Ia., Feb. 22-March 14.
Fairfield, Ia., March 21-April 11.
Hector, Minn., April 18-May 9.
Vale, Ia., (at Prairie Center) May 20-June 13.
Home address, 1444 Sixth Ave., Des Moines, Ia.
- JOSEPH OWEN'S SLATE.**
Lansing, Mich., (Mt. Hope, M. E. C.), Feb. 25-March 14.
Lansing, Mich., (Michigan Ave. M. E. C.), March 17-April 4.
- JOHN F. OWEN'S SLATE.**
307 D. Street, N. W., Washington, D. C., care Rev. H. B. Hooley March 7-21.
Home address, Boaz, Ala.
- A. F. AND LEONORA T. BALSMEIER'S SLATE.**
Ft. Wayne, Ind., Feb. 22-March 14.
- T. M. ANDERSON'S SLATE.**
East Liverpool, O., Feb. 29-March 21.
McArthur, Ohio, March 28-April 11.
- J. L. GLASCOCK'S SLATE.**
Addison, Mich., Feb. 29-March 14.

L. J. MILLER'S SLATE.
Valley City, N. D., (Epworth M. E. Church), Feb. 25-March 14.
Jamestown, N. D., (First M. E. Church), March 17-April 11.
Gainesville, Fla., April 15-May 2.

C. G. CURRY'S SLATE.
Solomon, Kan., Feb. 29-March 28.
Home address, University Park, Ia.

P. F. ELLIOTT'S SLATE.
Grand Rapids, Mich., March 6-21.
Owosso, Mich., March 23-28.
Wolverine, Mich., April 9-18.
Detroit, Mich., May 7-23.
Cincinnati, O., camp, June 4-13.
Couer deAlene, Idaho, camp, June 18-26.
Shackelfords, W. Va., camp, July 30-August 4.

Owosso, Mich., camp, Aug. 20-29.
Kingswood, Ky., camp, Sept. 3-13.
Ola, Mich., Oct. 22-Nov. 7.
Ashley, Mich., Nov. 13-22.

HARRY MORROW'S SLATE.
Culbertson, Mont., March 3-18.
Artesian, S. D., March 21-April 11.

E. M. CORNELIUS' SLATE.
Murphysboro, Ill., March 7-28.
Tyner, Ind., April 1-18.

GUY WILSON'S SLATE.
Ashley, N. D., March 1-15.
Minot, N. D., March 16-21.
Cando, N. D., March 22-28.

C. P. GOSSETT'S SLATE.
Parker, S. D., Feb. 29-March 27.
Permanent address, Wilmore, Ky.

WM. O. NEASE'S SLATE.
Haverhill, Mass., March 14-28.
Lynn, Mass., April 4-28.
Grand View Park Camp, Haverhill, Mass., June 25-July 4.
Milltown Camp, Milltown, Ind., Aug. 6-15.
Home address, Olivet, Ill., No. 45.

GEO. BENNARD'S SLATE.
Westport, S. D., March 4-21.
Wisner, Neb., March 24-April 11.

W. A. VANDERSALL'S SLATE.
Oakes, N. D., Feb. 29-March 21.
Permanent address, Findlay, Ohio.

SLATE OF JOE AND HELEN PETERS.
LaFayette, Ill., March 14-April 4.
Mt. Olive, Ky., July 15-25.

W. C. MOORMAN'S SLATE.
Amity Mo., Feb. 29-March 20.
Sharon, Okla., March 21-April 11.

C. C. CRAMMOND'S SLATE.
Wheeler, Mich., March 9-21. (Care T. H. Wright).

FRED DE WEERD'S SLATE.
Shelbyville, Ind., March 7-21.
Elwood, Ind., March 28-April 18.
Greenville, Tenn., April 23-May 2.
Knoxville Tenn., May 7-18.
Indianapolis Ind., May 23-June 6.
Aberdeen, S. D., June 11-20.
West Chazy, N. Y., June 24-July 4.
Home address, Fairmount, Ind.

HOMER S. JENKINS' SLATE.
Methodist Tabernacle, East Point, Ga., Feb. 29-March 14.
Georgetown, S. C., March 15-28.
Great Falls, S. C., March 29-April 15.
Calvary Church, Atlanta, Ga., May 2-16.
Home address: 213 Church St., East Point, Ga.

SLATE OF C. W. RUTH, BUD ROBINSON AND KENNETH WELLS AND WIFE, SINGERS.
Blackwell, Okla., March 9-14.
Emporia, Kan., March 16-21.
Decatur, Ill., March 23-28.
Cairo Ill., March 30-April 4.
Louisville, Ky., April 6-11.
Indianapolis, Ind., April 13-18.
Cincinnati, O., April 20-25.

SLATE OF WM. H. HUFF AND A. P. GOUTHEY. MRS. A. P. GOUTHEY, Singer.
Waterloo, Iowa, March 9-14.
St. Louis, Mo., March 16-21.
Lima, Ohio, March 23-28.
Cleveland, Ohio, March 30-April 4.
Bethesda Ohio, April 6-11.
Somerset, Ky., April 13-18.

T. P. ROBERTS' SLATE.
Grim, Ky., March 1-21.
Chaplin, Ky., March 22-April 4.

A. H. JOHNSTON AND WIFE.
Warren, Pa., March 14-April 4.

FREDERICK F. AND ERNA O. NIXON'S SLATE.
Independence, Kan., March 1-22.
Red Wing, Kan., March 22-April 11.

M. E. BAKER'S SLATE.
Charlestown, Ind., March 1-14.
Williamsport Ind., March 17-April 4.

O. H. CALLIS' SLATE.
Parker, S. D., Feb. 29-March 28.
Presbo, S. D., April 1-18.
Covington, Ky., Trinity M. E. Church, April 25-May 9.
Wilmore, Ky., Rest, Holiness Convention and Commencement, May 10-June 10.
Permanent Address, Wilmore, Ky. Box 333

J. B. McBRIDE'S SLATE.
Wareham, Mass., March 6-21.
Roscoe O., (M. E. Church), March 25-April 5.
Home address, 1084 N. Lake Ave., Pasadena, Cal.

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Mt. Vernon, O., March 9-21. (Gay St. M. E. Church).
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Grafton, W. Va. April 14-May 2. (Care Rev. E. Stillion).
Homer, O., May 4-23. (Care C. L. Lewis).
New Philadelphia, O., May 30-June 13. (Care 444 N. Third Street).
Open date, June 17-July 4.
Hughesville Pa., July 8-18 (Care Camp Ground).
Sharon Center, Ohio, July 22-Aug. 1. (Care Camp Ground).
Mt. Vernon, Ohio, Aug. 5-15. (Care Camp Sychar).
Millersburg, Ohio, Aug. 19-29. (Care Lloyd Findlay R. F. D.)
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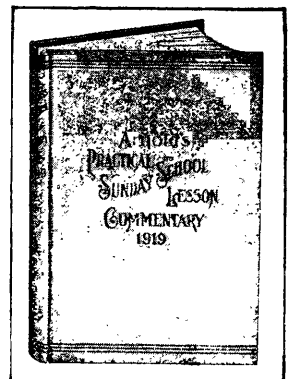
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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday; Mar. 17, 1920.

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NO MIGHTY WORKS.

BY THE EDITOR.

THERE is a significant statement in the closing verse of the thirteenth chapter of the Gospel by Matthew. It is a reference to the preaching of Christ among His countrymen and neighbors. It reads thus: "And he did not many mighty works there because of their unbelief." The need was there, the power was in Christ, but faith was lacking among the people: hence, the sick and sorrowing among them were cut off by this unbelief from the power of the Christ.

There is a lesson in this verse. It might make the text for a very suggestive sermon. A church or community may be full of great need, Christ may be within easy reach, but mighty works not be done because of unbelief. Faith is an all-important factor in the work of Christ among men. Doubt is a barrier that prevents the progress of all good. "Nothing is impossible with God." And "all things are possible to him that believeth." But doubt and unbelief shut up the rich reservoirs of heaven and leave the lean soul to starve and the suffering community without help from on high.

We would never say that the days of miracles are past. We would not lay down rules of conduct for God, and undertake to prescribe for Him what He shall, or shall not do. We do not doubt but there are many instances where He hears prayer and heals the sick. We think most all Christians pray for help in time of sickness, and we are confident that many sinners do the same, earnestly promising better lives if God in His mercy should raise them up and let them live. We doubt not the great compassionate God hears and answers many of these earnest prayers. There are no circumstances under which we would hinder those who pray, or object to that great compassionate Being who notes the sparrow's fall, answering their prayers. No doubt much goes on twixt God and His great suffering family we wot not of: but there is a class of miracles we are not expecting to see or hear. Personally, we could not ask God to raise the dead because we have no faith for such display of divine power. There are other things which Christ did while in the world, miracles of a material character, that we never expect to see repeated.

It seems to us that Christ is working in a higher realm today. He is doing mightier works than raising the dead bodies of men: He is raising up and quickening their dead souls. He is doing greater works than feeding the thousands with loaves and fishes: He is feeding the millions with the hidden manna—the bread of eternal life. The miracles which our Lord performed while here on earth gave the people a basis for their faith. He appealed to His miracles as proof of His

godhead and Messiahship. His miracles filled the people with wonder and convinced them that He was "A Teacher come from God."

The mighty works of the Holy Spirit in the realm of the soul are just as wonderful, and can be just as convincing today, as the miracles of Christ on the bodies of men were convincing when He was on earth. The Holy Spirit can strike with such terrible conviction; He can make the word of God in the mouth of the minister a sword that cleaves asunder; He can regenerate with such wonderful power; He can sanctify so gloriously; He can so fill the lips of the people with testimony and with praise that doubters will be confounded, that multitudes will be attracted, that sinners will be convicted, that blasphemers and infidels will be put to silence, that whole communities will be profoundly stirred, that the life of the entire church will be quickened, and sinners born of the Spirit will be brought into the Church in thousands.

All that we have suggested above is easily possible, but it calls for an atmosphere of faith. It cannot come to pass in a dead, formal church. Backsliders cannot believe for, or even desire, such a thing. A church membership that spends its week nights in shows, dancing, parties, and card tables cannot offer an atmosphere of purity, devotion, and faith at a movie picture sermon in a church on Sunday evening, in which the Holy Spirit can do mighty works. He can no more perform great miracles in the spiritual realm where there isn't consecration and faith, than Christ could perform in the physical realm where there is unbelief. If we would see the mighty works of God among men we must furnish the conditions. A church in which the Holy Spirit performs His mighty works must be a regenerated church. It must be separate from the world. It must have no question in its pulpit or Bible class about the Deity of Jesus. It must not put in its time writing question marks over the pages of the Holy Bible. It must be a church in which the Spirit dwells in the plenitude of His power and through which He can work unhindered.

The church that has built up its membership out of mere card-signing, that has put on all sorts of schemes to win people to a profession of faith and to join the church, and know nothing of conviction for sin and regenerating power; a church that has in its pulpit a man who ridicules the doctrine of heart-and-life holiness, who derides Old Testament prophecy and New Testament miracles, who says "it does not matter whether one believes in the Virgin birth of Christ or not," a church that has a choir dressed like the fallen women of Paris; a church that robs God and spends His tithe upon its lusts, and then raises money to keep up the

church with pie suppers will, by and by, begin to feel its lack, will begin to realize that it has lost its drawing power. It will begin to talk of broad views and liberal ideas. It will have much to say about *social culture*. It will easily be brought to believe if it had a swimming pool in the basement, with a place for basket ball to entertain the young people, and an occasional broom drill to replenish its treasury, and movies for its Sunday evening service, it could solve the problem. Such a church may deceive itself and deceive the people, but it is sowing to the wind, and helping forward the conditions that will bring its own doom in that dread day when it will hear those awful words: "I never knew you."

A Serious Situation.

RECENTLY received a letter from a Methodist preacher who accuses the editor of THE PENTECOSTAL HERALD of abusing the Church. I challenge any one to find a single paragraph or line of abuse of the Methodist Church at any time in the history of this publication.

The brother referred to evidently has pool-tables, picture shows, Dancing Masters and Actors' Associations so mixed up in his mind with the Church that when I speak against these godless enemies and intruders upon the Church, he thinks I am abusing the Church. There is a class of men who have the mistaken idea that they, with their notions, entertainments, false teaching, and worldly lusts, are the Church. They are entirely mistaken. Some day they are going to hear the Master say, "I never knew you." It will be easy for us to get on without the endorsement or sympathy of these brethren, but we tremble for them; they have immortal souls, and by and by they must come to the judgment and front eternity.

At a recent meeting of a group of ministers discussing church union, an Episcopal minister in an address making a plea for worldliness in the church said: "If my daughter will dance I much prefer that she dance in a hall attached to the church; and if my boy will play cards I much prefer that he play cards in a building or room attached to the church." He might have gone much farther with these ifs and ands. He might have said, "If my neighbors will go to hell I should like for them to go through my church and pay me a liberal sum for my worthless ministry!"

That reminds me, that some one recently sent me a clipping from a Galveston paper which has a lengthy report of the Seventy-

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Gossiping, Backbiting, and Evil Speaking.



James W. Montgomery.



FOR the past few days I have made a special study of gossiping, backbiting and evil-speaking. It is sad indeed to think of the great mass of Christian people who are guilty of these great evils. Many times they are done without thought, and I am sure always without knowledge of breaking the commandments of God; however, they are wrong and should be done away with. The ninth Commandment strictly forbids the carrying of false reports around over town, even if we have nothing to do with the making of them. The Lord did not say "Thou shalt not manufacture them," but "Thou shalt not bear false witness against thy neighbor." Ex. 20:16. This means we must not carry them after they are made.

Mr. Wesley, in his great sermon on evil speaking, declares that "all you have to do is to tell a thing about, or speak of a person in a spirit or manner that we would not like to do in their presence, and we have spoken evil of that person, even if they are guilty of the crime." This being true, there are many no doubt, who seem to be walking upright before God, who will feel somewhat uneasy when they come before the judgment bar of God where every secret shall be known and all deeds, both good and evil, brought to light. (See Eccl. 12:14).

But how may these evils be avoided? One

of the best ways by which we may overcome them is to fall so deeply in love with all mankind until their failures will become our sorrow, and their success our joy, then we will find it easy to see the best things in their life and find a conversation on their success and good deeds much more interesting than one on their failures and shortcomings. Some may say, "that would be very good but how are we to love all people?" I grant you that it is not an easy thing to do, to love all people, and I have met not a few people who would tell me they could get by easy but for one or two real bad neighbors. But there is one of three ways by which we may do this. First, pray for such neighbor fifteen minutes each day. If that fails to bring results pray thirty minutes each day; then if no results follow, pray David's prayer for yourself, "Create in me a clean heart, oh, God; and renew a right spirit within me."

If we must steal something from our neighbor let us get a sack of corn or a few nice chickens. It will do us more good and will be much easier for him to fill his crib again with corn and his yard with chickens than to get back his good name, of which he has been robbed.

And if we desire to punish him, let's do it with a knife or a sword, so that we may have the pleasure of seeing the blood flow from his body; it will do us more good (if we have such desire) and will no doubt heal up much

quicker than the broken heart, for, "The words of a talebearer are as wounds," Prov. 26:22. But does not this mean making tales and telling them? We will see. Prov. 17:9, "But he that repeateth a matter separateth very friends." Oh, that we were able to master this great evil we should have no strife in our churches, towns and communities, for the Lord tells us again in Prov. 26:20, that "Where no wood is, the fire goeth out. So where there is no talebearer the strife ceaseth."

It has been said that the only way to get rid of Johnson grass is to dig up the roots and burn them. So if this will work on the Johnson grass, I believe the talebearer can be handled almost the same way. We may dig them up with the word of God and prayer, and then ask our Father to send down the Holy Ghost and fire and burn out all their gossiping, backbiting and evil speaking, and the strife will soon disappear. We can never be perfect Christians until this is done. But when all these things have been burned out of our hearts with the fire from heaven, then our Lord declares that we are a perfect Christian. Jas. 3:2. "If any man offend not in words *the same is a perfect man.*" Let us pray that God may tame our tongue which we ourselves are unable to do, and take for our 1920 motto, Psa. 39:1, "I will take heed to my ways, that I sin not with my tongue."



JESUS IS THE JANITOR.



T. M. Anderson.

"Unto the angel of the church of the Laodiceans write." Rev. 3:14.



THE message which John was commanded to write to this particular church is included in verses 15-22. The seven epistles to these seven churches are prophetic. They did not pass away with the seven churches mentioned, but marked by prophecy, seven distinct periods of church history. If this is true, then this seventh epistle to the Church of the Laodiceans is prophetic of the last state of the Church as an organization on earth. The coming of Jesus will close the earthly career of the Church as it now exists.

Briefly, we point out several things in particular as mentioned in the epistle. It is written to "The Church of the Laodiceans." This is not said of any other of the seven churches. The word "Laodiceans" means "just people, a 'mob rule.'" It would read thus: "Unto the church of the mob rule write." The mob spirit in the Church does not represent the true spirit of the Church any more than does the mob spirit represent the spirit of civilization. It is only an element, but it is a dangerous element when in power.

God considers the Church as a mixed society of wheat and tares which grow together until the harvest. It is to this mob element that this epistle is directed. When this mob gets into power they will dictate the policy of that particular society. They will choose leaders of their own kind. They will demand sermons suited to their taste. They will accept such portions of sacred Scripture as appeal to their way of thinking. They will be bent on violence, as all mobs are. Who has driven out the class-meeting? Who has abandoned the altar as a place of prayer? Who ridicules the blood atonement? Who denies the divinity of the Son? Who tears out portions of the Holy Scriptures? I answer, it is the mob element. It is easy to see how such an element

can come into power. Remember that it is numbers that count in reports today; so numbers must be had. If an increase cannot be had by the Spirit's power, then other methods can be used. It is the *other methods* that fill the church with the unregenerate and carnal. When our old amen-corner saints are gone, this element who oppose such "old foggy ideas" will be left in power.

Now note the things said about this element. "Thou art neither cold nor hot." "Lukewarm." Plainly, an undecided, two-faced, half-hearted, sickly, repulsive mob. They have not fully abandoned all righteousness. They have a form of godliness. They have no desire to lose the world, neither do they want to give up hope of heaven. God is about to spew them out of His mouth. Again, they are self-satisfied. They boast that they "have need of nothing." What presumption! Graduates in Grace! This is the element that rejects the Spirit. They go to church when it is convenient, or on special days. They must be won by soup and ice cream. They do not believe in revivals. They are here. "Poor, wretched, naked, miserable" souls, devoid of the "gold tried in the fire." The most appalling fact is they have crowded out the Christ. "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in." This element has no place for the Christ. They use His name, His teachings, but have no place for Him in person. But He says, though insulted and crowded out, "If any man hear my voice, and open the door, I will come in." Who will hear the voice? Who will open the door? Not the official board. They are too busy laughing at an ankle show to raise money. Not the Aid Society. They are cackling over a soup supper, or are engaged in a sock social. Not the Young People's leaders. They are drilling for a pageant. Not the young folks, for they are engaged in pool, bowling, and basket ball. Not the congregation, they are applauding a movie. No, not the pastor of

this crowd, for he is too much absorbed in his theme for the next Sunday. Who, then, we repeat, will be quiet enough to hear the knock of the Christ above the din created by this mob in the sanctuary of the Lord? We confess we are at a loss to answer, unless it be our faithful old janitor.

"Pure in Heart."

Rev. A. J. Smith.

The words "Blessed are the pure in heart for they shall see God," imply that there are people on earth with pure hearts, and that only such as have pure hearts shall be permitted to see God. But the words of Jesus no less imply that the unholy or impure in heart shall not see God. This being true, how important then that we have pure hearts. Blessed are—present tense, what the text really means is, that blessed are the pure in heart in this world, for they shall see God in that which is to come.

The doctrine of entire sanctification ought to be proclaimed from pulpit and pew in every church throughout this land. There was a time in the history of the Church when this great cardinal doctrine of the Bible was kept in the front, and Church history proves that when this doctrine was faithfully preached the Church was in a healthy spiritual condition. We cannot emphasize this doctrine too much, we must put the standard of purity where Jesus intended it should be. He declared it with His own lips and revealed it by His life. Heart purity must not only be preached, it must also be lived. God tells us in His word how to live it.

Confucius, the most eminent philosopher of China, gave to the Chinese a moral code and said some very good things, but he did not tell them how to keep those laws. It was mere human philosophy he taught them, which could not help them. It has not saved a single soul. Jesus Christ has also given to

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Some Adventures in Evangelism Overseas and at Home.



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



was engaged in a revival meeting in Michigan when I received my call to France, there to spend nearly a year and a half in huts, dugouts, battlefronts, leave areas in France and in the Army of Occupation in Germany. The army is by no means a religious institution, and war is no revival campaign or camp meeting, but there were times when we could have a real soul-saving service.

After our first battle on the Marne, our Brigade came out for replacements and new outfits. On two Sundays whilst there, we were privileged with the opportunity of turning the religious services into regular revival efforts and had the joy of seeing quite a few accept Christ. Time and again as we preached the gospel the soldier boys would come up to us and say that was the first time they had the gospel preached to them since they left home. One Sunday night on the Atlantic on board the transport, where I was officiating as Chaplain for the army, after holding the service a Catholic soldier sought me out to talk to me about his soul. He confessed that he had been living wrong and asked that I might pray for him—the fact is, that the gospel will touch souls, no matter what church they belong to.

After getting back from the war my work has been almost entirely in the field, and varied indeed have been my evangelistic experiences. In this story, however, I shall not limit myself to any one period of evangelistic work, but relate along the line some adventures that have been mine.

Evangelism is a much discussed and abused subject today. Many there are going through the churches telling them how to do it, who have had scarcely any experience whatever in soul-winning themselves. I remember once I was led to inquire about a certain preacher. I found almost to my amazement that he was being sent up among the conferences and conventions to talk on evangelism. Now, I knew this preacher well; he was known in his own Conference as one of its politicians, and his wire pulling became so notorious that when he left the district no church wanted him as pastor. I could but think that the use of a church politician to discuss evangelism is putting things decidedly to a wrong use.

I was holding a meeting in Nebraska a few years ago. The work was going along fine, some of the church members were getting right with God and sinners were being converted, but there was a class-leader in that church that everybody admitted was a good man, but not a "holiness" man. Members got stirred up about him and concluded that if he would get the blessing it would be a great thing, and for several nights the wheels of progress seemed to be stopped whilst the whole meeting seemed to camp around that unyielding class-leader. Result was we were getting nobody at the altar, no sinners converted because we fell into the trap of blocking everything over that class-leader. We saw it was a trick of the enemy of souls, and got on the main track again and souls again began to come to the Lord. Too often time is wasted and the battle stayed by getting our eyes fixed upon somebody or some official who we think must get sanctified before we can get victory.

I was preaching in a certain camp meeting where there was no move. The only time the "saints" got stirred up was when they got in a meeting held by themselves—then they would shout and "go off" and have a "hallelujah" time, but when it came to the real battle end of things they were helpless. They seemed to spend themselves on them-

selves and on spiritual gyrations. I think there is considerable of this throughout the country. A good holiness experience is not only subjective but it is healthily objective. The best kind of sainthood is that brand which has an eager soul quest about it for the salvation and sanctification of souls.

In a certain town I was engaged in a revival meeting. One night I got the vision very clearly that the "church" was in the way of the meeting, and on a certain Wednesday night I spoke some very earnest, plain and searching things to the church people present. I frankly told them that the chief hindrances to the kingdom of God were the churches of the town. On Sunday morning great power rested upon the congregation as a straight holiness message was preached. When I opened the altar the people began to crowd it, when one man—a prominent official of the church—arose and said: "Brother, I will come to that altar and seek the blessing if you will take back what you said last Wednesday night." Of course, the thing was absurd. I said that this was no time for explanation or apology, it was a time to pray. The brother sat back in his seat whilst his wife rushed past him and fell at the altar. That was a day of power in Israel!

One summer I was preaching with Bud Robinson in a camp meeting in Kansas. There was not much happening at the altar, and as my turn to preach came, on Sunday afternoon, I preached a message to neglecters and opposers of holiness. My aim, of course, was to bring, if possible, people to see that in resisting holiness they were despising the call of God. At the altar call I urged believers to seek the blessing, but there was not a single move. I believed in the grace of continuance, however, and soon some saint got happy and took to shouting—the next thing to happen was six sinners came forward and were converted. I reasoned that it was the holiness preaching that set the saint to shouting; it was the shout in the camp that brought conviction to the ungodly and resulted in salvation. "God works in mysterious ways his wonders to perform."

A singular thing occurred at our Philadelphia Convention last fall. Bro. C. W. Butler preached a wonderful message on full salvation to a fine congregation of people made up largely of church people—the majority of whom were not sanctified, possibly numbers not justified. It really seemed as though there should have been a big response that night, but as Brother Butler urged the altar call only one responded and that was a young man just recovered from serious illness, and his mind was still somewhat unbalanced. He came up inside the altar and stood there till Brother Butler prevailed on him to kneel. The pity, yea, the tragedy of the thing, to my mind was that under such a message and with such a big audience present, the only response was from a young man with a weak mind!

I was engaged in a camp in Ohio one summer when the altar services seemed to be very bare of results. The tide turned only when there was given us the grace of perseverance. Sometime we had to plead and invite for near half an hour before any response, then they would begin to come and we would have a good altar full before letting up. Often I think if we held on a little longer we would get victory. In these days victory does not come easily. Every inch has to be earnestly contested for. I think it is a shame and a weakness on a camp when there is great expenditure of money and effort, and nothing doing at the altar. More prayer, more fasting, more getting down to real

business will bring things to pass when things go hard.

In some of the camp meetings I have been called to lead, we would observe Friday as a day of fasting and prayer. The noon hour meal would be given up and as many as felt led were asked to remain and spend the hour in special prayer. I have never known that hour to fail in bringing blessings upon those who observed it, and also upon the meeting.

In an Eastern camp one year we had an unusual visitor in the person of the "laughing farmer" of Michigan. He had been in the Torrey meetings in Philadelphia and hearing of our camp came down. I observed his presence by an unusual laugh. He was a remarkable man of God—he had the simplicity of a child, his knowledge of Scripture was wonderful, his prayers childlike in trust and faith. In the meetings his presence always bespoke power. I have seen him whilst the preacher was preaching stand, praying throughout the entire time. We had a most remarkable meeting that year. I think it was at the close of that camp the following remarkable healing occurred. Bro. Wood, a business man, attended throughout the meeting and appeared to be greatly blessed. The morning we broke up camp he said to me: "Brother Ridout, before we part I wish you might pray for my body. All through this meeting I have had to endure great suffering." I called on the company present to join in the prayer. I experienced at that moment an unusual degree of the spirit of prayer and laid my hands on his head and prayed, I believe, in the Holy Ghost. All at once a divine current went through our brother's body healing him instantly. He went away healed and happy in God. Some months afterwards I met him and he told me that his case was a miracle to his son who was a physician, and that he was enjoying better health than for many years.

I was engaged in a certain meeting where the battle was raging hot and preaching by night and praying by day was wearing my strength so that I prayed the Lord to send help. Some four or five hundred miles away a Baptist preacher, who had been led into full salvation through our ministry, got a "wireless" by way of heaven to go down to where Bro. Ridout was. Nobody had written him a word nor sent him a telegram or message of any sort. He obeyed the call by "wireless," came down, and when he appeared to my complete surprise my first words were, "Brother, God has sent you." With that he dropped to his knees and began to praise God that now it was clear to him why he received that strange call. It was a case of Acts 10!

In one of our camp meetings, a Brother Fowler, an old-time Methodist local preacher, used to come frequently. He was a sweet singer. I think he was the only man I ever heard sing with unction that old-time melody that the Methodists of long ago used to sing so much, "Heavenly Union." For the benefit of some of the readers I will finish this sketch with this song:

"Come, saints and sinners, hear me tell
The wonders of Immanuel;
Who saved me from a burning hell,
And brought my soul with Him to dwell,
And gave me heavenly union."

"When Jesus saw me from on high,
Beheld my soul in ruin lie,
He looked on me with pitying eye,
And said to me as He passed by:
'With God you have no union.'

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The Trinity We Need Today.

BY REV. C. F. WIMBERLY, D. D.



OUR religious literature is flooded with suggestions, plans, and programs touching the much needed revival. We believe in them all, provided the proper adjustments are made and proper emphasis is placed on fundamentals. Machinery may be so elaborate, complicated and heavy, that it will require all the energy possible to keep it oiled and a-going. Autos will not run without gas and grease, neither will they run on "too rich a mixture;" we should avoid flooding the carburetor. We must look out for extremes—all machinery, and no power, or all power and no machinery.

We should, perhaps, utilize and conserve all that may be found practicable among the legion of hints that are being offered, if in doing so, we are in harmony with some inevitable laws of the Kingdom. Some things cannot be changed. The King has placed His royal seal upon them, and like the laws of the Medes and Persians, when the king placed his signet impression, cannot be changed. "The Gospel is the power of God unto salvation," and this Gospel truth is the "Sword of the Spirit." "And when he is come, he will convince and convict the world of sin, and of righteousness, and of judgment." We may get results that will look good in reports, and bring a measure of notoriety to the participants, but results that will stand the test and approval of the Master, must come through the Word, empowered by the Holy Ghost, who alone can produce Bible conviction, Bible repentance, and Bible regeneration.

We do not believe there is a duplicate for the old-time presentation of the gospel—to be accepted or rejected. Decision Day, Confirmation, or "one-win-one," when applied by men and women who know God experimentally and intelligently, may get some results; but there are so many loop holes and side lines to these methods that we fear to stress them, if when doing so we conflict with God-ordained methods.

Everyone who is a soul-winner, and actually has revivals and sees the power of God demonstrated, knows too well how it is next to impossible to keep from doing some spurious work, even under the most drastic and rigid methods. This being true, it stands to reason that easy, popular plans for "getting them in" will continue to enlarge the present situation and fill our churches with unconverted people.

We believe there should be at least three planks in the gospel platform in the coming revival. First, preach *poverty, though sin*. There are many terms that define the consequences of sin—none better than poverty. Poverty is a gaunt, hungry, terrible word, it suggests want of all kinds—food, shelter, clothing, luxuries, opportunities. Think of the millions who have been impoverished through war—starvation and death in its wake. Sin brings unmistakable poverty, though one may gain the whole world; a soul in sin is poor, miserable, wretched, and undone; all the finer, holier impulses are lost, blinded and submerged.

The man who had prospered until his barns were bursting with good things, and his clothing—purple and fine linen—his food, the "fat of the land," did not know that he was a sniveling, cringing beggar until it was too late. He gained the world, but lost his soul. Christ was not a Universalist; He was ultra orthodox in His theology. When we lower the standard as to the deadly, inevitable consequences of sin, we lose God's favor. He can only bless His own

truth. It is going to require this rugged gospel emphasized as never before to meet world conditions as they are.

The Bible order should be rigidly adhered to. What is the Bible order? The penalty for sin, always precedes the promise of pardon: "The wages of sin is death, but the gift of God is eternal life." "To be carnally minded is death; but to be spiritually minded is life." We shall make a big mistake if we fail to follow God's order in presenting the truth. There should be a deep plowing—breaking up the fallow ground—before the seed is sown. The times are so sinful, the hearts of men so wicked and deceitful, and men's vision so blurred by material things, that it is difficult to see or act in the face of it all. There are so many humanitarian uplift movements—all good no doubt—but when we leave out human carnality, as the one tremendous problem to be solved, it takes great faith and courage to ring true to this fundamental doctrine—poverty of life through sin—soul, mind, and heart. We need no new gospel or new interpretation; we just need the truth plainly declared: that men are lost, and will remain eternally so, if not delivered from the power and bondage of sin through a supernatural salvation.

Then, a second plan needed in the gospel platform today is *peace* through the merits of a blood atonement—redemption through the Cross. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Just as we should give full emphasis to the nature and penalty of sin, we should give equal emphasis to the remedy—the way of escape. To stress the peace privileges without giving full measure to the hindrances of sin, will produce an emaciated, spineless, milk-and-water type of conversion. The world wants a peace gospel, and will pay for it—even when there is no peace. It was a very popular gospel in this country to preach peace, in the beginning of the world war, even when the war clouds were the darkest. There is an eternal war on sin that must be waged continuously; there is no armistice, no flag of truce recognized. The Gadarean demons wanted to be let alone. Sin wishes to be left undisturbed.

This world must be brought to the full realization of the fact that it is sick, and with an incurable disease, without the great Physician. When this truth is fully established the way is prepared for the proclamation of peace. The peace that follows deep, pungent repentance will be lasting and satisfactory. We have a wonderful Savior, but only such as discover that the white spot appearing on the hand, harmless looking to many, is the incurable leprosy of sin bringing certain doom, will they seek this great Physician. Only the sick want a physician, and they will not seek him until it is made known to them; peace through the Cross for all men, everywhere, under all circumstances. Thank God, for this second plank in our platform; too much emphasis cannot be placed upon it at the proper time.

We now call attention to the third plank—*Power through the Spirit*. The disciples wanted to rush into the kingdom, the kind they were seeking, but the Master would not suffer them to do it. He commanded them to "tarry at Jerusalem until they were endued with power from on high." "Ye shall receive power after that the Holy Ghost is come upon you." The crying need of the hour is the supernatural energy of the Holy Ghost. Without Him we shall not be able to break through the encrusted, crystallized, adamant-

tine rocks of selfishness, indifference, pride, covetousness, lust, worldliness, Sabbath desecration, and lawlessness that prevail around us. Our uniforms may be spick and span, our guns be the latest patent, our commissions endorsed by authority; we may be experts in all the latest tactics, but in the hour of battle, our big guns, rapid-firing and long range, will explode blank shells, and the slain of the Lord will be lacking. His endowment must be on pulpit and pew. The sky is full of pentecosts, ready to be poured out on His people, and these days may again be, as the days of the Son of God on earth. When the hundred and twenty priests stood before the altar with all manner of musical instruments and made *one sound*, the glory of God came down and filled the sanctuary.

If we seek the *power* through the Spirit, the prayer our fathers used to pray may again be realized: "Heaven come down our souls to greet, and glory crown the mercy seat." If our revival is promoted on these lines *poverty* through sin, *peace* through the Cross, and *power* through the Spirit—we shall hear men crying out: "What must we do to be saved?" Our great Head will move among the Golden Candlesticks giving light and power in every dark corner. May we all fall in line for a revival of this character.

On The Wing.

Rev. George W. Ridout, after holding a meeting in Binghamton, N. Y., goes to Mobile, Ala., and whilst there the latter part of March, will be available for another meeting either in Florida or Alabama. Address him care PENTECOSTAL HERALD, or at his home, 6327 North 21st St., Philadelphia, Pa.

Two Good Song Leaders.

Mr. Allan W. Caley and Mr. H. E. Crowder, two young men attending Asbury College, are open for calls as evangelistic singers. We feel at perfect liberty to recommend these young men as devout, discreet, and efficient leaders of song. Their personal appearance, courtesy, and devout spirit make them safe leaders for any community for revival meetings. Anyone desiring the services of a song leader may address these young men at Wilmore, Ky. I write this notice in one as they are both safe leaders and are available after June 2. Mr. Caley is situated so he can accept invitations at present, so write him if you need a good song leader.

MRS. H. C. MORRISON.

Bible Conference.

The Sixth Annual Bible Conference will be held in Chattanooga, Tenn., March 14 through April 4. Rev. J. B. Phillips is the originator and power behind this movement, and has made a marked success out of it. Such speakers as Dr. A. C. Dixon, Dr. Charles A. Blanchard, Dr. W. B. Riley, Dr. Mark A. Mathews, Dr. R. V. Miller, Dr. J. S. Rogers, Dr. John A. Hubbard, Dr. W. Leon Tucker, Dr. W. F. Powell, Dr. William Evans, and the Editor of THE PENTECOSTAL HERALD have been engaged. The music will be under the direction of the ablest song leaders that can be secured. This promises to be a meeting of good things throughout. Come, if possible.

Very suggestive for preachers and fine for family reading. The Simple Gospel. 50 Gospel Talks, by Bishop H. C. Morrison. Price, \$1.60.

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OF ASBURY THEOLOGICAL SEMINARY



MISSIONARY PAGE.



Are You Satisfied Where You Are?



ODAY I had Dr. E. H. Rawlings with me at dinner, and with him two of my good Korean friends. Both the man and his wife spoke English perfectly, and Dr. Rawlings seemed to be enjoying the direct talk with them.

"I have two interesting stories to tell you," said Dr. Rawlings. "The other day I went to the foreign cemetery in Seoul. There I saw the grave of Miss Ruby Kendrick. She came here to Korea, and made a good start in the language, and was just getting into the work good when she was suddenly taken sick and died. A few days before she died, she wrote a letter in which she made the following statement, which statement is carved on her tomb, 'If I had a thousand lives to give, I would give them all to Korea.' We wondered how a Providence was working that took such a splendid worker at so young an age. But I think I have a gleam, at least, on it. Since her death, that name has been a name to conquer with. Texas has poured both her money and her lives into the service, and Ruby Kendrick has been the name that inspired these gifts.

"The other story bears along the same line. A young man, born in Japan, the son of a missionary, was educated at Emory College with the highest honors. He went to England, and during his studies in that country went to the front. There he was messenger between a Captain and a Lieutenant. Both the Captain and Lieutenant were killed, and he was wounded four times. He lay in a shell hole for six hours. While there he decided that if he were spared he would give his life to missionary work. He returned, and we waited anxiously for his application, for we needed him badly for Japan. I have had a letter since I have been in the East, telling me that his application was in, and I was overjoyed. But the other day Bishop Lambuth told me that the young man had been taken suddenly sick, and had died under an operation. Now, as I looked at the grave of Ruby Kendrick, and remembered the results of her life, I got a gleam of light on the working of Providence that would remove Hatton Towson."

A thousand thoughts crowded into my mind, Hatton Towson! Again I stood over that old football, and looked backward at "Jap" Towson's calm and "nervy face," as we waited for Rockwell's voice to call out the signal for the pass. My finger tips tingled, as they did then. I saw him again shoot out from the crowd and score the first touchdown. I saw him again on the tennis court as he smashed all college records. I saw him again in the class-room, as he stood highest in the class of 12. I remembered the glad handshake as I told him good-bye, and congratulated him on winning the Rhodes Scholarship. Hatton Towson, that near the mission field and then suddenly stricken down.

I tried to think of a more complete "all round man" and I couldn't find him. High in every respect, and standing just on the threshold of a great life in Japan, where he was so badly needed. Towson was a man of the highest order in every way you could pick a man.

I shall not write his biography here. But I do want to carry a message to the young people of Georgia, South Georgia especially, for there his lot was cast. Shall not that grave in Tennessee ring out to us a message that that one in Seoul has rung out to the Texans? Today, Dr. Rawlings, Mr. Emmons, and three of the missionaries climbed the little mountain just by my home. From

its top, we looked out on the smoke rising from the homes of 40,000 people, whose crying need is the gospel. Shall these people reinforce the call of that grave in Tennessee?

Oh, Jap! Your message to the people of the East shall not stop! Your one life you offered in His name! Around the altars in the homes of the people of the East are rising daily prayers that though voiceless, that grave in Tennessee may call more Georgians to the work. Surely the Leaguers of South Georgia shall hear its call. And surely the same Hand that called you thus quickly to your work above shall by that call bring forth reapers to work where you had hoped to work. Where once you spoke through a single voice, you shall speak through many. You shall not have lived in vain.

Choon Chun, Korea. J. O. J. Taylor.

John Thomas.

We will all be glad to welcome our new reinforcement to the Interdenominational Holiness Evangelism in America. And we are much rejoiced to learn that Brother Thomas is so rapidly recovering from the effects of the terrible treatment he received in the persecution in Korea. This recovery seems well-nigh miraculous, and can only be in direct answer to the prayers of a host of God's people on both sides of the sea. Before his work as a missionary in Korea, Brother Thomas was much blessed as an evangelist in England, and Scotland, and Wales. He is in the prime of life, and in the fullness of the blessing of the gospel of Christ. Upon our own evangelistic tour in the Orient we found in Korea that the definite testimony, the splendid spirit, and the Spirit-filled ministries of both Brother and Sister Thomas had given holiness a standing with all the missionaries there, and had given them a hold upon the native people that was almost unparalleled for the length of time they had been there. We rejoiced in their fellowship, and were much strengthened by it in our own ministry.

Both by leading of the Spirit towards homeland and American evangelism on holiness lines, and by consent of the doctor to change climate and field of operation Brother and Sister Thomas are now coming to this country to engage in the evangelistic work. They will be potent factors in all evangelism. I can unhesitatingly recommend them to churches, conventions, and camp meetings desiring safe and sane and scriptural as well as sweet spirit and earnest, soul-saving work. Mail will reach them if addressed, John Thomas, care Rev. C. M. Fawns, West Middleton, Ind.

In His loved service,

JOSEPH H. SMITH.

The Two Lawyers.

There is perhaps no better book to spread the doctrine of full salvation than "The Two Lawyers." It is a story written in an attractive and fascinating way. It brings out very forcibly the doctrine of entire sanctification, and also, brings out very clearly the opposition to this doctrine and experience. The people who read this book will be impressed; they will not forget. It will impress them favorably toward the teaching of a full salvation. It will lead some to seek the blessing. Circulate "The Two Lawyers" in any community and you have largely prepared the way for the preaching of full redemption. The book may be had of The Pentecostal Publishing Co., Louisville, Ky. Price, 60 cents. Read it, circulate it, hand it to a young preacher. Put a copy of it into the hands of a prominent layman, lend it to a devout woman, and you will be pleased with its effect upon those who read its pages.



GOOD NEWS

BY

REV. C. H. JACK LINN
EVANGELIST

A young lady, who did not have the blessing, looked into Mrs. Linn's face not long ago and said: "If the blessing of sanctification is such a wonderful thing, why do so many reject it, and even fight it?"

"That's not an easy question to answer. One might ask, 'Why will a man refuse a gold mine, or string of pearls, or a box of diamonds?'"

You say, the questions are not kindred. Maybe not, in some eyes. But to me the wonderful blessing of a clean heart is more to be desired than the best of gems. And I praise God I did not refuse it, when God made it plain it was for me.

In the Bible about Numbers 32:7, you find this verse, "And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?"

Even in those days there were discouragements, and why not today. My reasons for people not accepting the blessing can be briefly summed up.

1. The devil knows the blessing of a clean heart is the choicest blessing God has. Thus he fights God at this point, more than any other. To be Spirit-born, Spirit-filled, Spirit-overflowing is to be your best for God and your worst against the power of Satan, and he works overtime to keep good people from being sanctified.

2. Some people really have not the light. They need to come under the sound teaching so that their minds will be disabused of the wild-fire of fanaticism, and the prejudices of inconsistent professors. Instead of railing, "It is holiness or hell," the holiness preacher and the holiness people should love more, and show by a well-balanced life that in the blessing of full salvation, they have something that the justified have not. Let us not injure our own cause; let us be patient and sweet and yet fearless and bold in the Spirit.

3. Some people will not pay the price. To be entirely sanctified is to be entirely consecrated. It is nothing less than death to self. It means putting one's self upon the altar as a gift, and when we put self what else is there we will withhold? Some people consecrate with their hands tightly gripped; real consecration is the hands wide open.

There are many other reasons why folks refuse the blessing, but doubtless these are the main ones. It means something to the Kingdom these days to see one soul really sanctified. We can talk about our great revivals, but one soul possessed of the real touch of the cleansing fire, is something great—nothing short of a miracle of grace.

The Second Coming.

The doctrine of the Second Coming of Christ is attracting attention now as never before. Dr. Morrison has written a book on this subject which has had a wide reading, and is scriptural and convincing. Those who have not read on this subject would do well to get this book for a beginning of their study on this very interesting subject. It certainly looks as if we were approaching perilous times. It is a cloth bound book of 120 pages, and can be had of The Pentecostal Publishing Company, Louisville, Ky., for 60 cents postpaid.

Encouraging Messages from our Great Army of Workers.

Alberta, Canada.

We began with a tent meeting in Wetaskiwin, in August. Our co-laborer, Bro. Eby, got poisoned when we were putting up the tent, so we had to go it alone. There were some conditions that were quite a hindrance to the meeting, so we did not see the results we had hoped to. My wife was with me and we were royally entertained in the lovely home of Sister Owen. She knows how to take good care of a preacher and we were sorry to leave.

Our next meeting was with Bro. Metcalf, at a place called Burnt Lake. Here we had a splendid meeting, a number were saved and sanctified. Two have felt the call to go as missionaries, another has gone to Nampa to school.

Our next was for a whole month at Red Deer, where Bro. Metcalf is pastor, but owing to the very cold weather the crowds were small. The Lord gave us a good meeting, but not such as we had expected to see.

We then went to help Bro. Barker in a couple of meetings. The weather was very cold part of the time, then the roads were so icy the folks were afraid to bring their horses out, so the crowds were not very large, but the Lord gave us a number of splendid cases.

Our next was with Bro. MacLachlan, at Chigwell. He is an old-time evangelist of about thirty years' experience as gospel singer and evangelist, and certainly knows what to expect and what not to expect. He and his godly little English woman sang specials almost every service. Many of them were her own compositions, for she is not only an accomplished musician, a real saint, but an authoress, and writes many of her own songs, and sings them in the Spirit. We had fair crowds, splendid interest and trust much good work was done.

We are now helping Bro. MacDowell at Craigmyle. A wave of fanaticism had struck this place, but the folks began to see where they were going (a thing that is unusual), and a hungrier bunch I never saw. We are only beginning here and will report later. We are praising God for personal victory, and for the many victories given, considering the extreme cold—often 40 below zero.

All for Jesus.

C. M. KING.

Goldsmith, Indiana.

Just closed a revival meeting at the Hopewell Church with eighteen professions of reclamation, conversion or entire sanctification. Rev. Jacobs, a neighboring pastor and myself, teamed together. In his meeting at Sharpville, in which I was called upon to do the preaching, we had thirty-three professions of reclamation, conversion or entire sanctification.

Yesterday morning we had a great anointing during the song service. Waves of glory rolled upon us and we shouted and wept for joy. Seldom, if ever, have I seen the song service so instrumental in getting people blessed as it has been during this meeting. At one time we were singing "There's Honey in the Rock for You," and a sister who was seeking Canaan struck fire. She jumped up and shouted and praised God. Last Thursday afternoon the husband of our pianist was jogging along with a crowbar in his hand on the way to unload a wagon of coal. He said, "Well, Lord, I don't care whether we get it all at once or not, we'll just accept this Holy Ghost plan," and the fire fell while he was on the run. He shoveled coal and wept for joy. The pianist who was seeking Canaan was the piano the next morning, and we were singing, "I Saw a Happy Pil-

grim." When we came to the third verse, "I saw him in the morning, on Canaan's sunny plain," she must have caught sight of her husband, at any rate she entered Canaan and wept for joy. Another man, who like these two, began seeking at our meeting last year, came to the altar and in about five minutes struck fire. His shouts nearly broke up the meeting. We purpose to form a Holiness Band to conserve the fruits of victory and to press the battle against sin.

On February 9th, we began a battle royal at Goldsmith against the recent dancing and card-playing wave that has struck us. Like Billy Sunday, we have invested in a pair of skates so as to be prepared for every contingency. Pray for us that we may win a great victory for Jesus Christ.

Your brother in Christ,
H. R. CARSON.

Sheridan, Indiana.

We have just closed another successful revival in the Sheridan Methodist Church, assisted by Rev. C. H. Linn and wife. More than one hundred souls knelt at the altar of prayer seeking a definite experience of God. We baptized and received into the church last Sunday morning twenty-five souls, making a total of thirty-one accessions for the year up to date. Owing to sickness and the exceeding inclemency of the weather, not all who joined presented themselves for reception into full membership last Sunday. We expect to receive quite a few more before we go to Conference in April.

We have now been in Sheridan about a year and a half. During this time God has given us two gracious revivals, and has added unto the church nearly seventy souls. God has given us three young men for the ministry, one of whom feels definitely led to dedicate himself to the mission field. All of these young men graduate from High School this spring, and two of them are now definitely planning to enter Asbury College this fall. One young lady also feels called to devote her life to Christian service perhaps on the mission field.

Sheridan church is a fine new church, but heavily burdened with a building debt. But in spite of this, our people rallied to the Centenary task, and oversubscribed its quota of fifteen thousand dollars. The church is designating its gift for this year, amounting to about three thousand dollars, to the building of a Sheridan Memorial Church at Maebars, on my previous work, near Fukuo-ka, Japan.

For all of these things we praise the dear Lord, who has given us back our health, and a place to serve in His kingdom here. With best wishes to all THE HERALD friends, I am,

Most sincerely,

J. IRA JONES.

Minneapolis, Minnesota.

During the year of 1919 we conducted 800 meetings, 500 knelt at the altar, and the most of them prayed through. We were not out of the state. Gave all our time to this city of 400,000 souls.

We have enjoyed salvation over 32 years; wife 35 years. We have services every night in a fine hall in the heart of the city, 125 Nicollet Avenue.

We will commence special meetings February 27th with Edward Deright and F. M. Messenger. We ask the saints to pray, and those who can, to attend these meetings. Two services daily—at 3:00 and 8:00 p. m. Sunday 1:00, 3:00 and 8:00 p. m.

We thank God for the way of holiness. His blood cleanseth from all sin.

J. A. DOOLEY AND WIFE.

McMullin, Missouri.

Our meeting has started out very nicely here with Rev. I. A. Schammerhorn, pastor of the M. E. Church, South. We are in Scott county, a fine country. The people are clever and nice, but they need salvation. People here are reading THE PENTECOSTAL HERALD, the best paper we know about anywhere. We go from here to another church in Missouri. Anyone wanting our services for the spring or summer should write to us at 340 East 3rd St., Lexington, Ky.

Yours for souls,
E. L. SANFORD AND WIFE.

Barbourville, Kentucky.

A revival meeting of unusual length and power has just closed at Barbourville, Ky., and at Union College, the school of the Kentucky Conference of the M. E. Church. Dean Geo. M. Ryder conducted evangelistic services five weeks in the church down town, and President Franklin continued three weeks at the college; some of the meetings lasted about all day and night. The greater part of the students and faculty were converted and all the Senior class. This is said to be the greatest meeting in the history of the school. If any camp meeting association or church should need a strong evangelistic team, President E. T. Franklin, Dean Geo. M. Ryder, and Miss Campbell, director of music, could hold one or two meetings next summer. For church or camp meetings for summer, write Geo. M. Ryder, Barbourville, Ky.

Rockholds, Kentucky.

Just closed a good meeting in which Rev. L. C. Dearman did the preaching. The Lord used him in bringing the message of salvation to the people and sinners were converted and believers sanctified. It rained almost the entire time but people came and were blessed. Brother Dearman's plain way of preaching the truth was a blessing to many hearts. His stay with us was a great benediction.

REV. I. B. PFAFF, PASTOR.

Belknap, Iowa.

We began our meeting with Rev. A. F. and Leonora Balsmeier, as evangelists. I thank God for men who know how to hew to the line and preach the old-time rugged Gospel without fear or favor.

The church has been greatly blessed and encouraged by the good preaching and singing of Brother and Sister Balsmeier. We had good crowds, but best of all several found the Lord, for which we give Jesus the praise. Anyone desiring Brother and Sister Balsmeier will do well in having them come to their church and community.

THOS. F. MCLEARN, PASTOR.

Report.

In the evangelistic campaigns on the Mill Grove charge this year there have been twenty-five conversions and reclamations, sixteen sanctifications, and fifteen accessions to the church. This pastor will say right here that he is a great lover of THE PENTECOSTAL HERALD and the dear people of God who contribute to its editorials. Mrs. H. C. Morrison did a great service to God and the church when she recommended Joseph W. and Helen Peters, of New Salisbury, Ind., as evangelistic singers. They have just sung for me in an evangelistic campaign, and their leadership in music is exceptionally fine. I wish to add that my hearty recommendation goes with them. They deliver the

goods. They leave behind a host of friends on the Mill Grove charge. I love THE PENTECOSTAL HERALD and the cause of holiness.

JOSEPH GRIMES,
Pastor of Mill Grove M. E. Church.

"Det Glade Budskab."

This is the name of a Norwegian Holiness paper, edited by Rev. H. C. Jacobson, of Minneapolis, Minn. It is issued once a month and costs 50 cents a year. A holiness paper in this language has a great mission in the northwest states. Anything you can do to help along this good cause will be greatly appreciated, either by personally subscribing for the paper or getting some one else to do so.

Yours in Christ,
H. O. JACOBSON.
3602 Thirteenth Ave., So.
Minneapolis, Minn.

Lenox, Iowa.

Rev. J. E. Williams of Owensboro, Ky., closed a two weeks' meeting at Lenox, Iowa. He was called here by the Methodist pastor Rev. Bohan, who gave the meeting his hearty support. Services had been held by the pastor two weeks preceding the evangelist's arrival. Although the majority of the church membership did not attend the night crowds were of fair size. The meeting was well supported financially, the people gave attentive hearing and conviction rested upon them. There were not many seekers at the altar but we believe most of them found God. The singing of Brother and Sister Williams was greatly enjoyed by all. Rev. Williams is sweet-spirited and presented the doctrines of conversion and heart purity in a kind, convincing way which was well received.

Pipestone, Minnesota.

Revival meetings were held in the Evangelical Association Church, January 21—February 5, when we had to close on account of the influenza. The revival had hardly begun, but we praise God for what was accomplished, a number were saved, reclaimed, and sanctified. The Holy Ghost power was manifested and the messages were great.

Rev. G. F. Jacobs of Duluth, Minn., 223 E. 6th St., was the instrument God used in bringing the gospel of full salvation messages. Brother Jacobs is a Spirit-filled man, fearless, courageous, and sound in doctrine. He is a writer of hymns and a great man of prayer. Miss Lovejoy, of Minneapolis, accompanied him as pianist and Miss Olson, of Cherry Grove, as Christian worker. I say where these workers go and don't have a revival that place must be hopeless. I wish to thank The Herald Prayer League for their prayers.

P. J. SMITH, PASTOR.

Revival Meetings.

The revival meetings that are being held in the Methodist church are getting a fine start. The attendance is good and the preaching is of the highest type.

Evangelist Geo. Bennard is probably one of the best known evangelists in America. His whole ministry has been practically in evangelism. Rev. Bennard is world famous as a song writer, being the author of "The Old Rugged Cross," "The Place Called Calvary," and many others. He is singing these beautiful songs in the services.

Many things are adding to the success of the meetings. A chorus choir has been organized and a piano installed. One gentleman kindly loaned his guitar. The evangelist uses it with ability.

The influenza epidemic being on the wane, the friends are turning out nicely to the services. Come and hear Rev. Bennard sing these songs of his own composition and preach the pure gospel.

HARRY E. PATTERSON, PASTOR,
STUART, NEBR.

Coast to Coast Conventions.

A pleasant ride of four hours brings one from Los Angeles to San Diego. The trip is an interesting one, mostly through orange groves, worlds of pecan trees, and mostly in sight of the ocean. When one sees these splendid groves and fine ranches, he has a tendency to go "back to the land." However, when one remembers the toil, the sacrifice, disappointments, and all that goes in with the bringing of these groves to a paying proposition, it has a tendency to cool the ardor. There is something more to do about orange groves than to pick the fruit.

San Diego is a great and growing city; not so many tourists as at Los Angeles, but a plenty there. One is in sight of the Ocean, only a short distance from Old Mexico, and withal a delightful place. The United States have their Aerial Station at San Diego, and you can hear and see flying machines almost all the time.

We were invited to this city by the San Diego Holiness Association, Mrs. Thornton, President. They have a good and growing Association and got a lot of new members in our meeting. They have an Association meeting every month, a Convention in the winter, and I wouldn't be surprised if they are not having annual camps soon.

Our services were held in the First Nazarene Church, Rev. Joseph Bates, pastor. The Nazarenes have a splendid church in a fine location and every facility for a good meeting. Brother Bates is one of our old friends from Texas. He is a new man in California, but trust he shall have a useful ministry.

The Church had just closed a campaign with Brother Babcock as evangelist. Brother Babcock mowed the grass pretty short, so our crop was not the largest. We had a fairly good hearing, but the results were not up to our other conventions.

However, we did our best and had some gracious seasons of refreshing. We had one all-day meeting and a splendid hearing at the services on the Sabbath, and withal, we believe the influence of the meeting will be most wholesome.

REPORTER.

Report.

On February 22nd, I closed a three weeks' meeting at Glenwood M. E. Church. This church with a membership of fifteen hundred is situated on the "Hill Top" the residential section of the city. We were hit hard by the "Flu." and bad weather, but kept on the job despite these hindrances. The crowds were large from the beginning, and increased each day. On Thursday of the second week the Lord helped me preach on Acts 1:8. The power was there, and between seventy-five and one hundred came to the altar and many were blessed that service. The children were hungry; the Lord spread the feast, and they were filled. The pastor, Dr. Wm. F. Wykoff, notified me that there were no "strings" on me, but to preach a full Gospel. He backed me up to the last. In all, one hundred and twenty were converted, with a great number who received the Holy Spirit. Souls want Christ to-day as much so as ever. Let us not fear to preach the truth, God will honor it to His glory.

Yours for Victory, T. M. ANDERSON.

Hutsonville, Illinois.

We found some faithful souls at Hutsonville who were standing by the work of God, and desiring to see a real work of grace in the community. The pastor, Brother H. B. Shoaff, we found to be a true man of God. He stood loyally by the work and stands loyally to, and preaches the whole gospel. The work was hard, but God graciously answered the prayers of His people and honored His Word in the salvation of fifty or more souls. Some were reclaimed, and many were seeking the blessing of entire sanctification.

and pledged themselves to continue to seek until they find. And the pastor, having the experience himself, will, we believe, be helped of God to lead many into the full light.

There are many at Hutsonville whose names we recall with joy, and who are on our prayer lists. May God richly bless Hutsonville, and the people there. Some strong, influential men were among those who were saved, and some mothers, and other women of influence.

The work here in Ogden, Ia., opened yesterday with great promise. Good crowds, good interest. The pastor is supporting finely. The people are beginning to pray, and to work. We have two open dates for summer work. Write H. E. Copeland, 1444 Sixth Ave., Des Moines, Iowa.

H. E. COPELAND, B. G. GRENFELL.

"PURE IN HEART."

(Continued from page 2.)

the world a moral code, for in the Bible we find the highest standard of ethics and purity, and He has made ample provision for His people that they need not violate His laws or disregard His commandments. Philosophy cannot save from sin; the blood of Jesus Christ alone can save, cleanse and keep us for time and eternity.

The opposite of purity is carnality or depravity. Purity is the nature of God and carnality is the nature of the devil. The state of purity is the normal state of man. Before man fell into sin he was pure and normal. After he fell he was impure and his state abnormal. Purity of heart means purity of spirit. It is not a moral perfection we are speaking of; it is a spiritual perfection. The principle of impurity is in the nature purified for the sin principle is not only in the heart but in every part of our nature. Thank God, the blood of Jesus Christ can reach every part of our nature and cleanse away all impurities and give the soul perfect rest.

Purity always aims at the highest and best. Purity gives power; even nature teaches us this fact. If the gasoline in your auto tank is dirty you will encounter trouble. You will have more power from your motor and less trouble by using pure gasoline. The farmer who has the cleanest seed and seed-bed will have the best crop. The church that is purest is nearest to God and has the most power with God and man. If the Church wants pentecostal power she must first have pentecostal purity. God give us both.

SOME ADVENTURES IN EVANGELISM

(Continued from page 3.)

"Then I began to weep and cry,
And looked this way and that, to fly.
It grieved me so, that I must die;
I strove salvation then to buy,
But still I had no union.

"But when I hated all my sin;
My dear Redeemer took me in,
And with His blood He washed me clean,
And oh! what seasons I have seen
Since first I felt this union.

"I praised the Lord both night and day,
And went from house to house to pray,
And if I met one on the way,
I found I'd something still to say
About this heavenly union."

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PETER.

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Rev. John Paul, D.D.	Rev. Andrew Johnson, D.D.
Rev. Joseph H. Smith	Rev. C. F. Wimberly, D.D.
Bishop W. F. Oldham	Rev. O. G. Miegledorf, M.D.
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Rev. C. W. Ruth	Dr. Henry Ostrom
Rev. Guy Wilson	Rev. J. G. Mantle, D.D.
Colonel S. L. Brengle	Rev. C. B. Linn

(Continued from page 1.)

first Annual Diocesan Council of the Episcopal Church of Texas. The article begins with a statement that "Four hundred Episcopalians reach Galveston for the opening service." Then goes on to say, "Music for one-steps and fox trots feature to the opening here last night of the seventy-first annual Diocesan Council of the Episcopal Church of Texas. Before the dance and social hour the conference was formally opened in Trinity Church with prayer."

There are backslidden Methodists in this country who would not object at all to the same sort of thing at an annual conference. We have no words with which to express our utter abhorrence and disapproval of this Episcopal fox-trotting at their annual religious meeting.

They remind one of the fact that "Nero fiddled while Rome burned." These fox-trotters are dancing over a social volcano. The righteous God will send chastisement upon this country if the people do not humble themselves, dance less, and pray more. We believe from the way the straws are blowing that the ban on the dance will be lifted at the General Conference which meets in Des Moines, Ia. The plea will be made that the restrictions in the Discipline are not enforced. Men will stand up and say "I believe in the enforcement of Discipline. We have here certain restrictions in our Discipline which are ignored. We must either enforce them or remove them. As we are not enforcing them and will not do so, we will remove them."

Much else of like character will be said and the bans will be lifted; at least, there is great reason to fear such calamity. The Dancing Masters and Actors' Associations will be in high glee. They will give the ban lifters their most hearty endorsement and congratulation. But here is cause for pause, and a bit of serious thinking. Are the Dancing Masters and Actors' Associations of the country in harmony with God? Will the things of which they approve, secure the Divine approval? Will God and the dancing masters agree? Will He put His blessing upon the things which the dancing masters so much desire? Will the same thing over which the dancing masters rejoice cause joy in heaven?

These are questions serious people may thoughtfully weigh. This nation is facing some tremendous problems. Talk to any

thoughtful Senator in the United States, talk to any Judge of the civil courts, consult with a Mayor or Chief of Police of any city; go sit down and have an hour's conversation with any well posted man connected with the great labor unions, and not one of them will tell you that more dancing is the great need of the country. There is not one of them but will tell you that we are confronted with the most serious problems in the history of American civilization. God-fearing men, everywhere, will say it is a time for earnest preaching, for fasting and prayer, and not for dancing, sitting down to feasts and rising up to play.

Let the dancers and the preachers who encourage them in their folly, ridicule, warning, comfort themselves in their sins, hasten forward in their fun-making and amusements, but the time is not distant when the clouds of God's indignation will break in terrible storm over their startled and lost souls.

Letters to a Young Preacher.

My Dear Young Brother:

PREACHING is the thing that counts. The people are largely what the preacher makes them. If a preacher dwells on sorrow for sin, and its place in Christian experience, the joys of salvation, the people who hear him will experience both sorrow and joy.

The right kind of preaching will lead to repentance. This is bound to be so. This is the purpose of preaching, to bring men to understand their obligations to God and their failure to meet those obligations; and the necessity of repentance in order to forgiveness.

Preaching that is fruitful in the salvation of souls must, of necessity call attention to sin, its unreasonableness, its inexcusableness, its hardening effects, its final fruits in this world, and its torments in the world to come. No man need to rave or abuse sinners in order to preach the plain teachings of the Bible with reference to the wickedness of sin and the future state of the unpardoned sinner.

I want to suggest to you to try out faithfully, this line of preaching. Hold yourself steady, be calm, self-possessed, serious, intense; speak as a man of God in authority, at the same time, as a man with a heart burdened with sorrow for the lost about him. Do not apologize for, or explain away, the plain statements of the Word of God with reference to hell, the bottomless pit, the lake of fire, the brimstone, the weeping and wailing and gnashing of teeth. Leave the doctrine where Jesus placed it. If the people find fault let them find fault with our Lord; but you be very careful not to meddle with, or change the teachings of our Lord. Insist always that He gives us the revelation in order to save men from hell; that He died to save them from hell; that He offers salvation to them; that heaven or hell is a matter of human choice; that the men who go to hell go there because of their own choice, decisions, and actions. They made heaven an impossibility and hell the only place they could go when they left this world. Make these facts very plain; leave the people without excuse. Sweep away every refuge of lies, and make it very clear that it is in their power to choose, but that sin must be forsaken and salvation sought in Christ or there is no help or hope in the great hereafter.

You need not be afraid that the people will not hear you; that intelligent people will not give attention to an intelligent discussion of this question. They will. God has implanted the principle of fear in the

human soul, and wisely so. A human being without fear would be abnormal. Fear of suffering, leads us to painstaking care of our bodies, guards us against disease, hastens us to sow in spring and toil in summer that we may have food and raiment in winter. It is lean theologians and shallow philosophers who argue that "fear has no place in religion." Such persons are not acquainted with the first principles of Christian religion. If you preach along the line I have suggested the Holy Spirit will use your words to produce conviction, and that among as intelligent people as come to hear you.

This is not guesswork on my part, or mere theory. I judge I have preached up and down this nation more than any ten theological professors who would say that "fear has no place in religion;" that there is no longer any cause for "sorrow or emotion." Mark you, I am not suggesting that all theological professors are so shallow, so ignorant of God and the Bible, and the states of the human soul. I have preached from Boston to New Orleans and back a number of times, and from Richmond, Va., to San Francisco and back a number of times. I have preached in every great city in the Union, and many of the largest churches, most always to full houses, and I have preached this old time gospel, and I know that the people will listen with attention to these Bible themes that have stood the test through the centuries, and will stand the test when the trumpet sounds; when moving picture shows, dance halls, and theaters are on fire with their multitudes crying for rocks and mountains to fall on them.

Of course, you are not understanding me to say that you should preach nothing else except hell and judgment. By no means so. But in the preaching of these awful truths you will awaken and prepare the people for the preaching of repentance, salvation by faith, the witness of the Spirit, and that holiness without which no man shall see the Lord.

You may expect to hear from me again soon.

My Dear Dr. Youngdick:

I notice that you recently said that the old time Methodist preaching would not meet the demand of the present day. May I suggest that you try just one of the old time sermons and see how your people like it.

There is much dissatisfaction among the people about the present preaching, many of them claim that they receive no spiritual food or religious uplift from the average Sunday morning sermon.

These are not isolated cases but it is the complaint of hosts of people coming up from every quarter.

I suggest that you try the old time gospel in the old time way and see if you do not receive some congratulation. It would be wise for you to have two gospel sermons on hand in case of an encore. The people are getting awfully sick of sermons, on "the war," "social uplift," "intellectual development," "red blooded leadership," and various topics that have been overworked, and they would enjoy at least the novelty of the discussion of "sin and its final results," or the "Atonement and its extent." "The future punishment of the wicked." I believe it would be wise to risk a sermon on "heaven."

There are many sad hearts in this old world, families are broken up, uncertainties surround us. There are hearts in every congregation that would be comforted and cheered up to press on in the way of salvation if you should preach them a sermon say for instance "A city which hath foundations." It's a practical theme and it is a fine thing for travelers to feel like they are going somewhere.

Most everything we do down here is done with the thought of reward. Men invest hoping for an income. It would stimulate the

spiritual impulse and life to remind the people occasionally that the rugged road they are travelling ends at the gate of a glorious city.

Just now when there is so much that is shallow and uncertain that utterly fails to feed the soul I can but believe that it will be wise if you would preach the precious old gospel. You might at least make the experiment and note the results.

Begging your pardon, it might be best before undertaking to preach the old time gospel, if you tarried in some upper room and got a thrill of the old time power. That helps wonderfully in preaching Bible religion.

Dear Brother Morrison:

I have been reading your letters to young preachers and think there are many valuable suggestions. We have a young preacher who is evidently devout, and has promise of becoming a useful man, but he and his young wife who, by the way, is a good, but not very cultured woman, seems to think their children have a perfect right to run about the church and distract attention during worship. Their behavior is very offensive, and yet our dead young pastor and his wife seem to be blind and indifferent to the fact. What should we do under the circumstances? Will you answer privately or through the columns of THE PENTECOSTAL HERALD?

Your sister,
HESTER ANN ROGERS.

Dear Sister Rogers:

Your letter received and contents noted. Have some one speak to your young preacher at once, and tell him that his children must either be kept at home or made to keep quiet during religious service. Do not be afraid of hurting his feelings. He is hurting the feelings of the entire congregation. If he gets mad or refuses to order his family properly in the sanctuary, go to his presiding elder and demand his removal. Tell the preacher, his wife, and the elder why it is you demand his removal. Let the facts be known throughout the annual conference and it will have a general salutary effect. It is too late in the day of modern civilization for pastors to permit their children to disturb public worship. It is stupid and sinful.

With very kind regards, I am,
Faithfully your brother,
H. C. MORRISON.

"What Fools We Mortals Be!"

BY MRS. H. C. MORRISON.



THE above comes to our mind as we read of the various methods inaugurated to popularize church-going. As we read reports from different sections of the country we think, surely this is the limit, but the next time we pick up a daily paper—sometimes it may be a church paper—we find even more startling announcements of what some would-be leader is going to 'put on' in his church, sure that the problem will be solved when that new venture gets to working.

The picture show, pool tables, basket ball, pie suppers, swimming pool, etc., have been proposed and put into operation in many places, but the latest is a program, or to be more in keeping with the device inaugurated, the latest 'stunt' put on is from a church in Denver, Colo., where the pastor proposes to 'wake up his sleepy members' by installing 'a real honest-to-gosh negro orchestra.' Pardon me, but I would not use this language save in quotation to let you have the real import of the innovation.

This pastor is quoted by the newspapers as saying: "that jazz music woke up France

KEEP YOUR HEART OPEN.

The moving spirits in Asbury College have no axes to grind. If the work of Asbury College were being done in the educational world they are perfectly willing that there should be no Asbury College. But it is too late to wedge in an "if" now. The work is NOT being done. This means no reflection upon smaller holiness schools, that are doing their share nobly, nor upon the numerous high class colleges of the country, which are filling important places. But there is an aggressiveness along a three-fold line in which Asbury College, because of its strategic position and consistent reputation, for nearly a third of a century, is a natural leader: Spirituality, Orthodoxy, and Practical Ideals. If a large number of the colleges should swing clear on these points tomorrow, which would be to us an event of rejoicing, it remains that the leadership falls to Asbury College, and they would need her example and Christian competition to help them keep in the middle of the road. It is too late now to dismiss this institution from the list of essential agencies. No Conference is under any obligation to shoulder its burdens; no oil king or magnate has adopted it as a foster child. It stands or falls upon its merit; but, thank God, it stands. If you are led to remember it in your will, or, better, to apply your gift while living, please be obedient to the heavenly vision.

JOHN PAUL, Vice President.

Wilmore, Ky.

and we must use it to wake up the Church. The old poky church service is so slow people who come to worship God are put to sleep. Let's wake them up with some real music—music that has pep and a punch, and a kick, and which will put them in a frame of mind to appreciate the blessings of religion."

Now really, have you ever read anything in religious advocacy to beat this! I do not know whether to credit this pastor with using sarcasm, but should we do so, it would be to throw the mantle of charity over his expressions. He is also quoted as saying: "The idea of the Church is to set a high and mighty standard and then try to educate people up to it." I suppose he thinks the congregations which assemble in church Sunday morning are not able to appreciate jazz music, and for that reason he wants to educate them up to this high standard of musical taste. If he will exchange his congregation for a dancing, theater-going, slumdom audience he will not have to give them many entertainments until his audience will measure up to the desired standard.

Well, well, well, let me repeat it—"What fools we mortals be!" O, readers of THE HERALD, like one of old I would cry, "To your tents, O, Israel!" The devil is at the bottom of all this tom-foolery and he is leading silly men captive at his will. You might run a church with such a pastor as the above for a million years and there would not be a soul saved. The devil does not care if there is a church on every street corner, and if it is open every day and night in the week, if there are no souls saved in it. What an awful apostasy is upon us! How we need to search the Scriptures and ask for the 'old paths' and seek for grace to walk therein! We are in the time when the apostle said the 'very elect would be deceived' if possible. Those who are not actually installing these devilish things in their churches are too big cowards to say anything against them, and so the devil is leading the whole bunch in one great procession to the brink of an awful precipice of destruction, and after a few short years all will tumble into that dark abyss from which there is no return. The gospel is still the power of God unto salvation, and if any man will be Christ's follower he must deny himself, take up his cross and follow in the path of humble obedience and unhesitating faith until the Master says, "It is enough!" Lord, save us from modern ideas, modern religion, and modern infidelity.

The Chicago Convocation.

Dr. John Paul.

It was my privilege to preach twice daily for the annual Convocation held recently at Chicago Evangelistic Institute. This is the second year, in succession, that I have served in this capacity; and although we had a good meeting last year, this year's series seemed more satisfactory in manifest results. The field showed evidence of ripeness from the start, earnest souls being present at the altar the first day. The strength of our backing was shown also, in the fact that the interest was sustained and the very last service was one of decided victory and blessing. Among the results was the sanctification of a Methodist missionary on furlough from China.

The audience in these Convocations is quite representative. The chaste upper-room Auditorium in the Institute has become a bright spot for many of Chicago's best people; and this year I seemed to see an increasing number of students from other institutions, such as Garrett, McCormick Seminary and Moody Institute. Whether men will or no, the interest in the message of Bible holiness is growing, among serious people. These Convocations, so free from fanaticism on the one hand and from compromise on the other, are calculated to strengthen that interest.

The Chicago Evangelistic Institute, at 1754 Washington Blvd., was founded by Mrs. Iva Durham Vennard, who is now its Principal. Mrs. Vennard ranks first among America's women who have achieved things, and possesses a personality which serves as an asset to the school. A faculty of earnest and capable people live in the school, and some strong professors of the better type are brought in from the city, so that the choice young people who come in from all directions receive the best of service. Added to this is the advantage of studying city problems and institutional work in the concrete, and doing considerable mission work. The courses given are not regular academy, but are selected with practical ends in view, some being of High School grade and some of College grade. Students often come, thinking they have not time to get a full college degree, but when they graduate in C. E. I., their vision is so enlarged that they want to be at their best. At present we have several C. E. I. graduates working for a degree in Asbury College. On the other hand, it would seem that a college graduate who is determined to take further technical training for soul winning would do far better to train a year in the practical courses of C. E. I., than to go to a Seminary and soak himself with the New Theology.

Recent developments have led us to give more special attention to the trend of the New Theology, so that we were prepared to sense some very startling facts in this great world center during our sojourn. These facts will perhaps lead soon to a series of articles against the New Theology and on the reasonableness of Orthodoxy. Meanwhile, Chicago Evangelistic Institute stands, well poised, as one of the best expressions of the modern holiness movement, a fortunate agency of providence at a strategic point.

Byron J. Rees, son of Seth C. Rees, died of pneumonia Feb. 18. Williamstown, Mass., and was buried from Williams College where he had been professor of English for many years. He was forty-two years old and leaves a wife and three girls, besides his sorrowing father. Bro. Rees is the author of "Trumpet Calls to the Unsaved," "The Heart-cry of Jesus," "Christlikeness," and "Hulda the Pentecostal Prophetess." We extend our sympathy to bereaved friends and loved ones.

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Letters from the People.

EXTRACTS FROM LETTERS FROM THE PEOPLE.

Mrs. T. T. Burkhalter:—"I want to praise the Lord that I have His Spirit bearing witness with my spirit that I am His child. I love His work and desire to spend the rest of my days in His service."

Mrs. J. H. McDonald:—"I want The Herald readers to pray for my five boys that they may be saved from sin. Also for the healing of my body."

W. P. Stevens:—"Pray that I may be thoroughly cleansed from all sin. I do not ask it as a form, but because I need it."

Rev. F. M. Roberts:—"I desire to assist any one in meetings who wants a man who is willing to work for the glory of God. Address me, Wilmore, Ky."

E. Poe:—"I am glad we have an editor like Dr. Morrison who has the grit to stand for a clean gospel. I am a Methodist but not one who believes in games, dances, and worldliness in the church. The Bible says, 'Come out from among them and be ye separate.' I believe in the old time religion. It is good enough for me."

Mrs. Myrtle Schooley:—"I am a reader of The Herald and think it the best paper I ever read. I have come to think of it as a friend as it has helped me so much. I am the mother of six children and want to raise them for the Master."

A Sister:—"Please pray for me that I may be healed."

T. F. Woodbury:—"In Noah's day men became so wicked that every imagination of their heart was evil. So today the broad road is thronged with pleasure seekers who are on their way to darkness and despair. Thoughtlessly and carelessly the sinner hurries to his doom. Christ left His heavenly home and came to sin-cursed world to die that man might be saved from sin. He will come the second time without sin unto salvation. May the Lord bless the editor of The Herald."

W. B. Carleton:—"Bro. Morrison, you are giving us a mighty good paper. I am a Methodist from my hat to my heels. We have just had a revival in which seekers got saved. Please pray for two friends that they may be saved."

Mrs. Arbetta Neace:—"Please to pray that my husband may be saved and sanctified. I have been saved about 18 years and sanctified three years. We are to start a meeting soon, and ask the prayers of The Herald readers that many may be saved."

Mrs. W. K. Roberts:—"I want The Herald readers to pray that I may be satisfied spiritually, and healed of throat trouble. Also for son that he may hold out faithfully to the end."

Mrs. Alice Bales:—"I have long been a reader of the dear old Herald and could not do without it. I await its coming each week and it is food for my soul. I rejoice that the dear

editor has taken the stand against worldliness that he has. I have cut loose from the world and the gospel is the sweetest thing on earth to me."

A Brother:—"Please pray for my wife that she may be healed mind and body and soul."

Mrs. N. H. Cooper:—"I praise God for full deliverance from sin, and for His keeping power. May God bless The Herald and all of its readers. I could not do without it."

Mrs. Wm. Kanuckle:—"I was converted in 1913, after being under conviction for ten years. It seemed my feet were slipping over the brink of hell, but after deciding to seek the Lord at once my burden rolled away and my heart felt light as a feather. But as time went on I found something in my heart that was not exactly right, so I began to pray for a pure heart. One day in a tent meeting the Lord told me to go to the altar if I wanted to be sanctified, but I yielded to the voice of the tempter and went home miserable. At last I was taken sick and was bedfast for several weeks, and had time to think and pray over the past. The first chance I had I went to the altar and God lifted the load of carnality. Last summer I took God as my healer and have been gaining strength ever since. I am going through with Jesus."

Mrs. R. L. Farmer:—"How I do love The Herald which I have been reading for twenty-five years, under its various names. It does my soul good to read the grand sermons and the pieces Sister Morrison writes. May God bless her in her work. I thank God for men like Dr. Morrison who are not afraid to speak out against wrong. I ask the prayers of all who read The Herald for me and my family that we may be united in heaven, and that I may keep unspotted from the world."

Delbert Bentley:—"I thank God for a full and free salvation that picks men and women up from the slums of sin and places them on the plains of peace and joy. I hope every true Methodist will cry out against the sins of the day and pray for a mighty revival all over this land."

Mrs. Caltha M. Brush:—"I am glad loyal Methodists show their colors on the dress, pool, dance, and picture show questions. The Bible says, 'He that is not for me is against me.' We are living in an age when we should show the world which side we are on. Who are God's chosen people? Read Isaiah 8:16-18, and First Tim. 2:9, 10, These give the rule as to how Christian women should dress. In the language of the poet I can say,

"There's no thirsting for life's pleasures,

Nor adorning rich and gay;
For I've found a richer treasure,
One that fadeeth not away."

Thos. D. Walters:—"Who breaks the Sabbath? The Sunday chicken matches, Sunday moving pictures, gambling on Sunday, and all sorts of unnecessary work, keeping open stores and shops—all are in the same gang. I cannot see any difference in the bootlegger who sneaks around and sells a pint of whiskey, and the man who ties a chicken by the leg and shoots at it for gambling purposes, and the man who keeps his place of

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This Revised Unabridged is the fruit of the labor during a decade of a large corps of specialists. One has only to mention such scholars, all active members of the editorial force, as Noah Porter, Russell Sturgis, R. H. Chittenden, T. R. Lounsbury, Edward S. Sheldon, C. B. Richardson, Edward S. Dana and Addison M. Merrill to prove the quality of the book. Of course, you have wanted a big dictionary. Every one who reads the papers, magazines, and current literature generally, comes upon words and expressions he does not understand. The field of knowledge has grown so in the last few decades that the universal scholar, the man with a pretty good understanding of all subjects, is no longer a possibility. Thus the absolute need of a dictionary of large scope and scientifically correct, is obvious. In the first place, this is a Merriam Webster—a thorough reconstruction of the well-known Unabridged—made by the same firm that ever since Noah Webster's death in 1843, have published Webster's Dictionary. This Revised Unabridged Dictionary, incorporated during a decade by President Noah Porter and a corps of equally eminent specialists, has been brought down to the autumn of 1913 by a large department of new words, segregated in such a way as to be of convenience to the user; a complete and up-to-date Gazetteer of the World, and all other departments that might belong in a grand volume of this kind. It contains 2,120 large pages, printed on fine paper, thousands of new words, dictionary of fictitious persons, places etc.; Gazetteer over 25,000 places, vocabulary of Greek and Latin proper names; dictionary of classical and foreign quotations, words and phrases; proverbs and colloquial expressions; abbreviations and contractions; table of arbitrary signs; table of the metric system; over 5,000 illustrations; colored plates, superb half-tone pictures, etc.

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PENTECOSTAL PUBLISHING COMPANY

business open on Sunday, or the one who buys from him. I believe the Sabbath should be kept holy. My congregations averaged 125 on Sunday evenings, until last night when they put on the movies and there were only twenty. May the Lord give us real men and women."

PIKETON, OHIO.

We have just closed a meeting in the Church of Christ, with Rev. J. W. Sylvester pastor. He is a fine man to work with. He and I took turn about preaching. The house was filled and fine attention was given. One man who had claimed the blessing of a clean heart for nineteen years threw away his tobacco and cleaned up. Many people are straightening up old scores and the Lord worked among the people. 42 souls professed to find the Lord. Persons from fourteen to

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seventy years old were saved. What a responsibility rests upon the preachers of today.

My next meeting is at Portsmouth, Ohio, in a holiness church. Bro. Sylvester goes to Morgantown, Ohio, for a meeting. May God bless the people of Piketon.

Rev. F. C. Brown.

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and not one died, writes G. W. Miller, of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write today to E. J. Reefer, poultry expert, 3263 Poultry Bldg., Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures White Diarrhea over night and saves 98% of every hatch. The book is free. Send for it today, sure.

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WANTED: Unmarried Nazarene lady, age 30, to help in old-time revivals in small towns or country in southern Indiana or Ohio. Have had eight or ten years' experience in leading singing and playing instruments. Don't work in Apostolic Holiness Church because don't understand them. Will give any references wanted. "B," Pentecostal Herald, Louisville, Ky.

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BURLINGTON, WASH.

I am with you, thank God, on the stand you take that righteousness prevail in the church. If Holy Ghost preaching does not convict and convince sinners of their guilt, the merciful Father in heaven knows that, picture shows, pool tables, and dancing masters will not convince and convert sinners.

The Lord help us as a band of Christian people to keep our banners unfurled against such frivolous business in the Father's house. Time is too short and too many souls going down to be playing with salvation.

Hearts are hungry for the truth; we must shout it from the house tops that they who pass may hear. I thank God, for this great salvation and for this great desire in my heart to see right prevail. Yours in Him,

W. A. Feather.

MANSFIELD, OHIO.

I was sanctified in 1914 and met with an accident the same year, but God healed my fractured hip. I was in the hospital and the doctors said I might walk, but would likely be crippled for life, but the healing was perfect.

I have had my trials and discouragements but the Lord has brought me safe thus far, and by His grace, I shall get to the end of the way. I want to ask The Herald readers to pray for my son who was in the war. He was in two battles where most of his company was lost but he was spared and is now at home backslidden and needs help. I request your prayers that I may have strength for my daily needs.

Mrs. E. Johnson.

TEMPLE, OKLA.

I want to write a few lines to The Pentecostal Herald in regard to some books I have recently read. One is, "The Influence of a Single Life." It teaches such a beautiful lesson of how the Lord can use our lives if we only stay true to Him and true to our convictions regardless of our surroundings. I wish every one could read this book. It certainly is food to the soul. Another good book is the "Dairyman's Daughter." There are two other books, "Kept for the Master's Use" and "Christian's Secret of a Happy Life." Anyone who has a desire to live a consecrated life will certainly love to read these books. One sister told me that "Christian's Secret of a Happy Life" was next to the Bible. Sister Morrison has mentioned these books in her writing several times. These books have been such an inspiration to me I just felt like I wanted everybody to read them. I hope everyone that reads these books will feel helped as much as I do.

I enjoy reading The Herald, and I do appreciate the stand Bro. Morrison takes against worldliness in the church. If all church members were Christians we would not have this to contend with, but so many of them are so worldly minded they think more about how they shall appear before the world than how they will appear before the Lord. Oh, if we could only see how the things of this world will soon pass away and we will have to pass out into eternity. I have no desire for the foolishness of this old world. We have no time to waste. Oh, if we could only realize how precious the moments are and how fast they are passing away. I want to do more for my Savior every day and live a life that will honor and glorify His precious name.

Your sister saved, sanctified and kept by the precious blood,

Mrs. W. G. Rankin.

FROM A DRESSMAKER.

I think I can speak with some authority on the dress question having been a designer and dressmaker for a number of years. My customers accepted my designs almost without question, the rest moved on as I would not make immodest clothes.

I have given it up and am doing work that there can be no question of pleasing others to my own condemnation. The folks have gone mad over fashion. Immodest fashions were not designed in America. Some one asked me what I thought our fashions would be, designed by Americans. I said, "the craziest ever, shorter, tighter and sillier."

My friend, Marvin Knowles, of Martinsburg, West Va., went to Paris a few years ago and going to one of the leading shops asked to see some of the dresses our American women were copying. The answer was; "With all due respect to your American women, those fashions were designed in a certain dive for a certain people, and our respectable women don't wear them."

The women of America have gone mad over their charms (?) They must be shown to the public, on the streets, in cars, in office, in stores, in every place they can be seen by men.

Now while we are on the subject, I would say, some of the men are dressing in a very disgusting way also. I believe in modest apparel for both men and women; equal suffrage, so to speak. Hope I have not said too much, but I almost blaze to see our girls and women going to hell by the thousands.

Not only the dress, but their determination to show their nakedness and the boldness in doing so, is too disgusting for words. I can't believe they will ever listen to advice, even if an angel should come down from Heaven. I am thrown with hundreds every day, and as 'hard as flint' does not describe it.

A Herald Reader.

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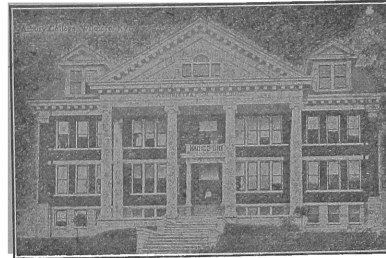
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SUNDAY SCHOOL LESSON.

BY JOHN PAUL.

"THE BLOOD THAT SPEAKETH BETTER THINGS."

Date: For March 21, 1920.

Subject: John's Vision of Worship in Heaven.

Lesson: Revelation 7:9-17.

Golden Text: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.—Rev. 7:12.

I.

When the letters to the seven churches were finished, John was invited up into heaven, to which invitation he felt an automatic response: "Immediately I was in the Spirit." (Rev. 4:1, 2). Thus transferred in spirit to the surroundings of heaven, they were interpreted to him under the symbol of a throne with its exalted occupant, surrounded by a white-robed senate of twenty-four elders, and four symbolic seraphim, the same as those seen by Isaiah at the time of his sanctification. (Isaiah 6). The one on the throne had a book in his hand, sealed with seven seals. This book, containing the great program to which the book of Revelation refers, could not be opened or unsealed by anyone except that one should be duly qualified. The atoning Savior, referred to under the symbolic title of the Lamb, suddenly appearing in the group, was found to be the one whose prerogative was to unseal the book. A great celebration took place among those present, in which the universality of the atonement and the corresponding universality of the gospel program were emphasized: "They sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people, and nation." Thus did this symbolic group prove to be representative of all nations.

II.

The opening of the seals began, divulging to the revelator things which were to come. The horses, white and red and black and pale, came forth with their riders, illustrating the agencies that God would appropriate for bringing in the kingdom. The gospel, mentioned first because of pre-eminence. War, which would subvert society and cut off the incorrigible. Famine, which would increase man's sense of dependence upon his Maker. Other violent depleting agencies, which would eliminate the false sources of consolation. The expression at the opening of the first seal, "one of the seals" confirms the apparent fact that there was no chronological significance in the opening of the seals; that all these "agencies" were to be intermingled in the centuries which were to come. The six seals, opened, divulge a complete view of the program, from one angle, clear up to the end of the age and the final judgment. (Close of chapter 6). Then the seventh seal is designed to present a review, a complete resume of the situations which were to develop in the gospel age.

III.

With the opening of our lesson chapter, the great drama is staged for the opening of the seventh seal. Four angels are presented as representatives of God's providential mercy, holding back retributions and judgments and extending the days of grace to individuals and the centuries of grace to nations. And while they thus restrain "the winds," a fifth angel, to whose order the four angels are obedient, comes forth to "seal the servants of our God in their foreheads." That is, get them intelligently sanctified. A mighty movement of defendable, preachable, rational, full salvation is here seen to spread to all the tribes of Israel; which, being spiritual Israel, must mean all Christian denominations. This inner circle of purified souls is represented in the symbolic figure of a hundred and forty-four thousand. The result of their deeper and higher knowledge of God is an effective missionary movement in all nations and kindreds and peoples, and tongues, which would lead to the response of numberless thousands as the climax of the great program. Thus again, in the opening of the seventh seal, is a complete epitome finished, representing the gospel age, and, beginning with the eighth chapter, the reader is treated to a series of pictures showing the program from another angle.

The Source of White Robes.

John's attention was called, with some emphasis, to the necessity of salvation and cleansing through the blood of Christ alone, and to the human element of faithfulness, necessary in order to enjoy the eternal benefits of this atonement: "These are they which came out of great tribulations, and have washed their robes, and made them white in the blood of the Lamb."

Heavenly Blessedness.

"They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." (vs. 16, 17). Many shall be the regrets, many the sad partings, many the losses; except they were displaced by blessings, and except superhuman power should eliminate the qualities of sorrow from our souls, heaven would not be heaven. But God will see that heaven is heaven, if we follow Him.

DELPHOS, OHIO.

This is a city of 7,000 without a holiness church. Fifteen years ago I was a member of the Reform Church

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which is now abandoned. After praying and waiting on God, He has made plain to me that it should be a Church of the Nazarene. A revival meeting will begin early in March. Rev. E. E. Wordsworth, District Superintendent of the Nazarene Church, will be in charge. Pray earnestly that God will give us a real Holy Ghost revival. We have an option on the house for \$1,500, valued at \$4,000. The dear Lord is calling us to be the pastor of this new work. Pray for us.

Henry Peters.

TEMPLE, OKLAHOMA.

I have been taking your paper ever since it was published under its various names and was taking The Way of Life before the two were consolidated. It has been a great blessing to me. The Herald gets better all the time. I am greatly interested in the fight against amusements in God's house. When we dedicate a house to the service of God it belongs to Him, and we know He would not countenance it being made a play-house. I am for the old John Wesley type. I have been a member of the M. E., S., for fifty years, but the Church has dropped the most of Wesley's usages—the class meetings, love feast, and almost dropped the prayer meetings. God bless Brother Morrison and The Herald staff in the fight against worldliness in our churches.

Mrs. M. J. Harned.

REQUESTS FOR PRAYER.

Please have the Herald family pray earnestly for husband, who has been gone nine weeks, and we don't know where he is, that the Lord will cause him to return or send for wife. Will let you know when prayer is answered.

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THE BAPTISM WITH THE HOLY GHOST.

E. J. Blankenbeckler.

Christ promised to send the Holy Spirit into the world, and He did, and we are under the dispensation of the Holy Spirit. God tells us plainly that those who believe on Christ should receive the Holy Spirit. There is no case recorded where one was converted and was baptized with the Holy Ghost at the same time; not one. Paul told the Galatian Christians that he was travelling in birth with them again till Christ be formed in them. Gal. 4: 19. There is no case recorded where one was baptized with the Holy Spirit gradually, or by growth; every instance was instantaneous. The disciples were justified; they were not of the world, even as Christ was not of the world, and the world hated them. Jesus told them not to rejoice because the devils were subject unto them, but rather because their names were written in heaven. Luke 10:17. They had received the Holy Spirit in a sense. He had enabled them to heal the sick and cast out devils, but they had not been baptized—filled with the Holy Spirit. John 14:17. Jesus said, "I will pray the Father and He will give you another Comforter, to remain with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not neither knoweth him."

Jesus stopped all the wheels of the church until the disciples should be so baptized. Then they would receive power and testify of Jesus, unto the uttermost part of the earth. Acts 1:8.

The baptism with the Holy Ghost which the one hundred and twenty received at Pentecost, is for all who truly believe on the Lord Jesus Christ. If the disciples who had been with Christ needed this baptism to endure them with greater power, do not we need it? Paul was converted on his way to Damascus, and later was baptized with the Holy Spirit. Acts 9:17. If Paul who was so miraculously converted, needed also to be baptized with the Holy Ghost, do not all preachers need it? Now when the apostles which were at Jerusalem heard that Samaria had received the word of God they sent unto them Peter and John, who, when they were come down, prayed for them that they receive the Holy Ghost.

If Cornelius and his Gentile friends needed the filling with the Holy Spirit, do not we American Christians need it? If it was necessary for the Ephesian Christians to receive the Holy Spirit, is it not necessary for American Christians? Do we not often feel that something is wanting in our breast? Do you not recognize that vacuum which the Spirit alone can fill? How long will we who profess the name of Christ urge sinners to repent, while we ourselves reject the plain command, "Be ye filled with the Spirit?" How long shall we continue to give a mental assent to the baptism with the Holy Ghost and deny it before the world by our lives? Apart from the want of the very definite experience which being filled with the Spirit brings, these who have not power to live righteously before God and in winning souls to Christ, should, on that account, know that they have not received the Holy Ghost: for Christ says: "Ye shall receive power after that the Holy Ghost is come upon

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you." We are not only doing ourselves injustice by undertaking to live and work as Christians without the power of the Holy Ghost, but do we not practice a wrong upon others when we offer ourselves to serve them, without the Holy Ghost endowment of power! It is common to hear men pray, "Lord, baptize us with the Holy Spirit. Lord, fill us with thy Spirit, and may we in all things be led by Him as thou hast commanded."

UNBELIEF AND FALSE BELIEF.

"And, behold they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" Matt. 8:29.

In the world today, we have men who profess to believe that there is no God. Some of these are men that are educated, some are not. However well educated or illiterate God's holy word brands them as "fools." "The fool hath said in his heart, there is no God" Ps. 14:1. And no wonder, Satan is corrupt, mean, wicked, hideous, but he is no fool. He is wise, and

scheming. If he wasn't so wise there would be fewer people in hell today. He is unlike the infidel, the fool,—he hasn't said there is no God, but here in Matt. 8:29 he acknowledges God's existence and Christ's divinity. Ah, what a wonder, that men will go further than the Devil dared to go—they discredit Christ and claim that no God exists. They are worse than Satan himself in this. They have committed a sin, that the king of hell shrank from committing.

In our own camp—Christianity—we have men that don't believe in a torment. They don't expect to be, or rather for the wicked to be tormented, but rather annihilated. Just think of it, when Satan, in this same verse spoke of coming torment; he believed in a future torment. "Art thou come hither to torment us, before our time?"

So if you believe God's word there don't seem to be any way of getting around the conclusion that the "annihilation" theory is incorrect, and in itself a sin such as Satan wasn't guilty of.

Fred R. Harper.

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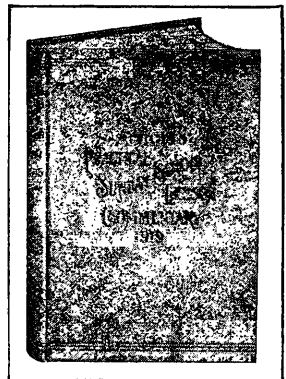
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Our Boys and Girls.

Dear Aunt Bettie: I am a Kansas girl and would like to join your band of boys and girls. I am 5 feet 3 inches tall; have dark brown hair and eyes, and I have a rather dark complexion. I am in the 7th grade at school and taking piano lessons and like it fine. Who has my birthday, May 7th? I live in a city with a population of about 51,000; it is the capital of Kansas, and I suppose everyone has guessed by now that it is Topeka. Topeka has about twenty good public schools besides the many colleges and private schools. There are many fine churches. Topeka is a fine residence city and has many nice homes. Also, there are restaurants and hotels galore, so if any of the cousins want to visit Topeka, there will be plenty of eats and lots of places to room. The State House is here and also a good city library. With love to Auntie and the cousins, I am sincerely yours,

Mildred Aline Young.

A fine letter, Mildred.

Dear Aunt Bettie: This is my third letter to The Herald, and I haven't seen one of them in print. I wonder what is the matter. I will close with love to all.

Thelma Bridges.

I suppose you were among those whose name, only, appeared.

Dear Aunt Bettie: I am a little Georgia girl. I am small and won't have much news to tell. I am in the primer. I have light hair, blue eyes, and fair complexion. I will leave my age for the cousins to guess. I am between 5 and 9.

Ruby A. Daniels.

Dear Aunt Bettie: Will you let a Georgia girl join your happy band of boys and girls? I will promise not to stay very long. I will tell you about myself. I have gray eyes, brown hair, and fair complexion. I go to church and Sunday school. I go to school. My teacher's name is Miss Stella Parish. I am in the third grade. I will leave my age for the cousins to guess. It is between 9 and 13. Love to all. Your niece,

Nona Daniels.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band of boys and girls? I have black hair, brown eyes. I go to Sunday school every time I get a chance. How many of you boys and girls like to go to school? I do for one. I will leave my age for the cousins to guess. It is between 6 and 10. If my letter escapes Mr. W. B., I will write again. Love to all. Your niece,

Edna Earl Daniels.

Dear Aunt Bettie: Will you let a Georgia girl come in and join your happy band? I have gray eyes, light hair, fair complexion. I am a member of the M. E. Church. How many of you cousins like to go to Sunday school? I do for one. I go to school at Brooklet, Ga. My teacher's name is Miss Ora Franklin. I like her fine. She is from Statesboro, Ga. I will write again if Mr. W. B. doesn't get it. I will leave my age for the cousins to guess. It is between 11 and 14. Love to all.

Naomi E. Daniels.

Dear Aunt Bettie: I am a North Dakota girl. We take The Herald and I love to read the Boys and Girls' Page. I saw the question asked, "How much was Joseph sold for?" He was sold for twenty pieces of silver.

Tells why chicks die

E. J. Reefer, the poultry expert, 3253 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98 per cent of every batch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FRED books.

Gen. 37:28. I have dark hair, gray eyes and fair complexion. I will leave my age for the cousins to guess. It is between 13 and 17. I go to Sunday school every Sunday I can. I love to go. I have four brothers and no sisters.

Lucille D. Monroe.

Dear Aunt Bettie: I sure enjoy reading the Boys and Girls' Page. I have brown eyes and hair. I am 9 years old, and weigh 73 pounds. My school is out. I am sorry it is. I live on a farm and like it fine. Who has my birthday, May 2? I live close to Claymour, Ky. We have meeting there every year. I sure enjoy going there. Bro. J. B. McBride and Bro. E. C. Dees held a meeting there last year. Frank Fearis, I guess your age to be 10. Gertrude Yeager, I guess your age to be 11. Martha Louise Gray, I guess your age to be 7. Am I right? I will have to close for this time. Love to all.

Irene Wells.

Dear Aunt Bettie: Here goes my first letter to The Herald. I live in Detroit. I go to the Marr School and I am in the 5th grade. I have long brown curls, dark complexion, gray eyes and I am ten years old. My birthday is on New Year's day. We go to the Detroit Holiness Association, and Rev. C. W. Butler is pastor.

Gladys Clark.

Dear Aunt Bettie: Will you let a little North Carolina girl join your happy band? My mother takes The Herald and I enjoy reading the Girls and Boys' Page very much. I go to Sunday school every Sunday. I am eight years old and am in the third grade. I have light hair, blue eyes and fair complexion. I take music and I like it very much. I belong to the Junior Missionary Society. We have very interesting meetings. The schools and churches have been closed here on account of influenza.

Evelyn Pell.

Dear Aunt Bettie: I have gray eyes, dark brown hair, dark complexion, and weigh 83 pounds. We do not take The Herald but grandpa takes it and I sure do enjoy reading it. I like to read the Boys and Girls' Page best. I go to Sunday school. I am not going to school now. My school was out just a little while before Christmas. Ruby Margaret May, you wrote a good letter. You must come again. I wonder how many of the cousins are Christians. I am for one. With love to Aunt Bettie and all the cousins,

Addie Bell Thompson.

Dear Aunt Bettie: Will you let a Virginia girl join your pleasant circle? I sure like to read the letters. I cannot withhold writing since I read May Day's letter. My heart goes out to her being without father or mother. I think we should all pray for her to hold out faithful and that her brother may be saved. May Day, I sure like your letter. I would like to be personally acquainted with you. My greatest aim in life is to serve God right, and I think it should be everyone's aim. There is nothing I enjoy better than going to church and Sunday school. My age is 50 years. Who has my birthday, July 28? Love to all and a portion to Aunt Bettie.

Carrie Young.

Dear Aunt Bettie: Will you allow a Tennessee boy to join your happy band? I will not stay long as this is my first letter. I am 5 feet 1 inch tall. I have light hair, light complexion, and blue eyes. I will let the cousins guess my age. It is between 12 and 16. I will close for this time.

Newel Clement.

Dear Aunt Bettie: Will you let a Texas girl join your happy band? I am fourteen years old, have dark complexion, dark hair and weigh about 103 lbs. I go to school and am in

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SUBJECTS TREATED.

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Mother
The Blessing of a Child.
Home the Heart of the Nation.
The Greatest Occupation in the World.
The Mother's Care and Affection.
The Will of a Child.
The Heart of the Child.
The Child an Imitator.
Suppression.
Developing Moral Character.
Nature Studies.
Educational Play.
Reverence and Respect.
The Child an Asset.
The Only Child.
Punishment.
The Child's Rights.
The Mother's Rights.
Rejected Motherhood.
The Future of the Child, the Future of the Nation.

PART II.

Molding the New Life Before Birth.
The Infant and Its Care.
Nursing.
Bottle Feeding.
Sleep.
Bathing.
Weaning.
The First Year.
The Second Year.
Clothing—Infancy and Childhood.
Infantile Ills.
Diseases of Childhood.
Care and Education of the Senses.
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the 7th grade. How many of you cousins like music? I do. We have a Victrola and an organ, but I cannot play the organ. How many of you cousins have had the "Flu?" I haven't had it this time. It is a bad disease. There have been many deaths at this place. My father has a gin and a saw mill and I help him gin cotton, but he didn't gin much this year. Crops were not very good on account of so much rain.

Vera Baker.

Dear Aunt Bettie: How are you and all the cousins? I am a little Arkansas girl. I live in the country. I have a sister. I go to school and am in the 5th grade. Papa takes The Herald and I enjoy reading the Boys and Girls' Page. My age is between 12 and 15. Jewel Hewitt, I guess your age to be 12. Bell Hewitt, I guess your age to be 9. Ida Lee Faris, I guess your age to be 12. Am I right?

Ora Harkleroad.

Dear Aunt Bettie: Greetings to all in Jesus' name. Will you let a little Alabama girl join your happy band of boys and girls. This is my first letter to The Herald. Mama takes the paper and I sure enjoy reading the letters from the boys and girls. I sure have enjoyed the letters from May Day; she sure must be a fine girl. I want you to pray for me that I may be a great blessing to some person while I live on this earth. I want to be saved through the precious blood of Jesus. Remember me when you pray. I live in a nice town. They don't let any person sell anything here on Sunday.

Theo. Lewis.

Dear Aunt Bettie: As I saw my other letter in print I thought I would come again. It is cold today. There is snow on the ground. How many of the cousins like stories? Dwight Springfield, I guess your age to be 13. Evelyn Harwell, I guess your age to be 6. Nellie E. Hayes, I guess your age to be 14. Am I right? Love to Aunt Bettie and all the cousins.

Mabel Brown.

Dear Aunt Bettie: Will you allow a little Kentucky boy to join your happy band of boys and girls? This is my first letter to The Herald. My papa takes The Herald and I enjoy reading the Boys and Girls' Page.

I have blue eyes, light hair, fair complexion. I will leave my age for the cousins to guess; it is between eleven and fourteen. The one that guesses my age I will send a card.

Carlie Rufus Brown.

Dear Aunt Bettie: My papa takes The Herald and I enjoy reading the Boys and Girls' Page. Naomi Thiel, I have your birthday, Feb. 2. My birthday is on groundhog day. I am 11 years old. I don't go to school now. My school was out in December. I will be glad when the camp meeting begins at Claymour.

Annie Bessie Brown.

Dear Aunt Bettie: Will you let a little Ohio boy join your happy band? My height is 4 feet, 9 inches. I have gray eyes and brown hair. I like to go to church and Sunday school. My mother just started to take The Herald and I like to, read the letters so well that I thought I would write one myself. I am in the 5th grade at school. I will send a card to the child that guesses my age. It is between 8 and 12. I will ask one question about the church. Our preacher is starting a Training Class, and what is a Training Class for and what does it teach you? Would like to have someone write and explain to us who Aunt Bettie is.

John Weil Moore.

A Training Class is to prepare those who expect to teach. Aunt Bettie is the lesser half of the Editor of The Pentecostal Herald. Do you know him?

Carolyn Elizabeth Deacon.

A fine letter for a girl of 7 years.

Dear Aunt Bettie: Will you make room for an Illinois girl? This is my first letter to The Herald. I go to school every day and Sunday school

Free Chick Book

tells how to Save Baby Chicks from dying of White Diarrhoea by using simple home solution. It's Free. E. J. Reeder. Poultry Expert, 8253 Poultry Bldg., Kansas City, Mo.

most every Sunday. It is very cold here today. My aunt sends us the paper and I like it fine. My age is between 9 and 12. Who has my birthday, July 14? I have one brother. Ruby Margaret May, I can answer your questions. They sold Joseph for twenty pieces of silver, and Nimrod reigned over Babylon first. Am I right? I am going to ask the cousins two questions. What is the Bible? and by whom and when was the Bible written? Can anyone answer them? Someone asked who was the oldest man in the world and died before his father. Methuselah was the oldest man in the world and his father, Enoch, didn't die. God took him up to heaven. Am I right? Well, I will close. Mary Lawyer.

Dear Aunt Bettie: This is my first letter to The Herald. My father takes The Herald and I love to read the Boys and Girls' Page. I joined the Methodist Church about three years ago. I love to go to meeting and Sunday school. I like to go to church. I am in the 8th grade. My teacher's name is Mr. Frank Lipscomb. I have two sisters and they are married, and I have three brothers and they are married. I am the youngest of the family. I will leave it to the cousins to guess my age, between 13 and 16. Am I right? Love to Aunt Bettie and cousins.

Mattie Lou Brooks.

Dear Aunt Bettie: Can you take one more in your happy band? I would love so much to join you. You have been so sweet and nice to your nieces and nephews. I am sure they would love to do something more for you than write once a month. I am sure all are interested in Asbury College, and many hope to be pupils there some day. Now, while building, and at so much expense, let's try to help them a little. Help to furnish a room, or help to educate a boy or girl for mission work. I see from your letters a good many of you live in the country. I am sure you have chickens. Let's ask our mothers to give us all the eggs they get on Sundays in March, April and May. Sell them and send the money to Aunt Bettie and let her place it where it is most needed. I am sure she will be so pleased to know her little band is helping in the work. I have no mother, but I live with a lady who has some nice hens. I help her to care for them. She says she will give me her Sunday eggs. Those who have no chickens can make or save ten cents a month. If fifty would send ten cents a month for three months that would help quite a lot. If five hundred of The Herald family would give three months' Sunday eggs, they could furnish a big, nice room or educate two or three missionaries. Well, let's see what we little folks can do, and maybe the grownups will see what they can do. Don't forget every day to ask God to help us. Love to dear Aunt Bettie and all the cousins. From your new niece and cousin, Antoinette.

Evangelistic Appointments

CHAS. C. CONLEYS SLATE.
Brewster, O., March 18-April 4.

MR. AND MRS. E. A. SHANK'S SLATE.
Port Clinton, O., March 7-21.
Seaman, O., March 28-April 11.
Bloomfield, Ky., May 3-16.
Permanent address, 1810 Young Street, Cincinnati, Ohio.

GEO. BENNARD'S SLATE.
Westport, S. D., March 4-21.
Wisner, Neb., March 24-April 11.

MOORE-STAPLETON-REID PARTY.
San Antonio, Tex., (Travis Park M. E. Church), Feb. 29-March 21.
Ft. Worth, Tex., (First Methodist), March 22-April 11.
Ft. Valley, Ga., April 18-May 9.
Princeton, W. Va., May 10-June 6.
Laurinburg, N. C., June 10-July 4.

G. A. LANPHEAR AND CAROLYN A. HOSFORD'S SLATE.
Spokane, Wash., March.
Kellogg, Idaho, April.
Oregon, May.

F. P. McALL'S SLATE.
Milltown, Ga., March 21-April 25.

E. M. CORNELIUS'S SLATE.
Murphyboro, Ill., March 7-28.
Tyner, Ind., April 1-18.

JOHN E. HEWSON'S SLATE.
Owensville, Ind., March 7-28.
Trafalgar, Ind., April 11-25.
Jeffersonville, Ind., May 2-18.
Wilmore, Ky., May 27-June 11.
University Park, Ia., June 4-13.
Home address 127 N. Chester Ave., Indianapolis, Ind.

FREESSE AND WATKINS'S SLATE.
Decatur, Ill., March 14-April 4, 221 N. First St.
Grafton W. Va., April 7-25, care Rev. E. Stillman.

SLATE OF JACK LINN AND WIFE.
Oakwood, Okla., March 7-21.
Guyton, Okla., March 24-April 11.
Cadott, Wis., April 28-May 14.
Elk River, Minn., May 16-30.
Montevideo, Minn., (camp) June 2-13.

JARRETTE AND DELL AYCOCK'S SLATE.
Fresno, Cal., March 14-April 4.
Address, 883 Kensington Road, Los Angeles, Cal.

LELA MONTGOMERY'S SLATE.
Christopher, Ill., March 21-April 4.
Frankfort Heights, Ill., April 4-18.

BLANCHE SHEPARD'S SLATE.
New Lothrop Mich., March 4-21.
Edmonton Alberta, March 26-April 4.
Jackson, Mich., April 11-May 2.

MACKEY SISTERS'S SLATE.
Akron, O., March 19-April 7.
Permanent address, New Cumberland, W. Va.

SLATE OF C. O. CRAMMOND AND WIFE.
Wheeler Mich., March 23-April 4.
Alto, Mich., April 6-18.
Sheridan, Mich., April 20-May 2.
Lansing, Mich., May 6-23.
Mission, Lansing, Mich., May 25-30.
Berlin Center, Mich., June 2-13.
Sheridan, Mich., June 15-27.

H. E. COPELAND AND B. G. GREEN-FELL'S SLATE.
Fairfield, Ia., March 21-April 11.
Hector, Minn., April 18-May 9.
Yale, Ia., (at Prairie Center) May 20-June 13.
Home address, 1444 Sixth Ave., Des Moines, Ia.

JOSEPH OWEN'S SLATE.
Lansing, Mich., (Michigan Ave. M. E. C.), March 17-April 4.

JOHN F. OWEN'S SLATE.
307 D. Street, N. W., Washington, D. C., care Rev. H. B. Hosley March 7-21.
Home address, Boaz, Ala.

T. M. ANDERSON'S SLATE.
East Liverpool, O., Feb. 29-March 21.
McArthur, Ohio, March 28-April 11.

L. J. MILLER'S SLATE.
Jamestown, N. Y., (First M. E. Church), March 21-April 18.
Gainesville, Fla., April 15-May 2.
Bismarck, N. D., (1st M. E. C.) April 18-May 9.
McRoberts, Ky., May 16-30.

C. G. CURRY'S SLATE.
Solomon, Kan., Feb. 29-March 28.
Home address, University Park, Ia.

P. F. ELLIOTT'S SLATE.
Grand Rapids, Mich., March 6-21.
Owosso, Mich., March 23-33.
Wolverine, Mich., April 9-18.
Detroit, Mich., May 7-23.
Cincinnati, O., camp, June 4-13.
Coner de'Alene, Idaho, camp, June 18-26.
Shackelfords, W. Va., camp, July 30-August 8.
Owosso, Mich., camp, Aug. 20-29.
Kingswood, Ky., camp, Sept. 3-13.
Oia, Mich., Oct. 22-Nov. 7.
Ashley, Mich., Nov. 13-23.

FRED CANADAY'S SLATE.
Lakeview, Oregon, March 14-April 4.

GUY WILSON'S SLATE.
Minot, N. D., March 16-21.
Cando, N. D., March 22-28.

C. P. GOSSETT'S SLATE.
Parker, S. D., Feb. 20-March 27.
Permanent address, Wilmore, Ky.

WM. O. NEASE'S SLATE.
Haverhill, Mass., March 14-28.
Lynn, Mass., April 4-18.
Grand View Park Camp, Haverhill, Mass., June 25-July 4.
Milltown Camp, Milltown, Ind., Aug. 6-15.
Home address, Olivet, Ill., No. 45.

H. W. SWEETEN'S SLATE.
Delray, Fla., Feb. 25-March 15.

W. A. VANDERALL'S SLATE.
Oakes, N. D., Feb. 29-March 21.
Permanent address, Findlay, Ohio.

T. P. ROBERTS'S SLATE.
Grim, Ky., March 1-21.
Chaplin, Ky., March 28-April 4.

SLATE OF JOE AND HELEN PETERS.
LaFayette, Ill., March 14-April 4.
Mt. Olive, Ky., July 15-25.

W. C. MOORMAN'S SLATE.
Amity, Mo., Feb. 29-March 20.
Sharon, Okla., March 21-April 11.

C. C. CRAMMOND'S SLATE.
Wheeler, Mich., March 9-21. (Care T. H. Wright).

FRED DEWEERD'S SLATE.
Shelbyville, Ind., March 7-21.
Elwood, Ind., March 28-April 18.
Greenville, Tenn., April 23-May 2.
Knoxville Tenn., May 7-18.
Indianapolis Ind., May 23-June 6.
Aberdeen, S. D., June 11-20.
West Chazy, N. Y., June 24-July 4.
Home address, Fairmount, Ind.

HOMER S. JENKINS'S SLATE.
Georgetown, S. C., March 15-28.
Great Falls, S. C., March 29-April 15.
Calvary Church, Atlanta, Ga., May 2-16.
Home address: 213 Church St., East Point, Ga.

SLATE OF C. W. RUTH, BUD ROBINSON AND KENNETH WELLS AND WIFE, SINGERS.
Emporia, Kan., March 16-21.
Decatur, Ill., March 23-28.
Calro Ill., March 30-April 4.
Louisville, Ky., April 6-11.
Indianapolis, Ind., April 13-18.
Cincinnati, O., April 20-25.

SLATE OF WM. H. HUFF AND A. P. GOUTHEY. MRS. A. P. GOUTHEY, Singer.
St. Louis, Mo., March 16-21.
Lima, Ohio, March 23-28.
Cleveland, Ohio, March 30-April 4.
Bethesda, Ohio, April 6-11.
Somerset, Ky., April 13-18.

A. H. JOHNSTON AND WIFE.
Warren, Pa., March 14-April 4.

FREDERICK F. AND ERNA O. NIXON'S SLATE.
Independence, Kan., March 1-22.
Red Wing, Kan., March 22-April 11.

M. E. BAKER'S SLATE.
Williamsport Ind., March 17-April 4.

O. H. CALLIS'S SLATE.
Parker, S. D., Feb. 29-March 23.
Presho, S. D., April 1-18.
Covington, Ky., Trinity M. E. Church, April 25-May 9.
Wilmore, Ky., Rest. Holiness Convention and Commencement, May 10-June 10.
Permanent address, Wilmore, Ky. Box 333.

J. B. MCBRIDE'S SLATE.
Wareham, Mass., March 6-21.
Roscoe, O., (M. E. Church), March 26-April 5.
Home address, 1584 N. Lake Ave., Pasadena, Cal.

PETTICORD PARTY SLATE.
Topeka, Kan., April 4-23.
Bellevue, Ohio, May 2-23.
Urbana, Ind., May 30-June 20.
Mendon, Mich., Aug. 1-15.
Buchanan Mich., (Riverside) Aug. 19-29.
South Bend, Ind., (First Church) Sept. 5-23.

Chicago, Ill., (East Side) Oct. 3-24.
Carleton, Mich., Oct. 31-Nov. 21.
Jackson, Mich., Nov. 28-Dec. 19.
Permanent address, Naperville Ill.

W. R. CAIN'S SLATE.
LaFontaine, Kan., March 14-28.
Connell, Wash., April 4-18.
Everett, Wash., April 25-May 9.
Bellingham, Wash., May 16-30.

F. W. COX'S SLATE.
Findlay Ohio, (care Gilbert Sands, 1917 N. Main St.) March 5-21.

BONA FLEMING'S SLATE.
Kenton, Ohio, March 6-21.
Normal, Ky., March 26-April 24.
Cambridge Md., April 9-25.
Rarden, Ohio, April 30-May 9.
Racine, Wis., (camp), July 9-18.
Denton, Md., (camp) July 23-Aug. 1.
Dyer, Tenn., (camp) Aug. 6-18.
Wapakoneta, O., (camp) Aug. 19-28.
Sloan, Iowa, (camp) Aug. 27-Sept. 5.
Nampa, Idaho, (camp) Sept. 10-19.

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Port Union, Ohio, M. E. Church, March 1-25.
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Permanent address, Hamilton, O., Rt. 8.

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Wisner, Neb., March 4-21.
Westport, S. D., March 24-April 11.
Stella, Neb., April 14-May 2.
Permanent address, Bellaire, Mich.

SLATE OF FREESSE AND WATKINS.
Mt. Vernon, O., March 9-21. (Gay St. M. E. Church).

Decatur, Ill., March 23-April 11. (222 N. First Street).
Grafton W. Va. April 14-May 2. (Care Rev. E. Stillman).
Homer, O., May 4-23. (Care C. L. Lewis).
New Philadelphia, O., May 30-June 13. (Care 444 N. Third Street).
Open date, June 17-July 4.
Hingehville Pa., July 8-18 (Care Camp Ground).
Sharon Center, Ohio, July 22-Aug. 1. (Care Camp Ground).
Mt. Vernon, Ohio, Aug. 5-15. (Care Camp Ground).
Millsburg, Ohio, Aug. 19-29. (Care Lloyd Findlay R. F. D.).
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Rev. E. M. Bounds was often with me as my guest while writing *The Resurrection*, and *Preacher and Prayer*. We rose with him at 4:00 a. m., praying with him and for him while he cried and interceded with God for the early publication of these two books. He asked God for a man who would furnish money to publish 1000 of each. God answered. The books were written in his blood and saturated with tears. Until glory... H. W. Hodge, Newark, N. J., May 23, 1913. Price, 50c postpaid.

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THE ATONEMENT OF CHRIST.

BY THE EDITOR.

THE atonement provided for the human race, and revealed in the Holy Scriptures offers and requires purity of heart and holiness of life. What God provides in the agonies of the cross He will require on the day of judgment.

Any theory of salvation that leaves out the blood atonement of Christ and sanctification from sin is out of harmony with the teachings of the Bible and contradicts the eternal fitness of things.

Had man not sinned, there would have been no need of a redeemer. The separation from God which sin brought made the atonement necessary. The mission of Christ, and the meaning of all His sufferings and sorrow was the restoration of man to communion and fellowship with God. Sin had brought the separation, sin must be put away in order to restoration and fellowship between God and man. This was the mission of Christ in the world—to put away sin, and bring man back into harmony, communion, oneness and co-operation with God.

The atonement made by Jesus Christ provides all that God requires, and all that man needs. Christ is mighty to save to the uttermost. When the mighty power of Christ comes upon the worst of men, they are fitted for the heights of heaven. Those men who limit the atonement of Christ, overlook the necessity of holiness, sneer at hungering and thirsting after righteousness and ridicule the experience of entire sanctification, do not understand the turpitude of sin or the deep meaning of the atonement. They are lean philosophers and shallow theologians. Their message has in it an uncertain sound, it does not bring a salvation that meets the divine requirement, or satisfies human need.

It should be borne in mind that sin is not an essential part of human nature. God never created sin, it is an unfortunate injection into man after God created him. It is the work of the devil. Jesus Christ was manifested to destroy the work of the devil. He came to restore man to original moral purity. Sin can be eliminated and the entire God-created man left intact. Sin is no more an essential part of man than a hot cinder is an essential part of a man's eye. The cinder in the eye can give great torture, but it may be removed to the great relief of the eye, and the eye be left intact. So it is with the human soul. It is the will of God and the work of Christ to forgive transgressions, and to cleanse out all that foreign enemy—sin—which has been introduced into human nature. This prepares a man for life and fits him for heaven. This

is the salvation that our world needs, and it can be had only through the atonement of Christ.

On The Firing Line.

IT was my privilege to be with my longtime friend and classmate, Rev. M. T. Chandler, in a revival meeting at Richmond, Ky.; the latter part of January. Brother Chandler is not only much beloved by his own people but is in favor with the people of Richmond.

While the meeting was not announced as a union meeting the preachers of the other churches co-operated with us beautifully. I have never met a finer group of pastors than Dr. Telford, of the Presbyterian Church, Dr. Green, of the Baptist Church, Dr. Carpenter, of the Disciple Church, and Dr. Moore of the Presbyterian Church. These brethren called in their services on Sunday evening and mid-week prayer meetings, for the entire time I was in the city, and attended our meetings very regularly. They helped in prayer and instruction at the altar. Their spirit of fellowship and spiritual fervor was most helpful.

Quite a number of church members professed conversion, many of the various churches were reclaimed, and members in general greatly blessed. Sinners were converted and united with the various churches. I think some twenty or twenty-five united with the Methodist Church, several joined the other churches, and some fifteen to twenty found the sanctifying grace.

Brother Beirer, one of our Asbury students, led the singing and rendered fine service. I had delightful fellowship with Bro. devotion. I had calls to a number of coun- Chandler who is a man of fine spirit and ty seats in Kentucky which came after my time was pledged and I had to turn them down. In all my travels I find few better places to preach than the Kentucky county seats.

LEBANON, TENNESSEE.

After some days at home I went to Lebanon, Tenn., where I was promised for meetings in the M. E. Church, South, with Bro. Beasley, pastor. We were there for two weeks; had intense cold spells from snows and one of the hardest rains I ever saw fall. Flu was everywhere; the pastor's wife was in bed with it and from twenty-five to fifty Methodist homes had it. The country all about was full of it. Seven out of one family died with it within a period of eleven days. Hearses were constantly driving about the city and the people were frightened. Schools closed and there was talk of closing the church, but we pulled

through two weeks, and it was a hard pull. Several were at the altar, a number professed salvation, and fifteen united with the Methodist Church, while a few names were given to other churches. Brother Beasley, much beloved by his people, treated us with great kindness. Bro. C. C. Rinebarger had charge of the singing and did excellent work.

DOWN IN MISSISSIPPI.

From Lebanon we went to Cleveland, Miss., for a three days' conference with the preachers of two district conferences. It was a joint evangelistic conference of the Winona and Greenville districts, Revs. S. G. Pope and V. C. Curtiss, being presiding elders of these districts. There was a fine gathering of pastors and much discussion as to the great need of a revival and how to bring it about.

This scribe preached to the brethren twice each day and we had a good time. The community turned out to the evening services, the preachers gathered about the altar and there was much earnest praying and pledging to more devout service. These meetings were held looking toward the coming revival campaign, and the keynote was the great need of a genuine regeneration in order to enter the kingdom of heaven hereafter.

THE COMING REVIVAL.

The revival campaign is on us and it is a momentous hour. If large numbers of unregenerated people are brought into the church the revival effort will prove disastrous. We now have thousands of unregenerated people in the church; our greatest need is a *revival in the church*. Let us have a church born of the Spirit, separated from the world, cleansed from all sin and filled with the Holy Spirit, and then God can shake the nations with a mighty awakening. There is no doubt we have many among us who have little appreciation of the teaching of Jesus when He said, "Except a man be born again he cannot see the kingdom of God."

A Word of Explanation.

Many friends have written me to know my thought about the Interchurch Movement. I know but little of it. It is not a movement for the union of the churches, so it is claimed, but for the co-operation of the churches.

First of all this movement proposes to find out the religious status of every county and community in the nation, and lay the facts before the churches, and seek for a remedy for the evils that exist in the land.

The tree is known by its fruit. There is no ripe fruit on this tree as yet. We shall have to wait to see what we shall see. The page ad which appeared in THE HERALD was put in, when I was absent from the office, and without my knowledge.

H. C. MORRISON.

The Foundation of the Christian Church.

Rev. R. C. Crossman, D D.

Upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matt. 16:18.

IT is very evident that as our Master was talking with His disciples He was speaking of Himself when He said, "Upon this rock." There are those, however, who give all this to Peter, but the Scriptures are clear in this teaching that Christ was the rock," and this thought is brought out both in the Old and in the New Testament. We find Him spoken of as the chief cornerstone, the shadow of a great rock, and the stone which the builders refused.

There are three things here which we might notice with profit: 1st. On this Rock; 2nd. Build my church; 3rd. Hades not prevail against. Christ is our only foundation and in these trying times, these days that try the very souls of men, what a blessed thing it is to have such a rock, such a foundation!

We might ask, What is your conception of the Christ today? Is He only a good man, a great philosopher? or is He the Son of God, the Divine Savior of the World? It means much to us and to all the world, what our conception of the Christ is. For Him to be our rock, He must be the Divine Son of God. This is the Rock that has never been shaken. I am glad it has been tested out before my day and it has stood the test and is still standing. The work of men may fail but the blessed rock of our God, the living Christ, abides forever.

He has been the foundation Rock for God's people in all ages. As the children of Israel journeyed, the Rock gave them drink. The early church of the New Testament found a shelter in this Rock. It is said that the Huguenots at one time in their great struggles erected a banner on which was an anvil and around the anvil a lot of broken hammers, with this inscription, "Hammer away ye hostile bands, your hammers break, the anvil stands." So the Rock, our Christ, still stands today amid all the work and hammering of infidels; amid all the criticism of the present-day pulpit the anvil stands, thank God!

Christ says, "On this rock I will build my church." He knew what foundation to

choose. Church-building does not consist in putting together brick, stone or wood, but must be done in the hearts of men. There are churches in these days that are looking to men to build them up, looking for a preacher that will draw the crowd, and are putting on various kinds of attractions to get people out, thinking that by so doing they are building up the church, but not so. "The kingdom of God cometh not by observation." The true building must be in the hearts of men. Fine buildings may have their place in the work, splendid programs may be useful, but if we build for God a work that will stand the fire test we must do our building on "this Rock."

The church of the present day is in need of spiritual leadership. I am glad we have some men that are free to declare the whole counsel of God and God is using them. I am glad for the religious press that is not afraid to speak for God. THE PENTECOSTAL HERALD, I believe, is being used of the Lord as a grand force along the line of spiritual leadership; but what would the harvest be in the up-building of the Church of God if every pulpit in our land was alive for the Lord and all our so-called religious papers were standing back of full salvation?

But the true church builder must have the proper equipment for the work. The disciples at this time were not ready; they needed Pentecost, and this is the one thing the church needs today to make it efficient in building up Christ's Church on earth. Thus we see in Church of Christ on earth, a body of true believers, "Built of living stones into a holy temple for the Lord." Thus we have the beautiful thought of unity.

I also believe that in these last days, the Christian Church should stand for something in the world. A few days ago I was reading the story of one of our sailor boys who was shipwrecked during the war. The boat on which he was sailing was torpedoed and went down, and after battling with the storm and the waves in an open boat for some days, he at last sighted a lighthouse. He said that never before did a lighthouse look so good to him. So I say on this Rock, above the waves of time, let us build something worth while, a church that stands always for the whole Gospel, one that will be a mighty force in the world for the salvation of men.

This last thought is one full of comfort and encouragement to me, "Shall not prevail." I believe in the Christian Church. I believe in her because she is to be the Lamb's Bride and Christ here gives us the assurance that she shall not prevail. She has stood the test of centuries and is still standing today. We may well notice that she will stand only as she stands on the Rock. Christ said the gates of hell, Hades, or death should not prevail against the Rock.

When I think of these words, I think also of the first Easter morn. The Son of God had been crucified; His disciples had laid Him away in the new tomb of Joseph; with sad hearts they place the stone against the grave's mouth, and now the Jews, to make sure, go to Pilate and ask for the Roman guard to be placed and it is sealed with Roman seal. I fancy that hell rejoiced with that Jewish mob and said, "We have the victory over Him now," but wait! As it began to dawn toward the first day of the week, when the first glad ray of our first Christian Easter drove back the darkness of night, there appears at this tomb, one of the angelic host. It needed only one to meet the Roman guard, to break the Roman seal, roll away the stone, and give this old world victory over death and the grave. Death lost its prey, the grave its victory. Hell could not, Hades did not prevail. What meaneth this to us in our day?

There are but few of us that have not passed through the sad experience of having death enter our homes. We have been called to lay our loved ones away; we have looked on that face for the last time in this world; but what of the Christian hope in that sad hour? Did we not hear the words of the Master, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." And then those victorious words of the Apostle, "O death, where is thy sting? Oh grave, where is thy victory?"

There is a personal meaning in these words of our Lord, it "shall not prevail." Yea, He giveth us the victory over the grave. It has stood the test of centuries and thank God, the "Rock" still stands. Infidelity has tried to overthrow it but when their little storm was past, which only lasted a few short years, the Rock of eternal ages stood just as firm and unshaken as ever.

BOLSHEVISM.

Rev. L. L. Pickett.

WHAT is this strange Russian word, and what does it represent? The word originally implied the people, the majority, the masses. Hence the Bolshevik rule would be the rule of the majority, which is of course true democracy, the doctrine of our own land.

But this word has taken on a new meaning. In Russia about 85 to 90 per cent of the people are very poor and ignorant, utterly untaught. They were ruled by the remaining 10 to 15 per cent, who were educated and among these of course, were all the wealthy. The Czar, which you can see by the spelling, is simply Cæsar, or, as with the Germans, Kaiser, was an outcast, that is, a one-man ruler. But the Czar was not equal to so great a task, and accordingly he gathered learned men about him and largely left all authority in their hands, while he wore the crown and the chief honors.

These chosen rulers used their positions largely to pile up vast fortunes and get power into their own hands. Being generally

very selfish and ungodly men they became oppressors and ground down and robbed the poor people, the masses of whom really became slaves. These acting rulers formed bureaus of high officials, hence, the power falling into their hands came to be known as a Bureaucracy.

Of course, the masses of illiterate people, having no vote, were never consulted about the government, but suffered greatly, being robbed, beaten, jailed, banished to the frozen regions of far Siberia, etc. People handled thus like dogs or dumb cattle, could never learn anything about self-government, and could naturally know nothing of patriotism. What love could people develop for a nation dominated by such thieves, robbers and oppressors as those bureaucrats?

Now come Lenin and Trotsky, a couple of traitorous representatives of Germany, bought with German gold, and they preach to the illiterate masses "Bolshevism," majority rule. But they are the majority. The proposition naturally spread like wild-fire. They see in it a chance to take over the pow-

er, to get even with their oppressors; to gain the honors and the wealth hitherto held by their oppressive rulers. Untaught in the schools, and with no pure Bible religion to create conscience and shape conduct, these peasants rose up and, following largely the example of their former rulers, they have gone forth to slaughter and destroy and to loot.

Now this is majority rule, because these poor peasants are in the majority. But it is not democracy. It is not justice. It is simply murder, robbery and oppression. They are killing the educated classes. Priests, lawyers, doctors, politicians, teachers and the successful business men of every class are being shot down. Every man who has used his brains and has shown thrift and laid by enough to own his home, and maybe a "nest egg" for old age, must pay the penalty of his economy and diligence by being dragged from his home and murdered or driven out in hunger and rags. It is class rage rather than class rule. It is cruelty and crime born of ignorance and sin. It is un-

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organized lawlessness; anarchy, indeed, pure and simple. One writer has said that Bolshevism has turned Russia into a hell on earth. These vast hordes propose to live on what the few educated and thrifty ones have saved up. The result is there is almost no production, but widespread destruction. Of course, the whole populace have not turned murderers, but vast hordes and herds of them have; and there is no organized, intelligent government to restrain them and to bring order out of chaos.

Should we not thank God for our country; for its liberty, justice, widespread edu-

cation and the wonderful opportunities that are ours. We should stand as one man against this bolshevistik, anarchistic, I. W. W., element that is trying to turn our country into another Russia. I am not in favor of deporting these criminals into Russia. They have more than enough of their own. Those deportations will react on our own land. They should, instead be put into confinement, made to earn an honest living, and given three hours' schooling each day in true Americanism, and never let out of confinement until they show an intelligent apprehension of real democracy.

But there is a lesson for us all here. We owe our all to Christ. He is our Benefactor, King, Redeemer, Savior, Ruler. We also see the spirit of unrest that Jesus mentioned in Luke (21:24-27) as one of the signs to precede His kingly advent. Nebuchadnezzar's Image had feet of mingled iron (strength) and clay (weakness). Iron and clay will not amalgamate. We are in that stage now. Earthly governments are going to pieces. But Jesus is at the door. These governments fall, but His shall stand forever.



What is Wrong With Methodism?



C. N. McBrayer.



It might be well before answering this question to ask if there is anyone who thinks that there is nothing wrong with Methodism. The same question could be applied to any of the Protestant churches of the land with as much pertinence, because they follow in the footsteps of the Methodists. What is wrong with the modern church is a good way to ask it. What is wrong? The people of the European world are cursing the church and the people of America are giving it a wide berth. The pews are empty and the pulpits are becoming more so every day. This is so in our beloved Methodism as it is in other churches.

The District Superintendents are advertising for men to supply the empty pulpits and the preachers are resorting to nearly anything to get an audience. The movie is the latest spasm to get a full house; coupled with the community house, basket ball and pool tables we are still in the game for big things in the name of our Lord. Let us not be uncharitable but what is the matter with Methodism? Our membership is on the decline and we do not have preachers to supply our pulpits. No one paper would be sufficient to define the malady, nor will one person be able to clearly diagnose the case, but a few suggestions may be of value to the inquiring heart.

The church has, through a process of misuse, changed the doctrines of the church that made her the great power she was in the world. It is true that the doctrines of the Wesleys still remain on record, but they are not preached in many cases, and in nearly all they are not adhered to with the old time fire that caused men and women to repent of their sins. Repentance today consists in giving one's hand to the minister and taking the vows of the church. We talk of conversions today in a broad sense. It is usually accessions, and accessions they usually are; we do not have a converted or regenerated church and that in itself is enough wrong with Methodism.

The doctrine of holiness is denied today by the ministry as well as the laity. I have been told that one of the bishops of the church said he wished that every professing holiness person in the Methodist Church was out of it. This leaves the church without a foundation because it was established to spread scriptural holiness through the land. That is what is wrong with Methodism.

The committee or commission that prepared the course of study for this ministry has taken a power that the General Conference could not take for it has changed the law of the church. They have supplied a semi-agnosticism that was made in Berlin and given it to the young preachers to feed the flock of Christ with, and spiritually the flock has become very lean. I believe in the polity of the church, but I do not believe in some of its modern policy. An example of the leanness of some of our official boards may be seen in the acts of one or two of them

in our last annual conference. One board invited the pastor back for another year and then sent a delegation to see the bishop and asked for a change while the pastor planned to stay on the work and with the feeling that he was wanted; another good Methodist charge wrote the superintendent that they would like to have their pastor back, but were sorry they would not be able to raise the salary. The minister went back at a sacrifice of what he could have gotten because he felt that he was wanted: then this charge wrote the D. S., and blamed him for sending the man back when they had asked for him. They had "schemed," that if the salary was not raised, that meant the man would be moved. They did not have manhood enough to ask that there be a change on the work. This is the kind of policy that we do not need. We need to have a revival of simple honesty in this church of ours.

Last, but not least, the Methodist publications are not in full accord with the spirit of the church of other days. I have just finished reading the last issue of the *Methodist Review* and see there the life of George Frederic Watts reviewed in a most favorable way by a certain "A. M." of Cincinnati. The facts of the case are that Watts, by acknowledgment of the article, was not in any way, excepting morally, a Christian; yet the writer makes his life an ideal one. The article plainly says that Watts lived for self in the respect that he did not live for the glory of God. He could not accept the God of the Bible as Father, Son and Spirit. He worked out a "theory, monistic or pantheistic."

What he worshipped was "God, nature, or humanity, either name expressing his idea. Having excommunicated himself from contemporary religious life, he felt it more than ever incumbent upon him to demonstrate the possibility, character and conduct animated by moral impulses wholly dissociated from those which spring from theology or the conventional church." Thus we have a man who could live a perfect life without the grace of God or the blood of Christ. He defined religion as the earnest endeavor of every moment. It might be stated that the thief can and is probably in deep earnest when he cracks a safe and yet we do not believe it to be a religious act. "Religion is the music that runs through life. Yet he arrived at the same goal that the Puritan did. The good man will be he who does his duty." This makes salvation a matter of works and not by faith. "All he did he did not to the glory of God, but for the purpose of living well and wisely." To quote the conclusion will be sufficient to show what the writer thought of this man and his religion. "This discounts the theory that the natural man can do nothing of himself. The ultra-orthodox discover in it nothing but a phase of total depravity, an example of mere morality—but Watts taught the great lesson of a universal ethics; and one of his master works hangs in Saint Paul's Cathedral in London, teaching a truth boundlessly larger than that formulated in the dreary creeds recited there by the priests incapable of Watts' stern self,

--culture—his vigor, action, and noble simplicity; incapable of discerning the contrast between the cosmic elements of his philosophy and the incompleteness of a faith that mocks reason and the hope which taunts aspiration." Then, the orthodox faith is unreasonable, and the life that rejects Christ is the ideal life, and this man who lived for himself, and by being able to hang a picture in Saint Paul's, is greater and of more importance than to be saved by the blood of Christ, or to minister in holy things.

But says some one, what has this article to do with the condition of the Methodist Church? The answer is very simple. We preach the doctrine of sin, and at the funeral or in the biography, we excuse the man of all sins he may have committed though he may have been a libertine, as was Watts. The casket hides a multitude of sins in more than one way. We cannot successfully preach the doctrine of sin if the Methodist press is to refute the doctrine by placing before the people the direct denial of the scriptural teaching by precept and example such as found in this article. The editors of our publication by this process can annul and thus change some of the laws of our church that the General Conference cannot do. *What we want is unified church in the way of doctrine, and a Spirit-filled church,* and we will heal our wounds that are so grievous unto us. We will never win the million souls we are striving for until the ministers and editors of our church believe that Jesus Christ and His blood is the cure for the world.

It Looks That Way.

Noah must have been a good man. When one takes into consideration the fact of the building of that big boat out on dry land, taking years of time to do it, costing Noah in all probability all he had, keeping him and his sons from other work and business, this work being all outlay with no income, misunderstood by everybody, misrepresented and misjudged, reckoned cranky, fanatical, visionary, and yet in the midst of all that his own boys had confidence enough in their father and what he was doing to stand right by him. So did their wives. Noah must have been a good man to have been so trusted by his family. Not every father commands such respect from his own offspring. Noah must have lived the right kind of a life before and in the presence of his own family; otherwise his children and wife would not have had such implicit confidence in the husband and father through all those trying years when the Ark was building. Fathers in these days would do well to pattern their lives after that of Noah; so live in public and private that their own families would have utmost confidence in them. Not all, even among those who profess holiness, do, but how essential they should. In the presence of his own family Noah must have been all he professed in public to be. It looks that way.

WM. R. CHASE.

The Bolshevik and Alien Enemies in the Kingdom of Christ.

Evangelist Bascom Waters.

IT seems that our great republic is menaced on every hand by the Bolshevik and alien enemies, and the great nerve centers of our government are at a high tension, and the very foundation of our great country is being threatened. Every available official is being pressed into service and all undesirables are being arrested and put in prison or deported from our shores. The government is assuming exactly the right attitude toward all such people. This is all necessary that we may safeguard the peace of all law-abiding citizens, and protect all of their moral and material interests. The sooner this job is finished the better it will be for our nation.

Some laws are being passed, and others are being considered by Congress, by which they hope to regulate immigration and admit only that class of foreigners who are willing to become Americans and abide by our laws, honor our flag, and serve our country.

I am sorry to have to say it, but, as I cast my eyes over the Church, I find that the Kingdom of Christ is suffering violence on every hand, and our influence as a spiritual force is waning, and we are becoming alarmingly impoverished, so far as righteousness and vital godliness are concerned. I find that we have been so completely absorbed by the world, that in a large degree we look like the world, talk like the world, and act like the world. There is no positive, well defined line of separation between the world and those who profess to be the children of God. The world dances, so do the church members; the world plays cards, so do the church members; the world "cusses," so do the church members; the world goes to the movies and the vaudeville, so do the church members; dancing is engaged in by the educational institutions of the world, the educational institutions of the church (at least many of them) are doing the same thing. Will some of the wise men and women, the high brows of the church who endorse all such, please tell me how an army can conquer a foe by fraternizing and running with them, and doing as they do? If they all dress alike, and talk and act alike, how will they know who is friend or foe? And will you please tell me how the church is going to conquer the world, the flesh and the devil by walking and talking and acting like these worst of all enemies of the Church of God, and by continually fraternizing with them? The Word of God, the great head and King of this spiritual government declares, that we "Shall have no fellowship with such; that we are to shun the very appearance of evil; and that we are to come out from among them, and be a separate, and a peculiar people, zealous of good works, epistles—living epistles—known and read of all men; that we are to be partakers of the Divine nature, rooted and grounded in love, and always abounding in the work of the Lord." All of the above implies fidelity, loyalty, and patriotism.

It is perfectly natural that we should look for the cause of this indifference and lawlessness that we see on every hand, and when we make a careful survey of the whole matter, we will find that we have been careless and lax in the administration of the government of the Church, and we have failed as preachers and church members to preach and live the doctrine and the principles for which the Son of man died. We have failed to lay His startling and drastic demands before the people; we have failed to

set up the true standard of Christian living as set forth in God's Holy Word.

We have allowed a multitude of men and women to come within our borders, who are possessed with the spirit of the Bolshevik, anarchist, and alien enemies. We have preachers and members who are traitors to the cause, who are guilty of high treason before the Court of heaven, yea, they will even betray Christ and desecrate His holy Church, and murder its influence, for less than thirty pieces of silver. Judas was a saint, when we compare their filthy lives and unrepentant natures with that of his. He showed some signs of remorse and grief, but they will not. Christ said of all such, "Ye are like whited sepulchers, beautiful to behold from without, but inwardly filled with rottenness and all manner of uncleanness, dead men's bones and putrified flesh." They are more destructive than the poison of asps or the venom of serpents. "They have a form of godliness but deny the power thereof; from all such turn away."

May the Lord deliver us from worldly, card playing, movie-going church members and preachers. I pray that our God will deliver the Church from dancing, "cussing" members; yea, may He deliver us from every lawless element that will bring reproach upon the Church, crucify Christ, and put Him to open shame before the world.

These all belong to that class of whom Paul spoke, when he said, "This know also, in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God." Another one of old said, "They are clouds without water." Another said, "They are like a wave, driven by the wind and tossed." Still another, "They are like the sow that was washed, which returned to her wallowing in the mire, they are like unto the dog that returned to his own vomit."

We have preachers that not only take part in all kinds of worldly amusements, but lead their membership into all such wickedness and rebellion against God and His law. Isaiah said of all such, "All ye beasts of the field come to devour, yea, all ye beasts of the forest. His watchmen are blind; they are all ignorant; they are all dumb dogs; they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds which cannot understand; they all look to their own way, everyone for his gain from his quarter." Jesus said, "They are hirelings and not shepherds, they care not for the flock, but will flee when the wolf cometh and leave the flock to be scattered, torn and destroyed."

The fate of Judas will befall all such.

We need a revival of religion that will give us more loyal, godly pastors, with a passion for the souls of men. A revival that will make a bonfire out of the filthy cards that are in the homes of church members, and kick the dance devil out at the back door and consign him to the chasms of hell. A revival that will make a sheepfold out of every public dance hall, and a hog-pen out of every pool-room. A revival that will put a mourner's bench in the Church instead of a gymnasium, bath-tubs and a banquet hall. A revival that will resurrect the class meeting and give vigor and health to the mid-week prayer service. A revival that will

banish, permissible(?) adultery and fornication so called by the modern high-brows). A revival that will restore modesty and virtue to womanhood and chastity to manhood. A revival that will make carpet rags out of short skirts, relegate waists with low necks and short sleeves to the junkpile, and clothe the human body in modest apparel. A revival that will put children under the authority of godly fathers and mothers, who have built and maintain family altars and who go to the secret place with God at least once each day. This sort of revival will transform the world and satisfy the longings and cravings of a dying citizenship. For this the world is perishing.

Brethren, let's enter into agonizing, importunate prayer to Almighty God for a revival that will round up all the alien enemies, Bolsheviks and anarchists in the kingdom of Christ, and if possible save them; if not, then let's deport them from the shores of the Church, as the government is sending from our country all enemies and undesirables, for they are an offense unto God and if allowed to remain, will destroy and overthrow His Government.

Big Revival at Rosiclare, Ill.

Last Sunday night witnessed the close of the greatest spiritual awakening our county ever saw. Rev. E. E. Montgomery, the pastor at Maunee, and Miss Lela Montgomery, evangelist, of Evansville, Ind., assisted the pastor in a revival which began Jan. 15. It was not a high-pressure campaign, such as is frequently put on, and in which many are persuaded to make a profession through sympathy. Everything was done quietly. Cottage prayer meetings were held for several days previous to the opening of the revival, and then daily during the meeting. Then at 5:00 P.M. the bell was rung and one hundred or more people in the town dropped on their knees where they happened to be and asked God to bless the evening services. Eighty-three were saved, seventy-five of whom were adults. Over forty heads of families were reached, and forty-three persons united with the church.

To appreciate the real value of this revival it is necessary to know that there has been a church here for some years, but it has been connected with a large circuit which greatly handicapped it. For years it has been forced to accept afternoon preaching twice a month. Instead of making progress the people of the church say that they felt they were gradually dying. Last Conference they were set off as a mission station. Since then the Sunday school has grown from 35 to 163, while the prayer meeting and preaching services have made similar improvement. Prior to the meeting the church was paying the pastor \$25 per month, and he was working at the Y.M.C.A. Now there is a move on foot to advance enough salary to enable him to give his time to the church, and also a move to build a modern parsonage.

Books by Rev. H. C. Morrison:

Romanism and Ruin, \$1.00; Prophecies Fulfilled and Fulfilling, 60c; The Second Coming, 60c; Book of Sermons, 60c; Life Sketches and Sermons, 60c; The Two Lawyers, 60c; Thoughts for the Thoughtful, 25c; Confessions of a Backslider, 25c; Baptism with the Holy Ghost, 10c; Pearl of the Greatest Price, 10c. Special price for the set, postpaid, \$3.60.

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OF ASBURY THEOLOGICAL SEMINARY



Twentieth Century Christianity.

Rev. A. P. Johnson.



WE are told by prominent leaders that the church of the Twentieth Century is making rapid progress, because of the addition of great numbers. This view is very prevalent in our day. The church is growing outwardly, but is she growing inwardly? She has grown in numbers, but has she grown in spirituality?

The tendency of the age has been towards the grossest materialism, resulting in an attitude of indifference toward the things which are abiding. Dr. Campbell Morgan has said, "The attitude of the world today might be summed up in one word, indifference." This sin of indifference has also affected the Christian Church, and as Christ looks down upon His Church, we feel as though we could hear Him say, "Woe unto you that are at ease in Zion," or even repeat the message He spoke to the church of Laodicea, "Thou art lukewarm, and neither cold nor hot; therefore will I spew thee out of my mouth." John B. Finch has said, "Great social and domestic wrongs still curse our national life and threaten the very bulwarks of our Christian civilization, because the great majority of professing Christians are indifferent and have not real enthusiastic interest in the battle against wrong."

In one of the larger universities of our country a football player was discharged from the team, and the reason given was "lack of interest in the game." If a football man must be discharged from the team because of a lack of interest, what must be said of vast numbers of professing Christians who know that teeming fields are white for harvest, yet they never reap nor glean. William Sunday has said, "We have had no awakening in this country, because the church has been cold and formal. You can't scald a pig in ice water. The church has been indifferent, dignified and stiff."

Many have reconciled themselves to the idea that religion is a kind of garment to be

worn, instead of a life of fruitful fellowship with God. How easy it is to borrow the outer garments of religion and strut about in this glittering apparel, while the innermost chambers of the heart are corrupt.

Many have been boasting, congratulating themselves on their refined and elaborate forms of worship, only to deceive themselves. This may look like Christianity from without, but God, who examines the inner chambers of the soul, finds it void of real essentials. Covering the outer walls with elaborate and gay colors is much easier than adorning the soul with the beauty of holiness.

It is not for outward show, many persons who go to church once a Sunday would not be there at all, but they must attend at least one service to maintain a Christian appearance. The day which the Lord commanded should be kept holy has been turned into a day of pleasure. Chief Justice Harlan said, "It is my judgment that in whatever country the Sabbath is turned from a holy day into a holiday, the civilization of that land is rotten to the core." Does this speak well of our so-called Christian nation? The Lord's day so nearly resembles the other days of the week that soon we will have little occasion to print it in red letters on our calendar. To go to the house of God on Sunday, just to try and appear something what one is not, is mere mockery. S. D. Gordon has said, "True religion is not an outward show, it is the solemn recognition of the eternal God. It is the conscious prostration of the soul in His most holy presence. It is the humble reception of His grace as offered to us in Jesus Christ our Lord. It is the assumption of our life as a sacred trust accepted from the hands of God. It is the anticipation of His glory in our eternal home."

Religion with countless numbers is nothing more than a cold, dry, practical business. Churches, instead of inviting people for a spiritual uplift, only advertise goods

of a material benefit. They say, "Come to church and you will gain prominence;" "Come to church and you will gain wealth;" "Come to church and you will gain a respectful place in society."

It is a common motive of some of the owners and proprietors of large business establishments in our country to go to the Lord's house to increase their business. It is not a rare thing to see numbers of men and women attending church to rank high in society. Going to church with this kind of people does not mean a spiritual uplift, or a longing after the eternal things, but it is simply a means of increasing their business and popularity.

This sinful and adulterous generation has been setting up altars to gold and worldly amusements and the altars of the true God have been overthrown. There was a time in history of the church when she took her stand against all worldly amusements, but today she is in a large part sanctioning them, and many church doors have been flung wide open and secular amusements have been brought into the very sanctuary itself. Instead of teaching people God's way of salvation, many are now trying to amuse people into the kingdom of God. William Sunday says, "The church has been organized for the purpose of soul saving. It often forgets this and acts as though its mission was to please and entertain the world."

The trend today is toward making the church a social institution. Instead of teaching lost and sinful humanity to take up their cross and follow Christ, they say, in effect, "take your pool tables, card tables, moving pictures, dances, and follow me." It is a sad fact that Christ has been in many cases crowded out of His holy house by these devices of the devil, and the people are not aware of His departure. We are made to exclaim, as Mary in the Garden of the Resurrection, "They have taken away the Lord and I know not where they have laid Him."



The Blindness of Barleycorn Bibbers.



W Y—A Prohi.



HERE'S none so blind as those who will not see," says Mathew Henry—and none so foolish say I. As old "Brer" Jasper, of Richmond, once declared, "The world do move." Now we also who live in the world must move or be left hopelessly behind. Just so, the God-fearing man and womanhood of the most God-favored country on earth arose in their might and put a quietus to old John Barleycorn, so long the curse of church and state, the archmurderer of the human race.

Yes, old John is dead—his ashes, let us hope, forever buried in the pit where he was born. His devotees who drank at his board, caroused at his feasts; maudled and babbled, retched and vomited at his banquets; rioted, reeled, rolled and wallowed in his rumholes; smoked, cursed, plotted and blasphemed in his lairs, refuse to be comforted or even to see that his foul old corpse has been sent to limbo where he had long been overdue. Ah! they loved him so!

Even though Uncle Sam says he is dead and must stay dead, old John's devotees offer their booze-scented incense to his memory, and eagerly pay hard-earned coin to catch a two and three-quarter per cent whiff of his vile departing breath. Even the popping of a cork gives them a shimmy-shaking feeling and the sight of a little brown jug starts a

rummy salivation, and oft inspires to ragtime runes. To glimpse even a bottle of amber-colored vinegar sets rosy hopes asoar and the gastric pumps aflow, while the sudden possession of a quart of "bottled in bond" produces more joy than would a pair of twins, in a long babeless household or the promise of eternal life.

Yea, no faithful dog ever mourned the death of a kind master; no ardent lover ever felt more grief over the death of a lovely and loving fiancée; no lonely orphaned child ever grieved more bitterly over the loss of a loving mother; no devoted wife ever suffered deeper heart-pangs at being bereft of a faithful husband; no heartstrings of a loving husband ever twinged with deeper paroxysms of grief than do the hearts of old John's crazed and thirsty victims what time their morbid, tortured stomachs writhe in arid, desert dryness. This feeling seems to taunt and torment the whole bunch of old John's erstwhile constituency, from the dirty, ragged, bleary-eyed, crimson-beaked barroom sot to the gentle dress-coated, silk-hatted salon-mannered society "souse," who periodically gives rein to the lure of the cup and must be taxi-ed home at cock-crowing, limp and collapsed, to be bathed, rubbed, perfumed, night-robed and put to bed to sleep off the toxic, noxious effects of his silly, sinful debauch.

Verily, the most stupid, the most wilfully blind of all that unthinking, passion-fettered herd that will not see are those subjects of old John Barleycorn, whose stomachs refuse to cease crying and whose hearts refuse to be comforted unless said stomachs be daily filled with "booze with a kick"—a kick, too, with sufficient force to blank the mind to all moral distinctions, to unfit the tongue for decent language, and to put the legs in a state of locomotor-ataxia. A drinkless potent is, by this class of gentry, deemed altogether "flat, stale and unprofitable."

The above animadversions are daily verifiable in Louisville. Alas, that it should be so, but Louisville has long been headquarters for a brand of "personal liberty" bawlers, whose brews, distillations and vintages such as have been the curse of humanity from days primeval.

Present and specific instances of old John's stranglehold on men, and of the blindness of his devotees, abound on every hand.

To illustrate: When the genteel liquor bibbers of a certain club had recently to turn in the keys to their private lockers, one of them, supposedly in agony of spirit and frenzy of enforced thirst breaks forth in lamentation, the first and last (sixth) spasms reading thus:

(Continued on page 9.)

Encouraging Messages from our Great Army of Workers.

Report.

Started the New Year of 1920 at Troy, Ohio, in the City Mission. They told me that this mission was supported by every church in town, good, bad and indifferent. They have some good level-headed folks who stand against comeoutism and fanaticism, but they have plenty of room for more holy fire in the place. We had a good meeting. Quite a few prayed through to seemingly good victory. There were more Presbyterians at the altar than we have ever seen at any one meeting in our lives. They seem to be the majority, who take a part and interest in the mission. We preached on holiness to the Women's Bible Class of Troy the first Monday afternoon that we were there. The greater number of them came to the altar seeking the experience.

A young Canadian soldier was wonderfully saved the last Sabbath night. He went into battle with 1400 and came out in a few hours with only sixteen, and eight of them were wounded. They asked me back for 1920 but I could not go, so I received a letter asking me to return in 1921.

From Troy we came to Athens, Ohio, stopping in Columbus, Ohio, one night and preaching there. My wife and baby joined me at Athens. Here we encountered sleet, rain and snow continually. They have a nice church building, well lighted and comfortably seated, a good pastor who stands by the truth and besides we were blessed with the help of a number of visiting ministers, but the crowds were greatly hindered by the conditions of the weather; however, the Lord graciously poured out His Spirit upon us from time to time and some one prayed through at almost every altar call. We closed the meeting with an altar full of seekers. We could scarcely reach the church house at times on account of the streets being covered with ice, but we had a good time and enjoyed the meeting. We went home a few days and went on to Cincinnati with Dr. Utter, pastor of Bond Hill Methodist church. We had only had three services when we received a long distance call to come home at once as my wife and baby were very low with influenza. They are recovering and I will leave in a few days for my next meeting in West Terre Haute, Indiana. Pray for me as I have plenty to do.

BONA FLEMING.

Ford, Kansas.

I was transferred from the Gulf Conference by Bishop Thirkield in the year 1915, to the Southwest Kansas Conference. My first appointment was Rush Center, a two-point work. I served this work for three years, then I was moved to Burdett, also a two-point charge. I was closing up my second year on the charge, when a vacancy occurred at Ford, Kansas, and my District Superintendent, Rev. C. D. Hestwood, thought best to take me from Burdett and place me in charge of our work in Ford, Kansas. I was very cordially received by these good people and we all certainly have a delightful pastorate. The work starts off well. I found the people hungry for an old-fashioned revival. I secured the assistance of Brother and Sister J. L. Carothers, of Los Animas, Col., and we began a battle and my soul is happy of the splendid results. It is hard to estimate the full results, but to be conservative, I believe we had some fifty saved or sanctified, besides the untold good that has come to the church. It seems every one has moved up some in the divine life. Brother and Sister Carothers do not claim to be preachers, but I want to tell you they gave us the old-fashioned gospel. God is cer-

tainly using them. They preach holiness as a second distinct work of grace, and that is what we need and what we must have. They also fail not to preach hell-fire; in fact, they give us the whole book. There were a fine class of young people saved during the meeting, and they are ready to work. Our prayer meeting is increasing in attendance. Bro. W. S. Clark, the circuit pastor on Ford circuit was present most of the time during our revival rendering valuable help in singing and altar work.

Desire the prayers of THE HERALD readers that I may fight the good fight of faith.
T. F. SWANSON.

Evangelistic Tour.

We are planning to tour the State of Missouri, during the month of May, with two evangelistic parties in automobiles, each party to spend two nights in a place; this will give the town or church a four days' convention.

The convention will be on full-salvation lines seeking the lost for Christ and to stir the people to look for His coming. Workers will be announced later, but only the best preachers and singers will be used in these conventions. This tour will be conducted under the auspices of the Church of the Nazarene.

If you would like for the party to visit your town, church or community, and desire further information on this line, write

REV. W. I. DEBOARD.

Clarence, Mo.

Akron, Ohio.

It has been some time since we came to you through the pages of THE HERALD but we are still on the firing line and can report victory. During the past few months we've had some hard battles but, thank God, we've had some gracious victories. It is wonderful to know that He is Conqueror. Bless His name!

In November we labored in the Hope Evangelical Church in Lawndale, Ohio. Here we met a fine crowd of young folk who were an inspiration to us. The pastor, E. E. Koepp, is a fine young man and God is blessing him in his work. May God wonderfully use him in that place to build up His kingdom!

After closing in Lawndale we went to Beach City, Ohio. We were in the M. E. Church with the pastor, Glenroy Shoup. Bro. Shoup is a man of God and he needs our prayers for his work in Beach City. We found it a hard place to work and the folk were anything but an inspiration. (Of course there were some exceptions as there always are).

Our next move was to Empire, Ohio. We were in the Mission at Empire. Bro. J. B. McBride, whom you all know so well, was the evangelist. It was a real pleasure to have the privilege of associating with him in this meeting.

We came out of the meeting feeling we had been helped on to God. Thank God for such men as Brother McBride. May God continue to bless him!

We went from Empire to Butler, Ohio. Here we labored in the Evangelical Church with the pastor, H. L. Zachman. He is one who is standing out and out for holiness and God is blessing him. He has some folk in his church who really have the blessing. Here we met another fine crowd of young people and we learned to love them. In one of our young people's meetings on Sunday afternoon about twenty young folk came to the altar either to be saved or sanctified or to settle a call. We recall one young woman

who struggled for over an hour. She couldn't say yes for she saw it meant the Christian work for her. At last, after a battle, she came through with a shining face and a determination to go God's way. She is now preparing to enter Cleveland Bible Institute in March. Then there were two young men with whom God dealt in a wonderful way. Bert Secrest, a fine young man morally but not free for God, came out wonderfully in these services. He was planning to be an attorney but has given that all up and is "waiting on God."

Richard Manning, an ambitious young High School boy, was planning to be an actor but God got hold of his heart and now he tells us he is waiting for God to show him His plan. Pray for these young folk. There are others we could tell you of but space will not permit. Only eternity will tell the fruit of the meeting in Butler.

From there we came to this place—Akron, Ohio. We are with the Christian and Missionary Alliance people. God has been crowning our labors with precious souls. Bless His name!

Our next place is in the M. E. Church in Trinway, Ohio. We will be there three weeks, then we come back to this city for a two weeks' meeting in the City Mission. This will close our winter's work, then our summer work begins in May.

Please remember us in prayer that God will keep us faithful.

Yours till He comes,

THE MACKEY SISTERS.

Friendship, Tennessee.

The writer conducted a revival at Elizabeth and Siloam. The first place the people seemed so busy getting up wood, visiting and being sick it was a busy time trying to get up excuses for not attending, but we held up the truth, kept sweet and got some results. These were a faithful few who stuck with us and so we gave God the glory!

At Siloam, crowds were good and eleven bowed at the altar, all of whom claimed to have prayed through. We will commence at Mays Chapel fourth Sunday. Pray for us that God will give us victory.

H. S. ALBIN, Pastor.

University Park, Iowa.

I have been in meetings continually since last August; before that time being in the pastorate. I held a tent meeting closing up my year's work that way; then went to Colorado, held three meetings there, two of which were a month long; saw many souls pray through to definite experience. On Thanksgiving Day I left Colorado in a terrible blizzard and came to our home by the way of Kansas, and while there planned for some meetings as soon as the fuel situation would permit; went back a little later, held a meeting in Salina, Kan., in the Free Methodist Church, which lasted four and one half weeks. A goodly number were saved and some sanctified. Took ten into the church, baptized, and left the folks much encouraged and determined to push the battle as never before.

Went then to Junction City, Kansas, and opened up on sin and the devil in general; had the best attendance there I had any place up to that time. God got hold of some folks who had been playing fast and loose and gave them a shaking up, and they got to the altar, and repented and God saved them. They did not come seeking to be sanctified as I gave them to understand that the only foundation for a good case of *definite second blessing sanctification*, was a red hot-blessed-up-to-date case of old-fashioned,

backwoods conversion, and that backed up with a godly walk during our regeneration.

I am afraid there are a lot of so-called holiness folks who have got ahead of the hounds and have been living without the camp of God entirely and when they got in some meeting and began to be awakened under the preaching of the truth and by the light of the Holy Ghost, they ran in bunches to the altar and claimed to be sanctified as a second work of grace. I surely did my best to head off that bunch of folks with their *seventh Chapter of Romans regeneration and let God land them in the eighth Chapter*, where they would not do the things which they knew they should not.

I also found another lot of folks, I called them *The Adjustable Holiness Folks*. They would have one kind of hat or bonnet to wear to the holiness meetings and another kind to wear to the fashionable church, and I saw one woman, especially, who would wear her gold watch chain out to all the other places and then put the chain under her clothing and try to hide it when she came to the holiness meeting. Well brethren, I shot the biggest ammunition I could find in the Bible at that kind of hypocrisy, and trust that it had some effect, for I tell you, my brethren, the old radical gospel of God will make the gold rings; feathers, and Free Mason Lodges fly for their lives.

That is one serious fault in the holiness work today; we find so many professing who are as dry, and juiceless, and as worldly as it is possible for them to be, and yet they want to train with the holiness crowd. Their hearts are set on the things of the world, and there is where their love is.

As long as we allow folks to contend that they have a right to follow their conscience and not the Word of God in matters pertaining to moral questions, then we will have as many different standards as we have different individuals, and the work of God will go lagging. A Spirit-filled church will beget living, spiritual children, and it will take more than church movies to keep them alive. They must all be made to drink of that living water from the Rock, and that Rock is Christ.

I am at home for the present for a much needed rest, having been in revival meetings continually since August 10th of last year. Please pray for us as we go soon into the work again.

C. G. CURRY.

Coast to Coast Conventions.

The Flu "ban" at Colorado Springs made our Convention there impossible. We were very sorry for this for we have all come to see that these tourist centers are strategic points for our Convention work. There are many good people visiting at these places who attend our Convention, get the blessing of God on their hearts, and go back to their homes and to their different churches with a new blessing and testimony of full salvation. But when the Flu goes on a rage and the "ban" is on in a city, that is beyond the control of the Convention Party. However, we were not lacking in places for the meeting, but immediately Brother Ruth arranged to go to Long Beach, California and this of course, is another interesting city of Southern California. There are many tourists in Long Beach and mostly of a different type than you find in many of the other cities. The majority of the visitors spending time there seem to be farmers; good, sturdy, country folk who were there for the winter.

Our Convention services were held in the Church of the Nazarene, Rev. Hill, pastor. Brother Hill was compelled to be out of the city and was not able to attend any of our services. However, his good wife and the members of his church were most hearty in their welcome and all showed us no small kindness. It rained a lot while we were there and that was fine for the country, but

not so good for the Convention, as California folk are not rain-proof, like they are in Washington and Oregon. However, we had a good hearing from start to finish, and the spirit of the meeting was most delightful. The good people showed the greatest appreciation of the work we are trying to do; they all testified of the great blessing the Convention had been to them and encouraged us by telling us how long they had been praying that God would bless this chain of meetings. Anyone can criticize and see our limitations, but it is a good type of piety that is burdened and prayerful for the successful spreading of Scriptural Holiness.

We were not without seekers and finders at the altar. I judge there were upwards of twenty-five blest during the five days. One very interesting lady who had just come to our country from England. She had had great sorrow in the loss of her husband. She attended our meeting, was gloriously sanctified, gave us twenty-five dollars to help carry on the work and said she hoped we would visit England. There were other interesting features to the Convention, as all Holiness meetings are interesting, in that you can never tell just what will happen next. There is no printed program and no law against getting blest.

We had our closing service Sunday night in the great City Auditorium, and had, I judge at a very conservative estimate, between fifteen hundred and two thousand people who listened attentively and tearfully to the simple story of the life of Brother Bud Robinson. We closed our Convention and our work on the Pacific Coast conscious that God was with us and had graciously aided us in all our work in that great western world. We turned our faces eastward and left California with reluctance.

REPORTER.

Three Meetings.

EMPIRE, OHIO.

This meeting was held January 1-11 under the auspices of the Holiness Association that maintains the Hollow Rock camp meeting, or by some of the same people. It was held in a hall in Stratton a mile away, and was attended by people of the different churches, and from the following towns, Empire, Canton, Steubenville, Wellsville, New Cumberland, W. Va., and Newell, W. Va. The interdenominational folks have a fine little Mission in Stratton in which the meeting was held. A. K. Householder, President of the Hollow Rock camp meeting, Brothers Nixon, Williamson and others are being used to promote holiness there.

The meeting for crowds, interest and definite results was excellent. The hospitality of the saints was delightful. Though we were sick all through the meeting, yet we preached twice a day and three times on Sunday, the Lord giving strength for the battle. The weather was just as bad as one could expect, but we had as many people as we could care for. The Mackey Sisters of New Cumberland, W. Va., led the singing and assisted in the praise and altar services; they also brought us many good messages in special songs. If any one wants good live spiritual singers and helpers in a meeting, they will do well to get the Mackey Sisters. Their father and mother were in attendance some, and they are all workers and soul winners. We shall be glad to return to Empire when it is in the Lord's will. God bless those good saints. Rev. W. M. Zimmerman, pastor of the M. E. Church, was a great help in prayer.

LINCOLN PLACE, PA.

This meeting was with Rev. Daniel A. Keys, pastor of the Terrace Nazarene Church. He is one of God's own men. We were associated with him in the Ridgeview Park Camp last year. He is a preacher of no mean ability. We had a good little meeting considering the worst weather they ever

had, and the fact that the church is on top of a high hill about three blocks from a car line, and from the car line you would have to climb this hill and it was frozen over; most people had to put on "creepers" to make it at all. The crowds were all we could expect and the interest and results were gratifying for the number in attendance; no doubt if we could have had great numbers present we would have had a meeting worth the while. We never labored among a more respectful people. Our entertainment in the home of our old Scotch brother and sister Grossett was simply fine. (It seems that the Lord places us with the best people everywhere). We were in Brother and Sister Keys' home twice which we enjoyed very much. God bless our many friends at Terrace church.

We were privileged to bring two messages at the all-day meeting of the Holiness Union of Pittsburg in the Smithfield Street Methodist Church, and we had a great time in the services. We have many good friends in Pittsburg. Brother Keys brought the night message and had good results, while we returned to our meeting in progress. We will remember our meeting at the Terrace church with great pleasure, and will expect to hear of continued results. Brother Shaw and song evangelist McKay, both of this church, were used in song. Brother McKay is a young man of great promise.

PORTSMOUTH CAMP MEETING ASSOCIATION'S MID-WINTER CAMP MEETING.

This meeting was held in the People's Nazarene Church in South Providence, R. I. The weather was the worst for twenty-five years as reported by the Weather Bureau. The snow was from two to six feet deep and part of it has been on since January the first. The "Flu" and pneumonia were raging and we had every hindrance, yet in spite of all that hindered we hardly missed a service. Though the crowds were small, we had definite results and some abiding work done. To God be all the glory.

Song evangelist, J. F. Gibson, of Boston, Mass., led the singing. He is a good leader and is intensely spiritual. His solos were soul-stirring. Brother Gibson will make good anywhere. We hope to see him more largely used by the camps and conventions. His address in Boston, Mass., General Delivery.

We were entertained in the home of Rev. D. S. Deware; he and his good wife showed us every kindness, and made our stay with his family very pleasant. God bless Brother and Sister Deware. He is the pastor of the church where the convention was held.

We had a very sad incident in this meeting. A member of the church and a backslider was labored with by the pastor, brother Gibson, and myself faithfully on Thursday night. We pleaded with him to come back to God, and it seemed that we could hardly let him go; finally, Brother Deware said, "You may never be here again." He replied, "I'll take my chance." He went home, took sick Friday and died on Tuesday. And it was a chance. We wonder what the consequence will be? We visited him in the hospital, but were not allowed to pray with him. He was in great distress. It does not pay to put salvation off until the last moment. Let us all be ready when the summons come.

J. B. MCBRIDE.

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Letters to a Young Preacher.

CHAPTER XXVI.

My Dear Young Brother:

MODERN scholarship has produced a complex and pretentious literature claiming to be religious, which is antagonistic to Christianity. The literature to which we refer has

come from the pens of men who are entirely unfriendly to the claim of the Holy Scriptures, to be an inspired revelation from God.

We now have men, some of them in Methodist Schools of Theology, who have entirely departed from the plain paths of the faith, and are wandering about in a wilderness of human philosophies, and skeptical theories with no settled faith or clear conviction on any phase of evangelical truth.

Some of these men are becoming very bold and reckless in their treatment of what has been regarded as essential and established Bible truth. They seem determined to destroy the faith of the people in the integrity of the Bible. This class of men are constantly intimating that certain portions of the scripture are not inspired, but they are not specific, they would lead the ordinary reader to doubt the whole.

They do not point out definitely the books that are to be discarded, or mention those portions of holy writ that should be received and defended as reliable and essentially true. They are not given to the defense of any portion of the word of God.

The discoveries that the new theologians claim to have made have not produced a revival of religion. They have not been able to bring forth some great truth that has quickened the dead souls of men into life and the love of Christ. These men have largely gotten their seed for this sowing of unbelief which they are scattering broadcast over America from Germany. We would like to see them take their theories and notions back to Germany and so preach and proclaim them that they will regenerate Germany, bring peace and order out of their confusion and strife. We should like to see them try their doctrines on Russia. The leaders of the Bolsheviks are, if possible, worse enemies to the Scriptures than those

theological professors who have appointed themselves leaders of "The New Theology." You may be sure these men are not preaching all the unbelief they harbor in their doubting heart. They are undertaking to give their doctrine in broken doses as the people will receive it. If you could hear them talk privately among each other, you would be amazed how far they have wandered from the faith, and how little respect they have for the supernatural in religious experience of pardon, purity and peace which the Lord Jesus gives to those who trust in Him for personal salvation.

The time has come when it is the duty of honest, Christian men to unmask these deceivers, to force them to definite statements with regard to their faith and teachings, and let the church know exactly who they are, what they believe and teach and what they propose to do. More anon.

Significant Signs.

BY MRS. H. C. MORRISON.



SOMETIME ago there appeared an article in THE HERALD headed "A Wise Step." This article showed how some Cincinnati business men had recommended that Congress turn to the

Bible for a solution of the social unrest problems of today.

In a recent issue of *The Interchurch Bulletin*, we note where the opinions of prominent men in the United States were expressed, all of them showing the need of asking for the old paths that the abnormal state of affairs might be switched back to the old order of things. It is very significant that the leaders of our nation should realize that their efforts to adjust humanity with itself have failed and that now we should let the laws of God and the teachings of Jesus Christ be given a trial.

We shall take the liberty of giving our readers a few quotations from men who have expressed themselves decidedly in favor of Christianity, as a power that will settle the many problems which confront our national and religious life.

W. O. Thompson, president of Ohio State University, says the "Nation's best asset in dealing with the unrest are the teachings of Jesus." President Chase, president of the University of North Carolina, says, "The next great world task is that of making the real conquest of materialism. This can be done only if men everywhere resolutely set to work to exalt, focus and direct those great spiritual underlying forces of Christianity." President Schurman of Cornell expresses himself thus: "A revival can be brought about for no ulterior purposes, not even for the protection of life and property. It must come because people recognize that there are higher things in the world than food and clothing and other material objects, and that the Golden Rule is the highest law of life."

Representative Chindblom of Illinois, says "that a return to the fundamental tenets of the Christian faith would be a most powerful influence in allaying the unrest and disorder of the present day." Representative Sutherland of West Virginia, sees the only remedy in "a genuine revival which will stimulate our citizenship to a greater responsibility to their Maker and to their fellow-men."

Secretary Daniels of the Navy declares that "The religious thought of the country ought to emphasize and re-emphasize, stress and re-stress, iterate and re-iterate the truth that the common welfare of the world rests upon the doctrine, 'All things whatsoever ye would that men should do to you, do ye even so to them.'" Dr. Henry Van Dyke be-

lieves that *the world's great need today is not only a revival but a real restoration of Christianity.*

To our mind these expressions of men who are in a position to know the pulse of national affairs, are very significant. And the fact that the plans of men have failed to bring an adjustment of our problems, reveals the fact that something else must be given a trial. Jesus declared that all power in heaven and earth was given unto Him, and this being true we should resort to this resource in our time of social unrest and national perplexities. The Israelites got into trouble when they chose a king to rule over them when it was not God's plan. So long as we discard the Bible principles and seek to do things in our own way, we shall stumble around, and fall into grievous mistakes because we try to do things in our own strength instead of seeking God's way. It will be a great day for us when our leaders fully realize and begin to put into practice the principles of our Christian faith and doctrine. We have law sufficient; let us have the teachings of Him who gave us an unmistakable way by which to regulate all national and religious intricacies. In a word, we are to "Love God with our whole heart, soul, mind and strength, and our neighbor as ourself." May each one of us have grace to obey this command in a practical, godly life.

Question Bureau.

BY JOHN PAUL.

If we do not get into Christ through the new birth, how do we get in—and is not this full salvation?

When we repent and exercise justifying faith, we are "in Christ." If any man be in Christ, there is a new creation. He adopts and regenerates every one who comes to Him, making them heirs of God, and giving them access to a deeper experience. Romans 5:1, 2. This is not what we mean by "full salvation." That is an elastic term, which may have several meanings, but it usually implies that the individual is sanctified and filled with the Holy Ghost. It is one thing to be an heir of holiness, it is another thing to be a possessor of it. All of God's children are heirs; but, as yet, they do not all inherit.

In my opinion it is a sin for a woman to vote. In the first place it is mostly sinners who want office, and they offer cigars, money and whiskey for votes. Some godly person will have to prove to me by the word of God that it is not a sin for a woman to vote before I will believe it.

It is your privilege, as a "conscientious objector," not to vote. Normally, it is the duty of every one to vote who has the right; for every right brings an obligation. Neither of your expressed objections is valid, except as they may apply temporarily, in some local community. Good men have run for president, governor, magistrate, mayor, etc. If in a given case no good man is running for an office, it would be my privilege as a voter to try to put up a good man. But if it is a case of Judas Iscariot against Ananias, I may be excused for staying at home. It matters little which is elected.

Please tell me the history of the Christian Sabbath. When and why changed. I have been able to find very little Scripture for the first day, and there is much for the seventh day.

Indications are that the day we call the "first day" began to be observed immediately, as the day on which our Lord arose from the dead. See such passages as John 20:19, 26; Acts 20:7; 1 Corinthians 16:2. Hardly had the New Testament canon closed when all Christians were making more of this day than they did of Saturday, the Jew-

ish Sabbath; and, with the fall of Jerusalem, A. D. 70, the Jewish Sabbath was gradually dropped, among the Christians, as a part of the provincial religion of the old dispensation. What right had they to do it? Some have defended the Christian church by saying that the change was an order of the Holy Spirit. I do not know. It may have been. It was nevertheless an intelligent and appropriate thing, and it has met no organized opposition in the name of Christianity till the last century or two. The chief champions of the opposition are "Seventh Day Adventists." Good people, but very legalistic, shortsighted and contentious; great proselyters and poor evangelizers. They have a perversion of history which makes Constantine the Great, of the fourth century, author of our Christian Sabbath, because he issued a proclamation in favor of it. You might consider your Bible a little closer before deciding that you have found much Scripture for the seventh day. Do you find any scripture for the seventh day OF THE WEEK? We all believe in the seventh day, which simply means that there should be concert of action in giving God one-seventh of the time. This is evidently all that the commandment implies. The fact that upon the organization of Israel under Moses the day fell upon the Saturday of our calendar week was a mere coincidence. There was no pretence that this answered to the day observed by Adam or Enoch or Abraham. No one knows which of our calendar days the Sabbath of the patriarchs would fall upon if it could be traced.

I wish you would please explain Hebrews 10:26, 29. This Scripture comes to me, and I fear I have committed that unpardonable sin.

The "sin wilfully" in this passage means to surrender ourselves to sin, or settle down in sin, rejecting Jesus Christ and resorting elsewhere for hope. If you have done this, having previously been sanctified, you are beyond the dead line. But, from the way you talk you do not seem to be a very willing victim of sin, nor do you appear as feeling that hope can be found outside of Christ, by some other sacrifice for sin. This, connected with the fact that you are distressed over the condition of your soul, leads me to feel that this passage does not have the remotest application to your case. Unpardonable sinners are always impenitent.

(Continued from page 5).

But now, alack! I dare not give,
Accept or buy it! Yet I live!
Ye gods, the joys it used to spell
Have gone with this poor world, to h—l!

* * *

Farewell, a long farewell I say:
No more shall night be turned to day!
My joys are fled, the fire is out—
Henceforth I'll be a waterspout!

And he "dare not give, accept or buy it—yet he lives" "Yet he lives!" Get that? Isn't it wonderful that a man should be able to live, without, like a baby, taking daily "a pull" at his bottle? Poor, poor bowels that must thus daily be drenched! The discovery that he could live without a stimulating cocktail doesn't seem to have given him half the pleasure that "a finger" of booze would give him. His idea that the whole world had, with booze, gone to h—l is surely an idea that only a "wet" obsessed brain and belly could be expected to bring forth. This "wet" inclined, but dry in fact, poet—his eye doubtless, in "a fine frenzy rolling"—seems to have had the right idea as to whence booze and "the joys it used to spell" have been sent glimmering. Our wet poetic brother sees through glasses blue indeed when he sees the whole "poor world" and its every "joy" speeding "hellward" for lack of liquor in a private locker.

If it would be any consolation to this

spiritsless brother, someone should pass him this tip: Should he stick to his resolve "henceforth to be a waterspout," he'll feel cleaner, live more decently, and smell sweeter than he ever did with brain and veins aflame with burning, blighting booze, and breath strong enough to hang a hat on. Bye-bye, old Barleycorn, you needn't call again.

Praise Letters.

What they say of Bishop H. C. Morrison's new book, "The Simple Gospel." 438 pages. Price, \$1.50, postage 10c extra.

Dr. F. P. Culver, First Church, Ft. Worth. I have read it with pleasure and profit. It is stimulating to both head and heart. You have some truly great sermons in the book. It is one of the very best that has fallen into my hands.

Dr. Robt. P. Howell, of California:

I have found great help in my devotional reading these last few days since receiving your clear, Scriptural teaching found in the discourses on the eternal verities, which are in reality of the living questions of this day and will be to the end of time.

Rev. W. F. Dunkle, D.D., Florida:

The sermons are short and intensely spiritual. Fathers and mothers will do well to get this book and read it at family worship; and young preachers will do well to study them closely as models.

A SAFE PROPOSITION.

When a man interests himself substantially in a thing he likes to know that it is a safe proposition. We undertake to say that Asbury College is safe in three respects, namely: 1. As to the legal status of its title. 2. As to the perpetuation of its ideals. 3. As to the conclusiveness of its launching. Let us explain:

It is held in trust by a self-perpetuating Board of Trustees, who are controlled by a charter, under the laws of the State in which it is situated. In Article II of its charter we read: "No president or teacher of said College shall ever be allowed to antagonize a full gospel. The doctrine of Justification, Regeneration, Witness of the Spirit, and Entire Sanctification shall be held sacred; and it is chiefly to promote a direct experience along these lines in connection with education that the conduct of this institution was undertaken and this article shall never be altered or revoked." Conferences can change schools belonging to them, to suit the complexion of the age. But Asbury College got its spiritual and doctrinal complexion imparted for good. Conferences can approve or disapprove it but they cannot change it. So its ideals are involved in its legal status. A school like this may be launched any day—on paper; but Asbury College has a thirty-one years' impetus, with graduates in all parts of the earth, bearing witness to the efficiency of her message. She has done her work sometimes amid threatening waves of temporal disaster. May it not be, by the aid of many whose liberal hearts are moved, that Asbury can now get beyond the menacing bar of temporal besetment in her physical equipment.

JOHN PAUL, Vice Pres.

Wilmore Ky.

Walking With God.

A. J. SMITH.

"And Enoch walked with God: and he was not: for God took him." Gen 5:24.

It has been said, that when Hudson Taylor returned from a world tour in the interest of missions, he stepped on a certain camp meeting platform and said: "I have walked with God for sixty years without a break." These words created such a sensation in that vast audience as though it had been electrified. Some jumped to their feet and shouted, others praised God with loud voices, and still others wept for joy, and all because one man said "I have walked with God for sixty years without a break." Supposing the person spoken of in the text should have followed Hudson Taylor and said: "I have walked with God three hundred and sixty-five years,"

then what would the people have said? And this is an age when there was no written revelation of God's will. It is remarkable that Enoch received not only pardon from his sins, but was also cleansed from the corrupt nature, so that he was capable of immediate translation to heaven, and was not obliged to visit that dark empire of death.

There are those who would have us believe that Enoch had no inward corruption, that he was born pure. But the Scriptures do not warrant such speculation. The inspired record speaks of only one person born without sin, and that was Jesus the Christ. Now if it was possible for Enoch to walk with God, and live a holy life in that mystic age, why should it be impossible in this age with all the light and Bible truth. Thank God, it is a glorious possibility. There were many people in the days of Enoch who did not walk with God for the reason that they did not want to forsake the ways of sin and walk in the light. It is this "light" question that many people will run up against at the judgment bar. The sinner who refused God's pardon will hear His final sentence. The backslider who once knew God but left Him, because of lack of prayer and watchfulness and refusing to strive to be delivered from all sin, will likewise meet his doom.

Enoch was not only a holy man but he was a prophet. He foretold the coming of the Lord: "Behold the Lord cometh with ten thousand of his saints." Jude 11. We have not seen the fulfillment of this prophecy yet, but we know it shall come to pass some glorious day. Enoch is a type of the translation of the saints, when Christ comes. As Enoch was translated to heaven without seeing death, so shall we, says the apostle Paul: "We shall not all sleep, but we shall all be changed." I Cor. 15:51. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." I Thess. 4:17. What a blessed hope we have. But we must not fail to emphasize the importance of walking with God as Enoch did in order to be numbered with that glad company.

Camp Meeting.

We are preparing to establish an annual camp meeting in Polk County, Ark. The committee for the arrangement has been appointed, the place selected and the time set for the meeting to begin each year on Friday night before the first Sunday in August.

We have a fine location at some very fine springs three miles northwest of Vanderhoort, and about the same distance southwest from Cove, Ark. A large shed will be erected which will accommodate the people. Our expense of building will be so great we will not be able to employ any one to conduct our meeting for us this year, but we do earnestly solicit the prayers of all Christian people, and especially THE HERALD family to pray earnestly for the Lord to give us great power and liberty. If this meeting should be a failure, the devil will have gained a victory over God's people in this country that will be hard to overcome.

There were great revivals in this country many years ago, but that generation has passed and the altars which they had erected unto God have been torn down and in their place altars have been erected unto Baal. These are good people, but they need salvation.

We are extending to you the Macedonian call. "Come over and help us." I should be glad to correspond with anyone who would like to be with us in this meeting. If you can't come but will pray for us, a letter from you will do us good.

Your friend and brother,

J. WATT FULTON.

Hatfield, Ark.

Arnold's Practical Commentary on the Sunday School Lessons, only 80c postpaid.

Letters from the People.

C. C. Mashburn:—"I am working here in Childress, Texas, at the railroad shops where five hundred men work, most all of them unsaved. I found some who read The Herald, but no one taking papers. The atmosphere seems filled with demons. I want The Herald family to pray for me. If you will send me some Heralds I will distribute them. Glad I belong to The Herald family. May the Lord help us to cry out against the evils that are creeping upon us."

M. A. Linkinhoker:—"I praise God for His saving and sanctifying power. I praise Him for The Herald which has so much soul food in it. I go to church and there is scarcely a crumb to feed one's hungry soul. The preachers are failing to preach the full gospel and people are drifting into destruction and misery. The dress evil is a very serious one. It is a sad and disgusting sight to see old women dress like girls. I feel we are responsible to God for the way we clad our bodies. Please to remember me in prayer."

Mary Cundiff:—"Will The Herald readers please pray for me that I may be what Jesus wants me to be? I am not satisfied as to my spiritual condition. Pray that I may enjoy perfect peace."

Jas. W. Swearingin:—"Bro. Morrison, you are fighting one of the greatest of battles against worldliness being thrust upon the dear old Methodist Church. As the church has become lax in her discipline, the devil thought it a good opportunity to get in some of his work to thwart the power of the gospel. I believe there is an awakening on the part of the true children of God, and our Father will see that the gates of hell shall not prevail against His church. Wisdom hath builded her house, she hath hewn out her seven pillars; she crieth from the highest places of the city; who so is simple turn in hither."

Emma Starrett:—"I gave my heart to the Lord at the age of 16, lived the best I knew how, and later on was sanctified under the preaching of Rev. U. E. Ramsey. I do not have the opportunity of telling my experience in the church so will write it to The Herald. I am a widow living with my only child, a boy of 21, not a Christian, but is a backslider. People are crazy after the world. I ask The Herald to pray for my boy's reclamation."

E. T. Ruark:—"I received my paper again today and it became so interesting that I read nearly all before I laid it aside. I think The Herald is as fine as any paper printed. I thank God there are some who contend for a clean way—the way of holiness. I cannot do much but pray, but you may depend upon me praying for the General Conference, that God may have His way."

Mrs. W. B. Durham:—"Please to pray earnestly for my husband that he may be saved and healed; also for

my children who are not saved. The Herald is the best paper I ever read. The Lord sanctified me five years after I was saved, and I desire to do God's will each day."

Rev. Mayfield:—"I desire The Herald Family to pray for me that I may do what the Lord would have me. I want the baptism with the Holy Ghost, and that the way may be opened for me to enter the Lord's work."

J. Q. Stephens:—"I want The Herald readers to know that I am still preaching full salvation. I certainly enjoy reading The Herald. It will do any one good to read it, saint or sinner."

Mrs. Laura J. White:—"I cannot tell you the good I have gotten out of The Herald. I read it, then hand it to some one else. I am glad we have a man like Brother Morrison who is opposed to making the house of God a place for amusements. May God awaken every minister to the need of a great revival. Pray that I may receive the baptism with the Holy Ghost."

Jacob Parshall:—"I want to give my testimony in the following lines: There is a land of pure delight, Where saints of God in spotless white Are singing 'round the throne, It is not built on sinking sand, Or in a dreary land, but on the solid rock, Where storms and gales can never shock.

In this mansion fair we pay no rent, The water does not cost a cent, But comes from the river we are told, A crystal fountain pure as gold. No lamp is there to light the place, For the light shines from the beaming face

Of God the Father, your's and mine, Where stars and moon refuse to shine.

To secure this mansion built for you God has a work for you to do, And that to do His holy will, And He upon this earth will fill Your heart with joy and heavenly peace,

Your sorrow and sighing then will cease;

Your joy and peace can ne'er be told, When you reach that city that never grows old."

W. A. Tinsley:—"It seems we are having a hard fight with the devil. May God help us to realize the condition of the world and roll the burden of souls on our hearts. God's word says, 'They who are led by the Spirit are the sons of God.' I do not believe the Spirit of God will lead a man to the theater or any other worldly place. Pray for me and mine."

Mrs. Amelia Easley:—"My home is in Idaho but I am spending the winter in California. I went to a church Sunday morning and the preacher talked on picture shows, and said he did not condemn picture shows but we must make them spiritual. I never went again. I am thankful there are some who are doing their best to keep the house of God free from the devil's fads."

Thos. F. McLearn:—"The last nine months have been the most trying of all my Christian experience, but I have learned some of the most blessed lessons than ever before. In 1904 Jesus spoke pardon to my weary soul. Six months after my conversion I

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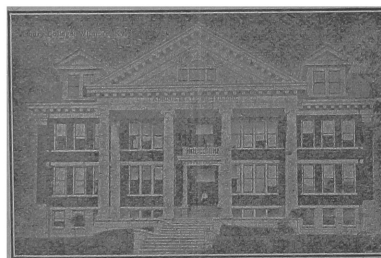
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made a complete consecration, trusted in the blood of Jesus and He cleansed me from all sin. The old time religion helps one to save the tenth which belongs to the Lord. I have sent The Herald to thirteen homes this past year. I belong to the Lord."

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ed in the club that he could go home, order her downstairs to provide a lunch even at a late hour. Two men went with him to his home. She waited on them with loving patience while they blasphemed and found fault with the food, yet she spoke not a word. They were so impressed that they were all converted and two are in the ministry."

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Mrs. Eliza Watts:—"I am glad God has a people who are called the 'holy people,' and the eyes of the Lord are over them, and His ear is open to their cry. 'The angel of the Lord encampeth round about them that fear him.' We must let God have right of way if we would know the joy that is unspeakable and full of glory."

Ollie J. Smith:—"We want Dr. Morrison to know that we are in hearty sympathy with the stand he is taking against worldliness in the church. We have just closed a good meeting in our little town of Brazil, Tenn., the only revival they have had there for years. Fifty or more were saved and reclaimed, and most of them joined the Methodist Church, South. We ask the prayers of The Herald family for our work. We are doing some evangelistic work."

Mrs. Belle VanCamp:—"I enjoy reading The Herald which stands for truth and righteousness. I heartily endorse every word you say on worldly amusements. I hand it to my neighbors to read. I am glad the

press question has been discussed. Satan is destroying many souls through fashion. I have two girls and they shall not look upon me in a dress that would make angels blush. The devil had as soon damn souls through dress as any other way. May the Lord help us to stand true to the faith once delivered to the saints and shun the evils that are crowding upon us in these perilous times."

Sarah P. Zimmerman:—"I want to say that I'm with the crowd that is out and out for a clean church. Glad we have such men and women as the Morrisons who are ready to fight the good fight of faith and to lay hold of the truth. I was instrumental in leading a poor backslidden woman back to God and I now ask the prayers of The Herald readers that her family may be saved. I close by saying The Herald is full of good things for the soul."

Mrs. Minter Mondrel:—"I was saved when twelve years of age, and was led into the light of holiness five years ago. It means more to be a true Christian than merely to be a church member. The Bible says, 'Blessed are the pure in heart for they shall see God.' I am trying to live so that when death comes I shall not regret the life I have lived. I have four children and am asking the Lord to save them."

Mrs. P. Flygraves:—"I praise God for heartfelt religion; not the card-signing kind, but that which delivers us from the picture show, card table, skating rink, and other worldly amusements. There are many who will attend church, take part in the Sunday school and singing, but when it comes to praying they will not do it. I am glad I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

Rev. Alva Bennett:—"We have recently held one of the best meetings at Rogers camp ground M. E. Church, that I have ever attended. Rev. J. C. Gray was the man who assisted in the revival and is a man of God. There were forty-eight conversions and reclamations, and twenty-three sanctified. I ask the readers of The Herald to pray for us that we may hold the standard high. I fully endorse what Dr. Morrison is writing about worldly amusements. I am a constant reader of The Herald and am hardly wait for the next issue."

Mrs. S. Fagg:—"I feel that if there ever was a time when people needed to stop and listen to the voice of God it is now. We read where it said the people will have a form of godliness without the power. There are people who have their names on the church book hoping to cover up their sins, but God can read the heart and knows all about us no matter what claims we make. Our churches are filled with people who attend balls, picture shows, and all sorts of amusements; and they do not have to go out of the church to find them, for they are being encouraged by the church today. Not only do church members attend places, but preachers of the gospel often lead the way and encourage such things. They receive people into the church with a handshake and a pat on the back without their ever knowing what it is to repent of sin and be born again. The baptism with the Holy Spirit will take all love for worldliness out of us and make us worship God in spirit and in truth."

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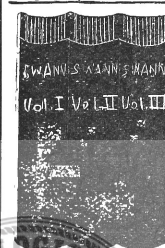
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When Jesus comes there will be some wise and some foolish virgins. May the readers of The Herald be among the wise."

A reader of The Herald wants its readers to pray that she may be sanctified; also for her daughter and family that they may be converted.

SUNDAY SCHOOL LESSON.

BY JOHN PAUL.

MEN WHO HAVE BEEN WITH JESUS.

Date: For March 28, 1920.

Subject: Review: The Life Work of Peter and John.

Selection for Reading: Revelation 21:21-22:5.

Golden Text: Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.. Matt. 28: 19, 20. R. V.

Peter, James and John were the trio of apostles who formed a kind of inner circle in the latter part of our Lord's earthly ministry. They went with Him to the mount of transfiguration, and went farthest with Him into the garden of anguish. Of the first twelve they were no doubt the ranking leaders, promoted of God, both for their natural and acquired fitness. Though Peter and John were sometimes found separate from James (Acts 3:1), we may suppose that the personality of James was outstanding and commanding. He must have been the prince leader in the final days of his life, as Herod struck him down (Acts 12:1, 2) in his first effort to make a destructive attack upon the church, expressing his judgment that Peter ranked second in prominence and usefulness.

At the time of our lessons in the latter part of this quarter James is no more upon the earth and the immortal trio is reduced to a duet. Peter is due to live only a few years longer, and then plunge into martyrdom, while John, beautiful, commanding, wise, prudent and brave is assured of a divine protection for all of the first century, with the distinction of being the only one of the twelve to die a natural death. Perhaps he had a promise implying that no man should take his life from him, and it was misconstrued as meaning

that he should not die, but be translated like Elijah (John 21:23). A tradition got started that John was translated, and it has had currency at intervals through the centuries; but there is an authentic statement in the writings of the early fathers that his body is buried in Ephesus.

Peter and John were no more prominent or useful than Paul, when he came upon the scene. But he came as one born out of due season, and lacked an opportunity, enjoyed by Peter and John, for which no amount of university training or even spiritual experience could be a substitute. He had missed the three years' schooling at Jesus' feet. This gave Peter and John a peculiar authority and influence at the center of things. The selection of these two men around whom to build our studies for the last several months has therefore given us an interesting and fruitful line of research. The studies here brought us through the main part of that early period marked with the characteristics of "the dispensation of the Son," filled with precipitating events, with an unsettled order of things, with miracles that were wholly adventitious, but signalling the immanence of God. Establishing for the centuries to come the fact of the supernatural. Projecting the more material miracles by which Christ's ministry was accredited far enough beyond His personal ministry to answer the charge of legerdemain; showing divine power in man's elementary affairs sufficient to set in the New Testament a permanent barrier to deism.

Forever do these unique men stand out, illustrating the essentials of what God wants His servants to be and do and teach. When all that may be peculiar to their personality and their day is subtracted from our view of them, we still find proof of the main doctrines of conviction, repentance, salvation through faith, cleansing through the blood of Christ and the baptism with the Holy Ghost, alternatives of heaven and hell, and God's call to bring the hand of help and the message of salvation to every creature of Adam's race.

THE MOUNTAIN PREACHER.

We want first of all, to praise the Lord for His loving-kindness, and for the many friends who are so good to us in this needy field. The voice of God reached me several years ago when I was saved from sin. I had no light on holiness but I always longed to be pure in heart, and by reading The Herald and other good papers and books, I found there was a chance for me to be sanctified. My Baptist pastor said "not," but after hearing preaching on the subject I put my life in the hands of God and when I had done my part God sanctified me five years ago, and it holds good today. The call came to preach when the Holy Ghost fell upon me and I have been telling the old story ever since. The Lord has blessed me in winning souls to Him, having led something over 3000 souls to Him either in conversion or sanctification, in five years.

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I want to thank God for the money and clothing which friends have sent to us. It helped us on to our feet again, and every dollar will be used for the glory of God. I want to thank especially Rev. Justin Bare for his help. I appreciate the Editor of The Herald for giving place to the appeal made for me, the results of which were about \$500. The packages have been coming in and I have carried them on my back three miles across the mountains, as my postoffice is three miles from me, and the express office fifteen miles. I have no way to travel but to walk, but I am willing to suffer for Christ and souls. I am sending my tithe money to Rev. M. H. Russell, as his wife and boy are sick with Flu. Pray for them.

Rev. Charles A. Peters,
Armatawaite, Tenn.

Fallen Asleep.

WILLS.

On Jan. 28, 1920, Mrs. Geo. W. Wills, one of the truest and most faithful Christians we had in Wilmore, passed from us and joined the family ranks on the eternal shore.

Sister Wills was Miss Callie Robertson before her marriage to Geo. W. Wills, of New Castle, Ky., on Dec. 28, 1881. She was born in Garden Co., Ga., Feb. 23, 1864. The date of her uniting with the church is not known to me at this time, but it was quite early in life. I have known her for more than twenty years, and she was a devout Christian when I first knew her. She was a professor of holiness and was as good an example of it as you can find anywhere.

Sister Wills had been in failing health for months, and often the family, friends and physician thought she could not recover from severe attacks, but through prayer and faith she would often at once get up and go to church or to some meeting, and go on with her work, saying, "God has healed me for the time, I do not know just how long I will stay up, but He is giving me strength for today."

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So she lived by faith just a moment at a time, and was always giving God the glory for it. It was marvelous to see how low she would get and then see her get up and go again. She talked of the goodness of God all the time and I never heard her murmur a single time.

The last few weeks of her stay on earth it was in visions of heaven. For hours, and sometimes days, she would lie in a stupor, then she would, as one coming back from another world, tell of the wonderful sights she had witnessed. On one occasion she saw domes rising out of the blackness and a preacher standing on one of them crying to the people to stop, but they heeded him not but rushed on to the banquet, then out to the dance, and down into the darkness. She saw one whom she knew, a minister's wife, leading her own daughters

"I am well!"
-your
chickens
and
stock
well?"

If not-
Give them
Bee Dee
Stock & Poultry
Medicine

The old reliable
BLACK-DRAUGHT
for Stock and poultry
Ask your merchant!

Merchants: ask your jobber's
Salesman about Bee Dee!

through the church to the banquet and dance and down to ruin. She called to her to stop, but they skipped on and disappeared down in the darkness. These visions of hers are to be written up in tract form by Dr. Andrew Johnson.

Truly one can say of her death, "It was glorious;" and for one to die like that you can truly say, "Oh death, where is thy sting?" On the previous Sunday night to her death, we had a great service at the church, many had been converted or sanctified; on my way home about midnight I thought I would drop in and see how she was. I found some others had done the same thing, and we found her shouting and praising God. One young man for whom she had been praying and was very anxious about his salvation had been saved that night; she wanted to see him and have him tell her about it, which he did next morning. We sang some of the old songs and offered prayer and went out, and the last word we ever heard her say was "Glory." She died like she lived, with a shout on her lips. No one could doubt the reality of religion in the presence of such a testimony as this. She leaves her mother, husband, son Jack, and his wife and two children, three brothers, two sisters, and friends to the extent of her acquaintance.

Her funeral was conducted by the writer, and assisted by Rev. Andrew Johnson, in the Wilmore church. Her remains were taken back to Pleasureville, for interment and the pastor, Rev. Martin, conducted a service in the old home church for the benefit of the friends who could not be at Wilmore. She lived in the faith, she died in the faith, and she will triumph in the faith, and if you wish to find her, you will find her according to Revelation 14:13.

Her pastor,
Wm. S. Maxwell.

UPCHURCH.

Mrs. Mary Upchurch, age 69 years, fell asleep in Jesus, Feb. 11, 1920, at her home in Hughes Springs, Tex. She was converted in youth, but wandered away from God. The death of one of her children brought her back to God. About twenty years ago she was sanctified under the ministry of Rev. Julian Woodson. Not long ago, Bro. Morrison said something in one of his editorials about making our holiness beautiful. Sister Upchurch had that kind; she lived in the beauty of holiness. Like the Master she "went about doing good." With rare skill and love she nursed the sick; she yearned for the salvation of the sinner; she lifted the fallen. She delighted to be in the company of the deeply spiritual. She literally lived that Scripture which says, "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." After Sister Upchurch's death, one of her daughters found this little poem, left where it would be quickly discovered:

"Some day I shall exchange this world for one,
Where sorrow never comes, nor set of sun;
Where I shall see and know the friends I love,
Who live with Jesus in the Home above.

"Some day without warning I may go,
To be with Christ my Lord, who loves me so.
And angel escorts will descend, on wings of light,
To bear me far beyond this land of night.

"Some day the realms eternal will appear,
And God shall wipe away my last hot tear;
My Lord and friends beloved as of yore,
Will come to greet me on the eternal shore.

"Some day all earthly scenes shall fade from sight,
And I shall enter into realms of light;

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REMEMBER It will Be May 27-June 2, 1920 REMEMBER

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My earthly house of clay shall fail and fall,
And I shall be with Christ, my all in all."

The second stanza proved prophetic of the manner of her death; the whole poem is her dying testimony. We have lost a neighbor, a friend, a mother.

Her pastor,
Walter E. Harrison.

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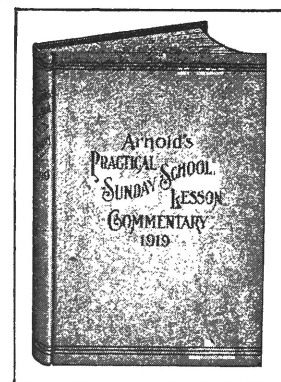
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Our Boys and Girls.

Dear Aunt Bettie: May the Lord bless you and cousins this night. I have one brother and no sister. I go to school every day and am in the third grade. Have any of the cousins my birthday, Oct. 14? I am going to spend the week with my grandmother. I have a speech to say: "We have a secret, just we three, The robin and I, and the sweet cherry tree; The bird told the tree, and the tree told me, And nobody knows it but just us three. But of course, the robin knows it best, because she built the nest. I shan't tell the rest and laid the four little—something in it, I'm afraid I shall tell it every minute." Estelle Clodfelter.

Dear Aunt Bettie: My uncle takes The Herald. I have no sister or brother. I am 10 years old. I go to Sunday school. I love to read the Boys and Girls' Page. Love to all cousins. Lillian Solomon.

Dear Aunt Bettie and Cousins: I will try to write another letter to The Herald. How many of you cousins had the "Flu" this year? I have not. How many of you cousins had cousins in the army? I had four. One got killed and one got wounded. I will close for fear of Mr. W. B. Otis Coy.

Dear Aunt Bettie: Please sit closer together and make room for a little Southerner. I will promise not to stay long. I had no idea there were so many of you. Now stop that giggling and tell me how-do-you-do. I am feeling fine this morning and hope you are the same. I am in the third grade and go to school every day. I like my teacher fine. Now, listen and I'll tell you something better than that. I brought the blue ribbon home the other day, for being the best speller in the grade. You can't imagine how proud I was when I went home to mother. Who has my birthday, May 8th? My age is between 5 and 10. To the one who guesses it I will send a comical card. As I promised not to stay long I had better go. Hoping that you will put my name on the roll, I am, Your niece, Katie Edmunds. Hurrah for you Katie! Aunt Bettie.

Dear Aunt Bettie: May the Lord bless you and the cousins on your onward march to heaven. Surely goodness and mercy shall endure to those who love Him. The Lord saved me ever since. I am 11 years old and in the 6th grade. Do any of you know the longest verse of the Bible? With love to all, Emily Olson.

Dear Aunt Bettie: I will write a few lines to The Herald. My age is 11, and my birthday is Oct. 2. Have any of you my birthday? My grandmother takes The Herald. I sure do enjoy reading the Children's Page. I am saved, and hope to be sanctified soon. Mama and papa are both saved and sanctified. My two little brothers aren't saved yet, but I hope they will be soon. Their names are Merle and Oliver. Merle's age is 7, and Oliver's is 5. I go to Sunday school every Sunday if I am not sick. I go to school every day if I can. My teacher's name is Mrs. Fitzgerald. I can play the piano a little. My grandfather died Nov. 20. If I see this in print I will call again. Eva Enola Wright.

Tells why chicks die

R. J. Reefer, the poultry expert, 3253 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhea and How to Cure It." This book contains scientific facts on white diarrhea and tells how to prepare a simple home solution that cures this terrible disease in eight and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

Dear Aunt Bettie: I will write to you and the cousins. This is my first letter to The Herald. I go to school every day except when I am ill. I go to Sunday school every Sunday. How many of the cousins had a nice Christmas? I did for one. We got two weeks' vacation. I am in the 5th grade; we have spelling, arithmetic, physiology, classics, reading, language, geography and writing. Our question last Sunday at Sunday school was the Raising of Lazarus. I have dark brown hair, blue eyes and dark complexion. My age is between 10 and 14. I am the oldest girl in our family. We live on a farm—and I like farm life very much. We live one mile and a half from town, and about two miles from the church. I belong to the Methodist Church. My father takes The Pentecostal Herald and I enjoy reading the Boys and Girls' Page, and after I get through reading it I give it to my friend. I have two sisters and one brother. Well I will close with love to all. Zelda Grace Hink.

Dear Aunt Bettie: I will write to you and the cousins. I have never written to The Herald. I go to school every day. I am working for a diploma. I go to Sunday school every Sunday unless I am ill, or it is too stormy. How many of the cousins had a nice Christmas? I had for one. We had two weeks' vacation. I am in the 5th grade, and am between 8 and 14 years old. I wish you would guess how old I am. I weigh 49 pounds. My teacher's name is Mrs. Mary Haver. I like her fine. I am trying to improve my letters. I love to write to the Cousins' Page. I have a brother and sister. I have brown hair; it is bobbed, and I have gray eyes and light complexion. Aunt Bettie, I would like to have your picture. I wish all of the cousins' pictures also. My birthday comes Aug. 25. I will close hoping that you will appreciate this enough to print it. Your niece, Mildred Frances Ford.

Dear Aunt Bettie: I am a Tennessee boy 10 years old. We take The Herald and enjoy it very much. I have a little sister one year old. Her name is Sarah Winfrey. I have a brother older than I am. I am in the fourth grade at school. I go to Sunday school and preaching every Sunday. My pastor's name is Bro. Rose. Love to the cousins. With best wishes, I am, Your friend, Edmond Butts.

Dear Aunt Bettie: How are you and all the cousins? I have two brothers, age 7 and 5 years. I live on a farm and enjoy farm life. Myreta Laur, you guessed my age correctly. I will be 11 years old March 24. Who has my birthday? Mary Holcombe, I guess you are 13. Ethel Bailey, you are 9. Myreta Laur, I guess you to be 14. Am I right? I will close with love to all. Cledeah E. Sammons.

Dear Aunt Bettie: Here comes a little Mississippi girl who wants to join your happy band. I am about three and one-half feet tall. I want the cousins to guess my age; it is between 8 and 14. The one who guesses it I will send them a card. I go to school and am in the 4th grade. My teacher's name is Miss Mamie Locke. Love to all. Marie Ward.

Dear Aunt Bettie: Here I come again. I just love the Boys and Girls' Page of The Herald. I go to school every day and I dearly love my teacher. I am in the 6th, but when I get through High School I want to take a business course. I go to Sunday school most every Sunday. I don't belong to any church, but I go to the First Methodist. I am 4 feet tall, have brown eyes and light hair. I want the cousins to guess my age; it is between 8 and 13. The one who guesses it I will write them a letter. I live in a town with several factories,

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seven schools, and about nine or ten churches. I am afraid that I have stayed too long; will come again if I see this in print. Love to all.

Louise Williams.

Dear Aunt Bettie: Here I come again. How are you and all the cousins since I last wrote? I am fine. Our school closed Friday on account of influenza. We had fifteen cases in one day. I sure do like to go to school, and am sorry we had to stop. I am taking music and like it fine. Gertrude Yeager, I guess your age to be 11. Am I right? Edith Lyche, I guess your age to be 12. Paul Page, I guess your age to be 13. Lois E. Collier, I guess your age to be 15. Who can guess my birthday, between July 18 and July 24? To the one that guesses it I will send a card. Well as I am afraid of Mr. W. B., will close. Your niece, Kate Rains.

Dear Aunt Bettie: This is my first letter to The Herald. I go to church and Sunday school. I will let the cousins guess my age; it is between 7 and 12. Martha Louise Gray, I guess your age to be 7. Edith Lyche, I guess your age to be 12. Love to Aunt Bettie. Ethel Nantz.

Dear Aunt Bettie: Will you let a little Kentucky boy join your happy band? I am 4 years old and live with my grandfather and grandmother. My father is dead. I am visiting my aunt, and have had on uncle's overalls this morning and have had a fine time. I have one brother and two sisters. Aunt Bettie, don't you think a sleety day like this is hard on a little boy? He has to stay in the house. Your little nephew, Ira Webb, Jr.

Dear Aunt Bettie: Will you please let a little Alabama boy join your happy band? My father is a minister and a good one, too, I think. We live in a beautiful five-room parsonage with a good school-house right at the door; also, a nice church house. My papa has a beautiful horse and buggy, and will right often give Susie and me a ride. So you see it is no bad thing after all to be a preacher's boy. John Paul Floyd, you have my birthday, December 17. I am in the 3rd grade in school. I am 8 years old, and will guess you to be 8 years old, as we seem together in all the rest.

My papa and mama said they heard Dr. Morrison preach a long time ago. They think he is a wonderful man. With love to all.

James Elbert Johnson.

Dear Aunt Bettie: How are you and the cousins getting along? I am all right. This is the second time I have written to The Herald. I live on a farm near the Platte River. I like to go to school. My teacher's name is Miss Mildred Johnson. We go to the Kearney camp meeting every year in August and camp. I would like to meet some of the cousins there this year. Who has my birthday, Nov. 29? I will close for now. Your loving niece, Alberta Patterson.

Dear Aunt Bettie: This is the first time I have written. My sister is writing for me. My pet is a kitten. I like to play with my dollies. We will have some little chickens pretty soon to play with. I have two sisters and one brother. I will leave my age for the cousins to guess. It is between 4 and 7. I do not go to school. Joyce Small, I guess your age is 15.

Thelma A. Patterson.

Dear Aunt Bettie: Will you let a Mississippi girl join your happy band? I have read the Boys and Girls' Page several times, as my mother takes it, but as I didn't see any letters from Mississippi I didn't know whether to write or not. Who can guess my age? It is between 11 and 14. I have gray eyes, light complexion and brown hair. I belong to the Methodist Church and we have an extra fine pastor. Isabella Floyd, I guess your age to be 16. Am I right? As this is my first letter to the good old Herald I will close, but remaining your loving niece, Odie Scruggs.

Dear Aunt Bettie: This is my first letter to The Herald. I like to read the Boys and Girls' Page very much. I will give a short description of myself. I have dark hair, gray eyes and a fair complexion. Guess my age; it is between 12 and 16. Ethel Bailey, I guess your age to be eight. Myreta Laur, I guess your age to be 14. Isabella Floyd, I guess your age to be 16. Louise Fields, I guess your age to be 13. Mary Holcombe, I guess your age to be 12. Am I right? With love to all, Anna Bradford.

Free Chick Book

tells how to Save Baby Chicks from dying of White Diarrhoea by using simple home solution. It's Free. E. J. Reefer. Poultry Expert, 3233 Poultry Bldg., Kansas City, Mo.

Dear Aunt Bettie: This is my third letter to The Herald. I have dark brown eyes and brown hair. I help my daddy work. My pet is a dog. He is a collie and plays tricks with me. Who has my birthday, July 16? I am 4 feet, 4 inches tall. I go to school and Sunday school when I can. I like to read the Boys and Girls' Page. I have had the "Flu" two times, last winter and this winter. My mother takes The Herald. Your nephew, James Ansel McCord.

Dear Aunt Bettie: This is my second letter to The Herald. I like to read the Boys and Girls' Page. My age is between 11 and 14. I have light hair and blue eyes. I am 5 feet 2 inches tall, and weigh 108 pounds. I have three sisters and two brothers. I go to Sunday school when I am well. I have had the "Flu" twice. Who has my birthday, August 2? Your loving niece, Hilary McCord.

Dear Aunt Bettie: I am an Indiana girl. Mama takes The Herald and I enjoy reading the letters. I will let the cousins guess my age, between 17 and 20. Well this is my first letter to The Herald, and if I see this in print I will come again. With love to Aunt Bettie and cousins, Bessie McCord.

Dear Aunt Bettie: This is my fourth letter to The Herald. I like to read the letters. Aunt Bettie, I am so glad that I am on the victory side. I have an Aunt Fannie in heaven, and brothers and sisters. I expect to meet them there some day. I have had the "Flu" two times. With love to Aunt Bettie and cousins, Your loving niece, Helen Ora McCord.

Dear Aunt Bettie: Here comes a South Carolina girl to join your happy band. My father takes The Herald and I enjoy its contents very much. I go to Sunday school, but our church is closed now on account of the "Flu." I am in the 5th grade at school, and I like my teacher fine. She is very nice to me. I suppose you cousins would like to know how I look. Hold on there, just keep your seats, I will not tell you exactly, and there will not be any need of getting scared. I have brown hair, brown eyes, and dark complexion. There, now take your seats again, and let me finish my introduction. I live in a beautiful home in town. We have a large orchard, with about one hundred trees just beginning to bear. We had a fine crop of peaches last year, but we did not get to enjoy them all, from the fact that one night some unknown visitors paid a special call to the orchard. There are about a half dozen trees near the center of the orchard which seemed to attract their attention most. We did not suspicion anything until on going to the orchard the next morning and finding their burden much lightened. Please hold that Mr. Waste Basket, Aunt Bettie, until I pass. I am so afraid of him for he has tricked me before. Thanks to you for your goodness, Auntie. I am safely by. I'll go out this window and not disturb the cousins. Good-bye, Letitia Reid Edmunds.

Evangelistic Appointments

F. W. COX'S SLATE.
Menomonee, Wis., June 24-July 11.
care Rev. A. J. Laird, R. 3 Box 60.
Danville, Ill., July 14-Aug. 1.
care 106 W. Fairchild St.
Indianapolis, Ind., Aug. 5-15. care Salem Park Camp.
Burlington, Ia., Aug. 16-20. Care camp meeting.
May 10 to June 20 are open dates.
Home address, Lisbon, O.

ANDREW JOHNSON'S SLATE.
Olivet, Ill., March 23-April 4.
Dallas, Tex., April 14-28.

C. P. GOSSETT'S SLATE.
Parker, S. D., Feb. 29-March 27.
Permanent address, Wilmore, Ky.

RAYMOND BROWNING'S SLATE.
Washington, D. C., Mar. 28-April 4.
(Representative Methodist Church).
Richmond, Va., April 18-May 2. (Highland Park Methodist Church).

CHAS. O. CONLEY'S SLATE.
Brewster, O., March 18-April 4.
Sidney, O., April 7-25.
Home address, 729 College Ave., Columbus, Ohio.

MR. AND MRS. R. A. SHANK'S SLATE.
Seaman, O., March 28-April 11.
Bloomfield, Ky., May 3-16.
Permanent address, 1810 Young Street, Cincinnati, Ohio.

GEO. BERNARD'S SLATE.
Wisner, Neb., March 24-April 11.

MOORE-STAPLETON-REID PARTY.
Church, Feb. 29-March 21.
Ft. Worth, Tex., (First Methodist), March 22-April 11.
Elk Valley, Ga., April 18-May 9.
Princeton, W. Va., May 16-June 6.
Laurinburg, N. C., June 18-July 4.

G. A. LAMPHEAR AND CAROLYN A. HOSFORD'S SLATE.
Spokane, Wash., March.
Kellogg, Idaho, April.
Oregon, May.

HARRY MORROW'S SLATE.
Virgil, S. D., April 14-May 2.
Home address 2230 Washington Blvd., Chicago, Ill.

LELA MONTGOMERY'S SLATE.
Christopher, Ill., March 21-April 4.
Frankfort Heights, Ill., April 4-18.

F. F. McALL'S SLATE.
Milltown, Ga., March 21-April 25.

E. M. CORNELIUS' SLATE.
Murphysboro, Ill., March 7-28.
Tyner, Ind., April 1-18.

JOHN E. HEWSON'S SLATE.
Owensville, Ind., March 7-28.
Trafalgar, Ind., April 11-25.
Jeffersonville, Ind., May 2-16.
Wilmore, Ky., May 27-June 2.
University Park, Ia., June 4-18.
Home address 187 N. Chester Ave., Indianapolis, Ind.

FRESE AND WATKINS' SLATE.
Decatur, Ill., March 14-April 4, 223 N. First St.
Grafton W. Va., April 7-25, care Rev. M. Stillion.

SLATE OF JACK LINN AND WIFE.
Guymon, Okla., March 24-April 11.
Cadott, Wis., April 28-May 14.
Elk River, Minn., May 16-30.
Montevideo, Minn., (camp) June 2-13.

JARBETTE AND DELL AYCOCK'S SLATE.
Fresno, Cal., March 14-April 4.
Address, 833 Kensington Road, Los Angeles, Cal.

MACKIE SISTERS' SLATE.
Akron, O., March 19-April 7.
Permanent address, New Cumberland, W. Va.

SLATE OF C. O. CRAMMOND AND WIFE.
Wheeler Mich., March 23-April 4.
Alto, Mich., April 6-18.
Sheridan, Mich., April 20-May 2.
Lansing, Mich., May 6-23.
Mission, Lansing, Mich., May 25-30.
Berlin Center, Mich., June 3-13.
Sheridan, Mich., June 15-27.

H. E. COPELAND AND B. G. GREEN-FELL'S SLATE.
Fairfield, Ia., March 21-April 11.
Hector, Minn., April 18-May 9.
Yale, Ia., (at Prairie Center) May 20-June 13.
Home address, 1444 Sixth Ave., Des Moines, Ia.

JOSEPH OWEN'S SLATE.
Lansing, Mich., (Michigan Ave., M. E. C.), March 17 April 4.

JOHN F. OWEN'S SLATE.
Pikeville, Ky., (1st M. E. Church), Mar. 26-April 11.
Home address, Boaz, Ala.

T. M. ANDERSON'S SLATE.
McArthur, Ohio, March 28-April 11.
Columbus, O., Mt. Vernon Ave. M. E. Church, April 18-May 9.
Patriot, Ind., May 16-June 6.
Abingdon, Ill., June 13-27.
Pen Grove Camp, Ky., July 16-25.
Permanent address, Wilmore, Ky.

FRED CANADAY'S SLATE.
Lakeview, Oregon, March 14-April 4.

L. J. MILLER'S SLATE.
Jamestown, N. D., (First M. E. Church), March 21-April 18.
Gainesville, Fla., April 15-May 2.
Bismarck, N. D., (1st M. E. C.) April 18-May 9.
McRoberts, Ky., May 16-30.

P. F. ELLIOTT'S SLATE.
Owosso, Mich., March 23-28.
Wolverine, Mich., April 9-18.
Detroit, Mich., May 7-23.
Cincinnati, O., camp, June 4-18.
Coeur d'Alene, Idaho, camp, June 18-26.
Shackelford, W. Va., camp, July 30-August 5.
Owosso, Mich., camp, Aug. 20-29.
Kingswood, Ky., camp, Sept. 3-13.
Ola, Mich., Oct. 22-Nov. 7.
Ashley, Mich., Nov. 13-23.

BLANCHE SHEPARD'S SLATE.
Edmonton Alberta, March 26-April 4.
Colling, Mich., April 8-30.
Jackson, Mich., May 2-16.
Convention and Commencement at Chicago Evangelistic Institute, May 20-27.

C. G. CURRY'S SLATE.
Solomon, Kan., Feb. 29-March 28.
Home address, University Park, Ia.

J. L. GLASCOCK'S SLATE.
Kalamazoo, Mich., Mar 21-April 4.

GUY WILSON'S SLATE.
Cando, N. D., March 22-28.
Lansford, N. D., Mar. 29-April 4.
New Rochelle, N. Y., April 5-11.
Cathay, N. D., April 12-April 19-25.
Wimbleton, N. D., April 19-25.
Harvey, N. D., April 26-May 2.
Fort Fairfield Me., May 5-20.
Hettinger, N. D., May 23-June 6.
Mandan, N. D., June 10-20.
Lincoln, Neb., June 22-28.
Mt. Lake Park, Md., July 2-12.
Fort Fairfield, Me., July 15-Aug. 8.
Old Orchard, Me., Aug. 13-23.
Bentleyville, Pa., Aug. 24-30.
Home address, Fort Fairfield, Maine.

G. W. RIDOUT'S SLATE.
Mobile Ala., March 23-
Permanent address, 6327 North 21st St., Philadelphia, Pa.

WM. O. NEASE'S SLATE.
Haverhill, Mass., March 14-28.
Lynn, Mass., April 4-18.
Grand View Park Camp, Haverhill, Mass., June 25-July 4.
Milltown Camp, Milltown, Ind., Aug. 6-15.
Home address, Olivet, Ill., No. 45.

T. P. ROBERTS' SLATE.
Chaplin, Ky., March 22-April 4.

SLATE OF JOE AND HELEN PETERS.
LaFayette, Ill., March 14-April 4.
Mt. Olive, Ky., July 15-25.

W. C. MOORMAN'S SLATE.
Sharon, Okla., March 23-April 14.
Home address, Morrisville, Mo.

FRED DEWEERD'S SLATE.
Elwood, Ind., March 28-April 18.
Greenwood, Tenn., April 23-May 2.
Knoxville Tenn., May 7-18.
Indianapolis Ind., May 23-June 6.
Aberdeen, S. D., June 11-20.
West Chazy, N. Y., June 24-July 4.
Home address, Fairmount, Ind.

HOMER S. JENKINS' SLATE.
Georgetown, S. C., March 15-28.
Great Falls, S. C., March 29-April 15.
Calvary Church, Atlanta, Ga., May 2-16.
Home address: 213 Church St., East Point, Ga.

SLATE OF C. W. RUTH, BUD ROBINSON AND KENNETH WELLS AND WIFE, SINGERS.
Decatur, Ill., March 23-28.
Cairo, Ill., March 30-April 4.
Louisville, Ky., April 6-11.
Indianapolis, Ind., April 13-18.
Cincinnati, O., April 20-25.

SLATE OF WM. H. HUFF AND A. P. GOUTHREY.
Mesa, Ohio, March 23-28.
Cleveland, Ohio, March 30-April 4.
Bethesda Ohio, April 6-11.
Somerset, Ky., April 13-18.

FREDERICK F. AND ERNA O. NIXON'S SLATE.
Red Wing, Kan., March 22-April 11.

O. H. CALLIS' SLATE.
Parker, S. D., Feb. 29-March 28.
Presbo, S. D., April 1-18.
Covington, Ky., Trinity M. E. Church, April 25-May 9.
Wilmore, Ky., Rest, Holiness Convention and Commencement, May 10-June 10.
Permanent address, Wilmore, Ky. Box 533.

J. B. McBRIDE'S SLATE.
Roscoe, O., (M. E. Church), March 26-April 6.
Pasadena, Cal. April 9-25.
Home address, 1564 N. Lake Ave., Pasadena, Cal.

PETTICORD PARTY SLATE.
Topeka, Kan., April 4-25.
Bellevue, Ohio, May 2-23.
Urbana, Ind., May 30-June 20.
Mendon, Mich., Aug. 1-15.
Buchanan Mich., (Riverside) Aug. 19-29.
South Bend, Ind., (First Church) Sept. 5-26.

W. R. CAIN'S SLATE.
LaFontaine, Kan., March 14-28.
Connell, Wash., April 4-18.
Everett, Wash., April 25-May 9.
Bellingham, Wash., May 16-30.

BONA FLEMING'S SLATE.
Normal, Ky., March 26-April 24.
Cambridge Md., April 9-25.
Rarden, Ohio, April 30-May 9.
Racine, Wis., (camp), July 9-18.
Deaton, Md., (camp) July 23-Aug. 1.
Dyer, Tenn., (camp) Aug. 6-15.
Wapakoneta, O., (camp) Aug. 19-26.
Sloan, Iowa, (camp) Aug. 27-Sept. 5.
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Warren, Pa., March 14-April 4.

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Westport, S. D., March 24-April 11.
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Gregory, S. D., March 24-April 11.
Permanent address, Bellaire, Mich.

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Grafton, W. Va. April 14-May 2. (Care Rev. E. Stillion).
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I have recently read the two books of Rev. E. M. Bounds. The classical quotations at the head of the chapters are more than worth the price of the books. The title of the first book is *The Resurrection*. He says the resurrection of Jesus Christ was complete, literal, entire, and absolute and that the resurrection of the bodies of the dead, whatever disposition made of them, whether buried in the sea, or earth, whether burned and their ashes scattered to the winds will be precisely analogous to the resurrection of the body of Jesus Christ.

His second book, *Preacher and Prayer*, is indeed a heart-searching book. I wish every preacher of the gospel of our Lord Jesus Christ might own this volume, keep it close at hand, until he is able to offer the effectual prayer that lifts this weary world up into the sunlight of God's infinite love and mercy. Ever yours, (Bishop) W. F. Mallallen, Aburndale, Mass., March 10, 1908.

Rev. E. M. Bounds was often with me as my guest while writing *The Resurrection*, and *Preacher and Prayer*. We rose with him at 4:00 a. m., praying with him and for him while he cried and interceded with God for the early publication of these two books. He asked God for a man who would furnish money to publish 1,000 of each. God answered. The books were written in his blood and saturated with tears. Until glory, H. W. Hodge, Newark, N. J., May 28, 1919.

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OF ASBURY THEOLOGICAL SEMINARY

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Mrs. H. C. Morrison, Associate Editor.

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THE SUFFICIENCY OF CHRIST.

BY THE EDITOR.

A PART from our Lord Jesus Christ there is no hope or help for the sinner. In Jesus alone there is forgiveness for transgressions, and cleansing from defilement. Christ's mission in the world was to save. "To seek and to save the lost." And, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Who could ask for more? Christ is infinite in power, and infinite in mercy. Come to Him with your guilt, it shall be forgiven. Come to Him with your defilement, it shall be cleansed away.

The Apostle Paul tells the Hebrews, and through them, tells all the world, that Jesus, "is able also to save unto the uttermost those that come unto God by him, seeing he ever liveth to make intercession for them." In Colossians, Paul tells us, "that it pleased the Father that in him (Christ) should all fulness dwell." And again in the same epistle he tells us that in Christ, "dwelleth all the fulness of the Godhead bodily." There is little comfort in these writings of the Apostle for Unitarians who would belittle our Lord, and many others who are denying the Virgin birth, hence the deity of the Christ.

The Apostle Paul exalts the Christ high over all. He says of our Lord Jesus "who being in the form of God thought it not robbery to be equal with God." . . . "Wherefore, God also hath highly exalted him and given him a name which is above every name; that at the name of Jesus every knee should bow of things in heaven and things in earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father." The time has come when Jesus Christ should be exalted in the pulpits, and by religious teachers of this country. In many places there is a strong tendency to minimize the sinfulness of sin and the atonement made for sin in the sufferings of our Lord Jesus. This generation needs to get a true view of sin, its deep turpitude, and the fearful ruin which it brings, and then it will be prepared to appreciate the Christ who is able to save to the uttermost.

The Apostle Paul never wrote a truer sentence than that in which he declares that, "the carnal mind is enmity against God." God looks upon sin in its deep blackness and fearful consequence. The carnal mind does not think sin is so very bad, it is more of an accident than anything else. Jesus says, "Ye must be born again." The carnal mind says reformation is good enough. God says "without holiness no man shall see the Lord." The carnal mind says human culture will furnish everything necessary. The Lord Jesus says "if any man will come after me,

let him deny himself and take up his cross and follow me." The carnal mind says there is no need of self-denial and instead of the cross take up the card table, the dance hall and the theatre and follow the crowd and gratify your own sinful appetites. The true minister of the gospel must join with the eternal word of God in unrelenting war against the carnal mind.

A Glance at World Conditions.

WORLD conditions present a rather serious aspect even to the most optimistic. Our soldiers fought bravely and won a glorious victory, but our statesmen have utterly failed to make the best use of the victory. In the first place the war stopped before it was over. If the Allied armies had marched into Germany, taken possession of Berlin and held down the situation until a new German government could have been organized and established, it would have been far better both for Germany and the rest of the world.

While the Allied armies were organized and flushed with victory, they could have swept into Russia, and put a stop to the horrible riot of bloodshed and rapine which has made Russia a slaughter-house from the signing of the armistice, up to the present time. The mobocracy of Russia ought to have been put down and the country carefully policed until the best class of people had an opportunity to organize and establish a government that could guarantee peace to Russia and to the world.

With this done, if a group of first-class American statesmen could have been selected and sent to the peace conference of Paris, say an equal number representing the two great political parties of this Nation, or, if you prefer, a Democratic Chairman, and then two of our leading statesmen from each one of the great political parties, they could have come to an understanding with our European Allies, and prepared a treaty that the Congress of the U. S. could have ratified more than a year ago, and we might today have had world peace and been making genuine progress toward restoration of normal conditions in all those countries so fearfully torn by the ravages of the war. Instead of this, however, the outlook is a very gloomy one, and there is the possibility of a combination of forces in Germany and Russia, which could draw to itself the disturbed elements in Bulgaria, Austria-Hungary and Turkey, and form a combination which could not only threaten the peace of the whole world, but menace the whole fabric of organized society.

Thoughtful men are bound to recognize the fact that the spirit of lawlessness is abroad in the world, that vast masses of people are dissatisfied and seeking something they scarcely know what. The disease of Bolshevism is abroad, and is very contagious. There are large numbers of people in France, England and the U. S. who are ready for the most extreme and destructive methods in an effort to break up the present order, and introduce a new regime of some sort entirely out of harmony with present ideas of stable government.

It is most unfortunate that the war was not fought to a finish, and the great and victorious armies held to their task until peace was restored to the world, and stable governments were organized and each disturbed nation had time and opportunity to set its house in order. There can be no question that the present outlook is dark and foreboding. It is quite remarkable that just at this time when there is unrest, disturbance and lawlessness everywhere, that representative men of Methodism should seem to lose sight of the seriousness of the situation and give their energies and attention to entertainment, to encouraging the dance, to removing the restrictions against card tables, to work into sympathy and co-operation with the theatrical people, to appear to be inclined to lift the flood-gates of worldliness and iniquity, and ignore the only thing that can possibly bring peace to the individual heart, and so permeate and salt society that we may hope for peace and harmony among the people of this Nation, and to secure the moral fiber and stamina which will enable us to contribute something toward the restoration of "peace on earth and good will among men." It is deeply lamented that just at this time when a revival of the neglected doctrines and the old-time experiences of grace is so necessary that the people's attention should be called away to moving pictures, dances, card playing and practically everything that is favorable to worldliness and sin, and to which it may be safely said, "the world, the flesh and the devil" have no objection. There is some hope that the great Methodist gathering in Des Moines,

(Continued on page 8.)

Methodists, Attention!

Read Dr. G. W. Ridout's article in this week's issue on "To Arms, To Arms, Ye Methodists!" General Conference will soon be coming on and efforts will be made to cut out of the Discipline amusement paragraph 280. Let Methodist readers wake up to the seriousness of the situation and write and petition their General Conference delegates to stand by the Law of the Church as it now stands on Amusements. Let letters go also to the Bishops, and protests from all over the country!

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OF ASBURY THEOLOGICAL SEMINARY

Loyalty to God in the Coming Revival.

Rev. H. E. Copeland.

PART I.

THERE has been much talk about "the coming revival." That God is in real earnest about a great sweeping revival for this old world there can be no doubt. "For this cause was the Son of God manifested that he might destroy the works of the devil." It is God's plan and design to completely uproot sin; and the only reason He has not done so, is that we have not done our part. We have not properly co-operated with Him. He has promised to send the "former and the latter rains." He sent the former rains upon the Day of Pentecost, and a mighty shower it was! But the latter rains were always much heavier, and much more fruitful than the former. It was the "latter rains" upon which the people depended most. And it is to be the latter rain of divine *grace* and *power* that is to be the chief factor in bringing this old world to Christ.

Heretofore, this old world has seen the manifestation of God's love. We saw it in the Garden of Gethsemane, when the Son of God was in a "great agony, and prayed more earnestly, sweating, as it were, great drops of blood, running down to the ground." We saw it on Calvary when the Son of God was dying between two thieves, for the sins of the world. We have seen the dripping of His power, but we have yet to see the mighty manifestation of His power that He wishes to reveal unto us. We saw what He did on the Day of Pentecost, with only a hundred and twenty followers among the millions that hated Him, and whose hearts were filled with malice toward Him. But we have not seen what He could do in this twentieth century with the millions of nominal followers, and thousands, yea, hundreds of thousands of earnest disciples.

In Jesus' day there were certain places where "He could do no mighty works because of their unbelief." It is just as true of Him today, the world over. Even His most earnest disciples do not trust Him as fully as they ought. They have not the faith in Him that He deserves. We are too much afraid of the great forces that are playing against Him. God says, "Look unto me all ye ends of the earth, and be ye saved." God is simply waiting for that "upward look;" and when the followers of Christ, preachers and laymen, will lift their eyes to "the hills from whence cometh our help," and will put on the whole armour of God, and go forth to the conquest with hearts filled with rejoicing,

with lives bearing the fruits of the Spirit—love, joy, peace, etc.—full of the Holy Ghost and faith, ready to dare and do for God, we shall then see the mighty outpouring of His Spirit that we need, and that the old world is waiting for.

Awake, every child of God! Let us inquire, "Lord, what wilt thou have me to do?" For let us get it firmly fixed in our minds that this longed for revival will *never* come by *chance*. No more will it come *via* a miracle. Does this sound startling? I hope that it may awaken some of the self-satisfied out of their stupor; for a revival is not a miracle; neither is it the result of a miracle. Nor has there ever been a revival without human agency, active and at work. We have heard so much about a revival that is "Prayed down, and not worked up," that many people have been led astray on this most-of-all important subject. There are two extremes of which we must steer clear. One extreme is fatal in one way, while the other is fatal in a different direction. One extreme depends upon the answer to half-hearted prayer. Or, let us be charitable, and say that one depends upon God to bring about "in His own good time" the revival that we need. To depend entirely upon prayer is as much a failure as to depend entirely upon our own works; for neither of these ways is the *Divine Way*.

There are two means, as we have previously written, for promoting a revival. These means have been adopted and revealed unto us by God Himself; and there will never be any far-reaching revival where either of these means is absent. But where these means are used to the fullest measure, by men and women who are themselves touched with the Spirit and love of God, there will be gracious and mighty manifestations of divine power in the salvation of men. These means are: first, truth with which to influence men; second, prayer with which to move God. These cannot be separated without fatal consequences to the cause of revivals. You may bring all the truth of the Word of God to bear upon the sinner, but without prayer truth will not avail. You can pray till you are a thousand years old for the salvation of a soul, or for a revival, but until you, or some one, shall go with the truth of God to the individual, and to the community, there will not result the salvation of the individual, or the revival in the community.

It was the design of God that every child of His should be a harvest hand. God's business in this world is agricultural; that is,

His relation to the world of humanity is the same as man's relation to the soil. It is to sow the seed, cultivate, and harvest. What would a father think of a set of sons who refused to go into the field to do the work? And what must our heavenly Father think of those children of His who never give themselves earnestly, and whole-heartedly to the work of God in sowing, cultivating and reaping a splendid harvest of souls? A child of God has not discharged his duty as a child when he has paid the bills of the church. The farmer pays his special help, and it comes out of children's pockets as well as out of his own; but the children must do their part of the work besides paying for special workers. Just so, the laymen must work individually and collectively, co-operating, for the salvation of souls, and pay the expenses of special workers—those who give all their time to His work—besides. Too often this has been overlooked. In fact, it is the exception to find men and women earnestly engaged in active personal evangelism. And, moreover, this work must be a continuous evangelism, lasting all the year round, and not simply a spasm of two or three weeks, once a year, at the special "evangelistic campaign." God's plan is still to add to church "daily such as are being saved."

How is this to be done? We will undertake to give the answer in the next articles. Let no one think that he or she is where God wants them until they have come to this work, and enjoy it, and have found God's blessing in it. "Every one?" Yes. God means you, and every child of His, when He says, "And ye shall be witnesses unto me . . ." but you cannot live on grace given forty years ago, and witness effectively for God. The grace of God is like the manna given to the children of Israel in the wilderness; it will not keep for days and weeks, but must be gathered fresh every day. This explains why some good meaning folk are so impotent and useless in the work of God. Reader, let us pray that God will open unto us the way, and reveal Himself unto us, and so fill us with the Holy Spirit that this work may become the consuming passion of our lives. "When Zion travailed, sons and daughters were born unto God." "Not by might nor by power, but by my Spirit, saith the Lord." When we stop to think that God wants to use us, how our hearts ought to thrill with intense desire, and our souls pulsate with joy. How we ought to leap to the task of winning men to God.

(To be continued).

OUR NEED.

Rev. W. M. McIntosh.

THE men who have set the world on fire and turned it "upside down" have been Spirit-filled men. Those who have done anything worth while have preached in one form or another the higher life. From my experience and observation I am convinced that the great need of the pulpit and pew is Holy Ghost power. It is not more education, for we have never had more learning in the pulpit and education in the pew than today. It is not more money, for it is said that nineteen-twentieths of the wealth is in the hands of church people. It is not more machinery, for the church has never been so well organized as at present. Therefore, we are persuaded that our greatest need is to get a better connection with the powerhouse of God.

The old patriarchs, like Jacob, Moses, and

Joshua lived in the Spirit of God. It is said that Enoch and Noah even "walked with God." The holy men who wrote our Bible were inspired by the Spirit of God. We have been very much interested of late reading "Deeper Experiences of Famous Christians" by J. Gilchrist Lawson. All of these great men have had much to say about clean hearts, perfect consecration, and the infilling of the Spirit. John Wesley, the great founder of Methodism, was a holy man, and he preached entire sanctification, as also did Fletcher and Whitefield.

One thing has ever been specially noticeable about holy living, and that is, those who have lived it, and preached it, have not always had smooth sailing. There were times when they had to stand alone. It is so today; they that live *godly* in this world suffer persecution. This world is no more a friend to grace than it was 2000 years ago. Another

thing I have noticed, the preachers who fight holiness backslide and lose their power.

Chas. G. Finney was one of the greatest soul winners of modern times, and it might be said of him as it was also said of Stephen, he was a man "Full of the Holy Ghost." He honored the Holy Spirit as very few of whom I have ever read or known.

Frances Ridley Havergal was one of the sweetest and holiest characters that ever blessed the world with her life. However, she did no great work until after she sought and obtained the blessing of perfect love. Her experience is best described in her own words:

"There were strange soul depths, restless, vast, and broad,

Unfathomed as the sea; an infinite craving for some infinite stilling;

(Continued on page 7.)



To Arms, To Arms, Ye Methodists

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



WHEN I was in France it always thrilled me to hear the French people sing their great National anthem, "The Marseillaise." Some notes of that song come to me as I think of the Methodists these days and the battle that we are engaged in. Let me paraphrase just a few lines for our present purpose.

"O Methodism! Can man resign thee
Once having felt thy generous flame?
Can dungeon bolts and bars confine thee,
Or whips thy noble spirit tame?"

"To arms, to arms, ye brave!
The avenging sword unsheathe,
March on, March on, all hearts resolved
For victory, not defeat!"

I am going, in this article, to call upon the Methodist readers of THE HERALD to take up arms—(I mean the kind of arms Paul writes about in Eph. 6 and 2 Cor. 10:4) and put up a fight, a vigorous fight against the foe that is now knocking at the very gates of our Methodism, ready to invade and spoil and lay us in the dust.

I have, at the outset, to do a most humiliating thing. It amounts to one of the bitterest disappointments I have experienced for many days or years. I have to confess something that grieves me sorely. Oh, I wish a thousand times that it had not occurred!

At the recent session of my old Conference (the New Jersey Conference) which met at Atlantic City, March 3-8, a memorial from the Alabama Conference to the General Conference came before us on the question of Amusements. Dr. John Brasher is a member of the Alabama Conference, and no doubt is in part responsible for that splendid outspoken, courageous memorial to the General Conference, praying that Paragraph 280 in the Discipline on Amusements be retained in the book and that pool tables, movies, etc., be forbidden in Methodist churches. When the memorial came up in the New Jersey Conference I immediately took the floor in support of it, but in the discussion which followed it was proposed by Dr. Marshall, of Ocean Grove, that as a substitute for all that was before us that "Advices" 69 be substituted for Paragraph 280. I at once contended that to cut out 280 and make 69 take its place was like cutting out the Ten Commandments and putting the beatitudes in their place. Before the discussion got well under way unfortunately the previous question was called for and a vote was taken on the Marshall substitute, and to our utter surprise and amazement and chagrin, it was carried by a majority of four.

Now we afterwards learned that some brethren voted under a misunderstanding, and the next day a reconsideration was being asked for by a brother who voted on the majority side, when Bishop Berry requested him to hold it over till some Conference business was put through. The brother, in deference, to the Bishop, held it over, but later in the day this brother was asked most urgently to drop the matter, which he did, and thus the question went over and the New Jersey Conference closed with this cloud over it. Let me say that I am confident if the reconsideration had not been sidetracked that our old Conference would have unquestionably voted by a substantial majority in favor of the Alabama memorial for the retention of Paragraph 280. It is a matter of personal regret that Bishop Berry favors cutting this paragraph out of the Discipline, and I suppose when Bishop McDowell reads the Episcopal Address to the General Conference that the Bishops, like they did in

1908 and 1912, will recommend the removal of the offending paragraph.

The following is the Paragraph 280 which gives so much offense:

IMPRUDENT CONDUCT. DISCIPLINE 280.

"In cases of neglect of duties of any kind; imprudent conduct; indulging sinful tempers or words; dancing; playing at games of chance; attending theaters, horse-races, circuses, dancing parties or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency; or disobedience to the order and Discipline of the Church, on the first offense, let private reproof be given by the Pastor or Class Leader, and if there be an acknowledgment of the fault and proper humiliation, the person may be borne with. On the second offense the Pastor or Class Leader make take with him one or two discreet members of the Church. On the third offense let him be brought to trial, and if found guilty and there be no sign of real humiliation, he shall be expelled."

The fight is on to cut this out because it has a penalty to it, and efforts will be made to make the following do in its place:

AMUSEMENTS. DISCIPLINE, PAGE 69.

"Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of the religious life and fruitful causes of spiritual decline. Some amusements in common use are positively demoralizing and furnish the first easy steps to the total loss of character. We, therefore, look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty, particularly against theater-going, dancing, and such games of chance as are frequently associated with gambling; all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth. We affectionately admonish all our people to make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies, and to be scrupulously careful in this matter to set no injurious example. We adjure them to remember that often the question for a Christian must be, not whether a certain course of action is positively immoral, but whether it will dull the spiritual life and be an unwise example. We direct all our Bishops, District Superintendents and Pastors to call attention to this subject with solemn urgency in our Annual and Quarterly Conferences, and in all our pulpits; and our Editors, Sunday school Officers, Epworth League Officers, and Class Leaders, to aid in abating the evils we deplore. We deem it our bounden duty to summon the whole Church to apply a thoughtful and instructed conscience to the choice of amusements, and not to leave them to accident, or taste, or passion; and we affectionately advise and beseech every member of the Church absolutely to avoid the taking such diversions as cannot be used in the name of the Lord Jesus."

At the present time both of those are in the Discipline. To take one of them out is to weaken our protest against the world, the flesh and the devil. I say, let them both stand in the Discipline unaltered and unchanged, teeth, claws and all!

I am glad, however, to report that the New Jersey laymen, in their Electoral Conference, voted unanimously to retain 280 in the Discipline, and elected laymen as delegates to the General Conference, four out of the five standing firm and true for 280. Further, let me say that the ministerial delegates of the New Jersey Conference, I think, to a

man, will stand for the same paragraph as in view of that unfortunate substitute circumstance the Conference voted no instructions to the delegates. The delegates that go, both clerical and lay, will be almost solid for the following important things:

(a) Retention of Paragraph 280.

(b) Against the present Course of Study and the Sunday School Literature.

(c) For the old-time faith "once delivered to the saints," and the Methodism of John Wesley.

Dr. Harold Paul Sloan, who has taken such a vigorous hold on the Church in his fight against the Course of Study, and for the historic faith, goes as a delegate and unquestionably will be heard from when it comes to vital doctrinal issues.

Now what should the Methodists do on this Amusement question?

1. Hold 280 in the Discipline by all means. To remove this now will be letting down the bars, it will encourage the Dancing Masters and the Theatrical world. It will give license to the worldlings in our midst and open the doors wide for all kinds of godless amusements. Many folks fear the penalizing feature of this Paragraph. True, it has a measure of restraint in it. It furnishes the Methodist preacher who seeks to do his full duty with a measure of authority which otherwise he will not have. Hold it in the book at all costs!

2. Let the Methodists who do not want any change in our church law with regard to amusements petition all delegates to the General Conference to vote against any changes whatever on this line.

3. Let there be a bombardment of the Bishops in letters and telegrams, resolutions, etc., against removing Paragraph 280. Preachers and people, write your Bishops.

4. Let all who hold for the Discipline as it stands at once write, telegraph, telephone and in every other way deluge General Conference delegates with protests against any changes.

5. Let Quarterly Conferences, Official Boards, Epworth Leagues, Sunday School Boards and other church organizations send in their protests.

6. Let preachers preach against the amusement craze and urge from their pulpits and write their Bishops, that no changes be made in our Discipline, and let congregations vote their protests. I would suggest the following form of protest be sent to General Conference delegates:

"Whereas, our present age is beset with many dangers to the Church and to spiritual life by the constantly growing spirit, of worldly amusements and godless diversions, and, whereas a movement is on foot to remove certain restrictions on amusements from the Methodist Discipline,

"Resolved, that hereby requests and urges our delegates to General Conference to stand by the present Disciplinary restrictions, and Paragraph 280 in particular, and see to it that no changes be made."

Further observations. I believe that many will go up to General Conference with the full intention of changing our law on amusements. There are many preachers among us who see no harm in dancing, in theatricals, etc. Likewise, there are great masses of people in our churches who will be glad to see the law relaxed and everything in the Discipline wiped out that has in it any rebuke to the dancing, card-playing, theater-going crowd. The dancing masters, they say, are going to send a delegation up to General Conference to urge the Methodists to be-

(Continued on page 7.)



BUD OF EASTERTIDE.

BY REV. C. F. WIMBERLY, D. D.



GOD makes no mistakes; His wisdom and foreknowledge are written all over the face of things. The coming and going of the seasons show the eternal fitness of His plans and program. We celebrate the birth of the Son during the gloomy, cheerless days of mid-winter, which gives a touch of gladness and new life to the dull monotony. The Resurrection—the world's greatest miracle and mystery came at a most opportune time: just when all nature is being aroused from the apparent sleep of death. "The unbelieving world has always been asking: 'How are the dead raised, and in what body do they come?'" "Thou fool," says the voice of inspiration. Look about you everywhere, and you can see ten thousand demonstrations, as wonderful from the viewpoint of cold materialistic wisdom, as the Resurrection of Christ. There is the answer. Explain the peeping up of the jonquils, the hyacinths and butter-cups, from cold frozen earth, and then some one will undertake to explain the mysteries of the Resurrection.

We all rejoice and thank God for the Eastertide. It is the time of the beautiful; nature gets reckless in her display and color scheme of things—seemingly just to gladden the eye. The dead, inanimate clod becomes animated with the throbbing of new life; the lark and robin decorate with deeper colors, as they tune their voice with the Infinite. Buds swell and petals unfold to greet the rays of golden sunbeams. The omnipresent green below, greets the eternal blue above.

The first Bud, therefore, of the Eastertide, is the note of gladness and hope, that it brings to all who know and love our risen Lord. Life is a dull, plodding, grinding affair at best; the "god of this world" seeks to mar and distort every good thing. The flesh cries out sometimes in anguish and despair: "How long, oh, Lord, how long?" The sacred associations and memories of Easter remind us, in this most beautiful and wonderful way, that God has not forgotten the world. Even in its garish sins and unbelief, this day brings us a fresh grip on our faith. The God who can resurrect an array of tiny flowers and clothe them in glory greater than a Solomon, can bring the dead to life. It is a fitting time to move up with fresh courage, and renew our covenant with joy and gladness.

The second Resurrection Bud, which the day brings to our memory—is the Triumph of the Incarnation. We hear it continually—from pulpit, Sunday school, and religious books: "God sent His Son into the world to save the world." "Jesus died for us." "God so loved the world," etc., until it loses its power and significance. Dear reader, do you know that the Incarnation stands out as a mountain peak above all others in this universe? Here was a miracle concerning which the angels were anxious to understand, but could not do so. The wisdom of the world has never been able to fathom the secrets of the Incarnation, and never will. We shall never be able to understand, this side the Great White Throne, how God could become flesh and dwell among us as a Man. The Resurrection was a triumph of this divine accomplishment. All that Jesus did and said could not have passed the scathing criticism of centuries, without this all mysterious credential. All history of the times verifies the fact that He died; His limp body, covered with blood, was laid in a stone cave, and guarded with the iron hand of militarism; but He came out of the grave—and behold He lives forever more. Today, He

is in glory making intercession for the sin-burdened, and lost.

A third Resurrection Bud, which brings another golden ray out of the world made dark by sin and death, is that through this glorious miracle of our Lord, sin has been conquered, and death destroyed. We have no greater enemy, considered from many angles, than death. The Pale Horse is riding through our beautiful land with a vengeance; he knows no age, sex, or color. The iron gates to the castle, and the marble steps of the palace, can neither stop his entrance nor stay his hand. He is no respecter of persons: the good and useful, and wicked and slothful are alike cut down. About half of the world's energy is being expended in fighting this contemporaneous, cosmopolitan, omnipresent enemy.

On this glad day, we remember, that in the long ago, under the hill, near Old Jerusalem, was an empty grave; one that once held the "mortal clay" of a Man—as Josephus says: "If it be lawful to call Him a man." We thank God that He was a man who walked the dirt roads of earth; that He grew hungry, foot-sore, and often suffered the same heart anguish that we suffer. Yes, He was a man, and suffered and was subjected to the same passions as we—but *without sin*. There was no room for Him here; from the hour of His birth, He was an outcast. Besides, He had an enemy—a great fallen Prince—whose mission was usurpation, conquest, and destruction. Through the instigation of this powerful Prince of darkness—the Man was arrested, tried, condemned, and put to death. This seemed to be a big victory for the Archenemy, but the victory was short-lived—lasted but three days. As we have observed the tomb was sealed and guarded, but when the heavenly messengers—fiery seraphim—struck down the minions of Rome with sleep—He went away, leaving an empty tomb, and the grave clothes of death. This was the most wonderful event in the history of our planet: Death conquered—the grave robbed!

We notice another Resurrection Bud of wonderful inspiration; one that is the brightest beacon light known to this dark rough sea: the grave has been conquered—its victory was lost on that early morning when they who sought His body for anointing—found an empty tomb. "Dust to dust," was not spoken of the soul; and the soul will one day—as then—incarnate itself, as it were, in a body immortal. Oh, how we shudder at the "narrow house," when the oak sends forth its root to "pierce our mould." Now in our gloomy moments, when we kiss the cold cheek of those who go out into the shadows—this Bud opens out its beautiful petals before our grieved and suffering spirits.

We will call attention to a last Resurrection Bud; this one is especially gladdening and hope-giving in these days. From the sacred Record we learn that every promise was fulfilled, and the climax of all, was the Resurrection of our Lord. Upon this gracious Record we predicate even greater things in prospect. Now that He rose from the dead, and is sitting at the right hand of God the Father, is an earnest that He will come again to judge the quick and the dead. The most glorious ray of light filtering through the rift—is the Blessed Hope of His glorious appearing. The foundation of all things social, industrial, and religious is being shaken, and will continue so until the Prince of Peace cometh for His own. We celebrate the Eastertide in *memoriam* of His Resurrection, an event which guarantees the

fulfillment of His promise to return. When He comes, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters that cover the sea." Amen!

Greetings from Bud Robinson.

Dear saints scattered abroad: You will remember that our last Convention was in Newton, Kan., as we have already told you of our closing there. From Newton we went to Oklahoma City and held the Convention in the Church of the Nazarene. We had a very fine start in Oklahoma, but on our second day the fearful blizzard struck us, and for the next two days and nights we had wind and sand and snow until our crowds were cut down very small, but by Saturday the weather had moderated and we had a full house again, and a beautiful day over the Sabbath, in which to close up. We had about thirty seekers over the last day and a fine closing. The Convention was very fine, but a part of the time our crowds were small on account of the weather. Oklahoma is blessed with many beautiful holiness people and we had many beautiful people to help us in the campaign.

We gave one service to the nice little College at Bethany, of which Brother Widmeyer is President. Many holiness people came in from different parts of the State. My old friend, Dr. R. L. Selle, came in and stayed with us over Saturday and Sunday. A few weeks back he lost his wife. Mrs. Minnie Selle went to her reward and Brother Selle is very lonely and sad, though the grace of God is keeping him through this fearful ordeal. Also we were visited by Rev. J. T. Upchurch and wife from Arlington, Texas, and Rev. Lee L. Hamric, evangelist, was with us a number of times, besides preachers from different parts of the State. Our Convention, we felt, was a blessing to the church and the people of Oklahoma City, and it will be a delight to visit Oklahoma again. We received much kindness from the friends of that city. We had a number of the leading pastors of the various churches of Oklahoma City at different times to attend the Convention. We earnestly ask the prayers of the saints everywhere, to rest upon our Coast to Coast Conventions. Our hope is in the Lord and we must have victory from on high.

The Second Coming.

The doctrine of the Second Coming of Christ is attracting attention now as never before. Dr. Morrison has written a book on this subject which has had a wide reading, and is scriptural and convincing. Those who have not read on this subject would do well to get this book for a beginning of their study on this very interesting subject. It certainly looks as if we were approaching perilous times. It is a cloth bound book of 120 pages, and can be had of The Pentecostal Publishing Company, Louisville, Ky., for 60 cents postpaid.

Books by Rev. H. C. Morrison:

Romanism and Ruin, \$1.00; Prophecies Fulfilled and Fulfilling, 60c; The Second Coming, 60c; Book of Sermons, 60c; Life Sketches and Sermons, 60c; The Two Lawyers, 60c; Thoughts for the Thoughtful, 25c; Confessions of a Backslider, 25c; Baptism with the Holy Ghost, 10c; Pearl of the Greatest Price, 10c. Special price for the set, postpaid, \$3.50.

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OF ASBURY THEOLOGICAL SEMINARY



IS IT TOO LATE?

John B. Culpepper.



HAVE we lost the Christian home beyond recovery? We have God for its founder, and Christ's manifold endorsement of it. We have had the Edenic home; the Noahic, patriotic home, the Babelistic home, the savage home, the tribal home, the feudal home, the Platonic view, or State ownership, the Jewish home, the Christian home, the boarding-house home, the kid-run home, the street home; now, the Bolshevistic thought of home.

There is a home instinct, God-implanted, and tenacious of its claims. Everything in nature has a home section and a home preference. The mammal tribes, the birds, bees, flowers, ferns—everything. In all nature the home is the best place for rooting, developing and expansion.

There is a home love. This, too, is universal. Flowers grow better in a home-like soil. The birds, bees, all animals, have a leaning towards some particular spot which is their home. There is a proprietary sense in all life.

"Breathes there a man so dead who never to himself hath said, This is my own, my native land," seems to run through all life, so much so, that the rooster crows louder, and the dog fights harder on the hill they claim as their own. So God has writ large, His thought of home. Here, we have the only sensible primary—referendum—recall.

THE HOME IS LOST.

I have not put it too strong. From twenty-five years ago, on back as far as history speaks, clear back into apostolic times, the home had a meaning and a mission. This meaning and mission lay heavily on the conscience of the pulpit, church and the parental heart. To have children was the greatest recognition of God's favor, and brought with them the profoundest gratitude and sense of responsibility. To have a multiplying family was to have God's approval, and all knew that, thus they were carrying out the Edenic charge to replenish the earth. God has written down, so that anyone may read, in every female constitution the limitations of this command, so that His will may be accurately known, that blind nature announces God's complement in any home.

No woman will be damned for meeting God at the portals of home life and ordering Him back off His own premises. No, for she is already damned. She is in the seductive hands of the devil, and it may be that the very one she denies the right to live, is the one God chose to be the Moses leading out of some intolerable servitude. What can she, or he know? What can any of us do, but obey? The couple that doesn't want a large home has lost something which it may take eternity to find.

What is God's purpose in the home? This is too manifest to need answer. If He is going to have a school, church or state, He must first have a home. Some things can be taught, only in the home, with any degree of certainty and accuracy. Manners are next to morals. The home, with its table code, the fireside, with its code, the rights and relationships of the individual boy and girl, real chivalry, loving obedience, loyalty, patriotism, ownership, division of labor, with other virtues can be taught only in the home as God meant. In order to do this there must be a place called home. All the greater pity, if the premises are not owned.

There must be system. This lies with the mother, and is more profitable and far more pleasant than reading novels, flipping cards, and watching hugging-and-kissing films. There must be a time for acts. The home is God's and man's great moving picture. It is

of entrancing interest through all its scenes, on to the marriage altar and family cemetery. The last act will be thrown on the *rendezvous* film at the great home coming, at which time no mother will be sorry to welcome in a round dozen or more who grew back yonder under her heart and around her knee; who sat at her table, cut up delineators, made splinter fences, and sawed up the contents of the wood-box on her carpets.

THE FAMILY ALTAR.

This, with grace at the table, is an indispensable piece of home furniture. It is folly to plead rush of business for the workers, and rush of school for the children. There is but one rushing business on your premises, and that is the training of your brood for God and His government. If you send forth your boy or girl with what is called *business efficiency*, but without a mighty warp towards the moral battlefields of earth, you may wish some day that you had offered as a missionary, and never married at all.

HOME CULTIVATION.

It cannot be dispensed with. Your children have home rights, whatever their station, and whatever their views may be. A love of home should be grown into them. Home habits should be so fixed that sunset, off the home lot creates creepy feelings. Bring your children in at night, and for God's sake, send your neighbors' kids home.

Stop up all cracks. Better do this before they are born. Have one sensible talk with the man you are going to call the father of your children. If you let a puppy open his eyes in a yard with no cracks, he will be grown before the outside world has a lure for him, but if you let him get out and get a taste of the streets, and the outside, mangy canine brood, he will hunt cracks, for days, and if much of this is allowed, he will hunt cracks all his life and will jump the fence at sunset and leave you unguarded.

A LIFE, NOT A LIVING.

Men make much of getting a living. God makes much of growing a life, and has made you His partner. So look out. You can't make strong men and women grown on the streets. Ninety per cent of the homes of this country have left the house and taken to the streets. The children scatter after supper, with no prayers, and the old folks go to bed or to some outside entertainment. No reunion at breakfast, because the father has gone to work, with a son or two, and possibly a girl, all to different places generally, and those left are asleep, get up one at a time, and wander aimlessly about or run off to school without breakfast, and often have not seen father or mother.

THE MOVING PICTURE.

It has merit, I will concede, but not *precedential merit*. When it comes in as a supersession of home lessons, home habits, home talk, home altars, it becomes a vile Judas. If your children are welcome residents in your home, and if you have even the vision of instinct, you will want to provide for their bodies, minds and souls. If you will all go to church on Wednesday night, yes, all, and again on Sunday night, your children have two-sevenths of their evenings out, and to profit. My observation leads me to believe that seventy-five per cent of the children and grown people of Dixie, go to picture shows regularly, if you leave in the corner a few crippled old men and women long in the way. The cost to the parents who are kid-bossed, and take nightly to the streets, of the show, and soft drinks, will about equal table expenses. This, to say nothing of the pictures of lust, liberty gone to license fraud, murder, bullyism and such rot, literally poured through the films.

THE REMEDY.

If there is any, it doesn't lie with some of the pastors. Some, in some of the so-called pulpits don't oppose anything that is ever known. There are some of the Methodist, Baptist, and Presbyterian pastors who are too dead to talk to. They don't even smell bad. I don't care if you tell them I said so. If some of them don't wake up in hell, it will be because they did not have energy or sense enough to find the place. I have been loyal to my church, and above all to the preachers, but many of them need religion, or some other job, or both. Look at how our pulpits were deserted for overseas jobs, and when they arrived, if they got hold of any facts, I guess they found that fifty-two per cent of the boys who enlisted were found to be veneralized, much of it having taken place in their town, and they found that the average girl could not be allowed about camps without a guard here or over there. They must have found that many Red Cross women were not women at all, but little nonsensical, Tootsie-Wootsies and should have been at home with a sensible mother, or in a well-regulated orphans' home.

I guess our pastors who let the boys get by the prayer meeting and the altars of salvation here, found that they were all over there to aid the French, *two millions* of whom are said to belong to their notorious Anti-God Society. Where did that place the nation? I guess that they observed that the average French woman was abroad, without the moral standards we hold dear. I guess they saw some things, and have heard some things, as to how an enlisted soldier fared at the hands of many of our Red Cross girls, teaching them that the work at home was in a very unfinished state. I suppose, coupling up what they saw with the no-home life of the average French woman, also with their wine-drinking proclivities, and the history which they have made since they threw away the Sabbath, the Bible, and Jesus Christ, and boasted of their high births, out of wedlock, I suppose it is becoming plain that what the French incubated and grew, the Germans put into their philosophy, and were firing it back at them through long range guns, and it now is a little doubtful if the French are worth, up to date, all they have and will cost us. We, at least, see that we have a great work at home.

Dr. Morrison is pouring his hottest blood out in an effort to stem the tide of pulpit deadness, not to say devilishness. It is not so much the essence of the picture show which weighs on Dr. Morrison and a few others, but if they thus acknowledge that they have no influence, and that their people have no taste for fat-making food, then what next, down that road? Where is the end of it all? When does a fun-seeking generation ever say, Enough, let's turn back?

But I conclude, where I began, by saying that if we can rebuild the home and rekindle her altar fires there is yet hope for us.

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PETER.

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Encouraging Messages from our Great Army of Workers.

Epworth Camp Meeting.

This well-known camp meeting, at Epworth, S. C., suspended its session last year on account of some hindrances connected with demobilization. It has a beautiful park and a splendid tabernacle, and will resume its work this year on the dates of August 15 to 24, in charge of Dr. John Paul, Vice President of Asbury College, and Rev. Charles L. Slater, of Oklahoma, who has labored in mission work in South Africa, the West India Islands and South America. It is expected that a number of leading evangelistic pastors of the South Carolina Conference will be present and assist in the meetings. These meetings, conducted along the same lines of the John Wesleyan message of full salvation, have always been attended with much interest and have proved to be a feast and blessing even to the preachers and Christian workers, who come. It is expected that this will be the case more than usual this year, because the aggressive forces of Methodism are emphasizing the need of evangelistic power in order to carry its great Centenary campaign to its intended conclusion. Those who know about the workers engaged for Epworth Camp Meeting will come with an assurance that they will have an unusual feast. For particulars in regard to this meeting, address Rev. W. P. B. Kinnard, Epworth, S. C.

Holtville, California.

Our meeting at Holtville was a hard pull in many ways. Being located in the heart of the great Imperial valley the folks were very busy trying to get in their crops and then heavy rains fell a number of times. The brown mud of this reclaimed desert is like the black mud of Texas and travel in rainy weather is almost out of the question. But with all that we had a good meeting and more than forty souls prayed through to victory. The Pastor, Rev. T. C. Leckie, stood by us loyally.

On leaving the valley we came over the new San Diego Arizona Railroad, which has only been in operation since December first. This road was built by John D. Spreckels, of San Diego, California and the Southern Pacific at a cost of eighteen million dollars, and while it is not a very long road it required twelve years to build it through the mountains, and in its run from El Centro, California, to San Diego, it winds in and out of Old Mexico and for more than ten miles passes through the Carriso Gorge. The scenery is said to be the most rugged in the United States, and in the distance of a few miles it has twenty-one tunnels ranging from five hundred feet to twenty-six hundred and forty feet in length and many of them cut out of the solid stone which is principally decomposed and blue granite. It also has more than one hundred trestles stretching across great chasms. On one side of the road the great mountains tower hundreds of feet in the air covered only with cactus and great colored rocks. Large boulders hanging out over the track which look as if at any moment they might lose their hold and come rolling down. Just before our crossing one fell upon the track which was estimated to weigh at least one hundred and fifty tons. On the other side of the track, sometimes hundreds of feet below is the great canyon carrying in its bed a small stream of water. On a shelf in the side of this great mountain is the "San Diego-Arizona Railroad." A passenger on the train told us that in 1900 it took them five days with a four-horse team to make the trip through the canyon which we make by train now in six or seven hours. Had any one suggested a few years ago that

a road could be placed through there they would have been laughed to scorn. But it is there and reminds us of the words of Daniel: "Seal up the book even to the time of the end. Many shall run to and fro and knowledge shall be increased." The genius of science and the knowledge of man are wonderful, but they will pale and sink into insignificance before the glory of our returning King. JARRETTE E. AYCOCK.

Lisbon, North Dakota.

Have just closed an unusual meeting in the M. E. Church, Lisbon, N. D., a little city of 2,500 population, away out in the great northwest, 800 miles northwest of Chicago and 300 miles from the Canadian border.

It was a very satisfactory meeting from every aspect. My singer, Prof. C. E. Edwards, could not join me until the engagement following, (Valley City, N. D.) Mrs. Curtis, resident of Lisbon, did the solo work and did it well. Dr. H. Styles Harriss, the hustling, studious, hardworking, successful pastor, led the singing. Well, when he is superannuated I will take him with me as my song leader. Dr. Harriss is doing a great work in Lisbon.

There were about 200 definite seekers in the meeting for conversion, reclamation, and a pure heart. There were forty-one converted the last night, among them the Principal of the High School, two High School teachers, a splendid young attorney, who is president of the American Legion, the incoming Mayor, and a man and his wife who had lost three sons in the World War, besides a splendid crowd of young people. At the Sunday morning service fifteen splendid young people dedicated their lives to special work at the public altar.

The meeting at Valley City opens well; twenty-one requests for prayer last night. Following this campaign we will conduct revivals in the First M. E. Churches at Jamestown and Bismarck, N. D.

Evangelical Church, Butler, Ohio.

Our revival meeting of the season was held in January and continued for four weeks. In all thirty-five definite seekers bowed at the church altar, and all sought until they found in Christ their own particular need fully met. A few came to dedicate their lives to God for special service, several bowed openly before God for the Pentecostal fullness and a goodly number presented themselves as candidates for the regeneration of their hearts. The various parts of the service were frequently interspersed with shouts of praise and victory, and the meetings throughout were thorough-going and marked by great spiritual power.

Rev. E. E. Koepp, of Lawndale, O., was with us for nearly two weeks and rendered most acceptable service. His sermons were clear, logical and convincing. We prophesy for him a ministerial career of unusual power, blessing and success.

The Mackey Sisters, of New Cumberland, W. Va., gave us their hearty assistance for a period of two weeks. They are revival singers of great unction and force, and all their work is done tenderly and with sweetness of spirit. Their efficient service rendered among the children and young people is also deserving of appreciation and high commendation. They are all the Lord's, and consequently, they create a wholesome Christian atmosphere wherever they go and signal success attends their labors.

Rev. H. W. Link, of Lansing, Mich., preached during the last week. His strong doctrinal sermons on sin, repentance, regeneration and entire sanctification were sound,

discriminating and highly edifying. For the genuine spiritual uplift that came to the church and community and to all who could attend the meetings, we devoutly thank God and give Him all the glory.

H. L. ZACHMAN, Pastor.

Coast to Coast Conventions.

To our friends scattered abroad, Greetings!

In our last report we left you with the closing of our Convention in Long Beach, Cal. As the Reporter has told you, we had a nice closing up there, and on the Monday following, we boarded the train for Newton, Kan. We had a beautiful trip and arrived at Newton on time, and opened our Convention in the Church of the Nazarene, of which Brother I. W. Young is the faithful pastor. We had a splendid Convention in Newton. There were not a large number of seekers—about thirty—but they were beautiful finders. We had some of the clearest cases of salvation I ever saw. The work was good and deep. We had splendid crowds, and closed with a house overflowing and had a beautiful closing service on Sunday night.

There were many preachers from different parts of the State and a fine band of young preachers from the Hutchinson Bible and Training School. Several car loads came in on Sunday from Wichita and Mound Ridge, and Hutchinson, and one automobile came as far as a hundred and ten miles. On Friday night of the Convention, Rev. Will H. Huff, after preaching a great and beautiful sermon, took the train for Sioux City, Iowa, starting in this week in Mitchell, S. D., with Rev. Gouthey and wife, forming our second party in the chain of Conventions. Ruth, Robinson and the Wells will be together, and Huff, Gouthey and wife.

As we had so many calls, one party couldn't hold near all the Conventions, we felt ought to be had, and now with two good bands in the field, we can do more to the devil than one band could do. We closed out in Newton, with great grace and plenty of glory on the saints, and are expecting to meet that band of holy shouters on the banks of the river a little later on. May great grace and mercy be with every man and woman in this land that reads this report, is our prayer. BUD ROBINSON.

From Charlie Tillman.

The last, I think, I wrote you was from Florida. I was expecting to have something worth while to report from that meeting which I had begun in Branford, Fla., latter part of November, but was called home to the funeral of my Sister, Mrs. Morris, who lived near Atlanta, and who passed away Nov. 28. We promised to return and finish the meeting began and hope to yet; if we can find a place on our much crowded slate.

I am now (March 4) closing up a three weeks' campaign at Delavan, Ill., with the Methodists, Baptists and Presbyterians united. Doesn't look like we are going to do much, for nearly everybody in town belongs to some of these churches, and they don't care to be disturbed. One of the present-day problems is—how to awaken churches filled with those who have joined without any change of heart. Church membership is good enough for them.

Closing here Sunday night, March 7, I ran by home a few days, then for a meeting in Nichols, Ga., then home for a short meeting in Trinity Church with Dr. S. R. Belk, pastor, who was my pastor for three years at Park Street, Atlanta. I begin in Newberry, Fla., second Sunday in April, after a mid-winter business meeting at Indian Springs, Ga.

I am trying to adjust my slate so that I can accept a call for a meeting in Louisville at Virginia Avenue Methodist Church. I hope I can do this so that I can help The Pentecostal Publishing Company get out enough of the "Highway Hymnals" and "His Praise" to satisfy the great demand for these two books. Yours in Him and His service,
CHARLIE D. TILLMAN.

Mansfield, Ohio.

Evangelist E. W. Petticord and his party of devoted men and women held a meeting in our Evangelical Church at Mansfield, O., during the month of February. Through like in the time of Paul there were adversaries to oppose in the form of illness and indifference, thank God, there were also open doors and hearts to the truth and messages of love and hope brought by the evangelist and his untiring helpers. Someone said, "Some have the grip and others have lost their grip," yet the messages of God gripped their hearts, and many people accepted the invitation to prayer and seeking the Lord in the forgiveness of sins, while others were made hungry for the fulness of blessing that the Master has for all who hunger and thirst. More than fifty people of all ages, from the youth to the aged, witnessed to God's goodness in the after meetings in the room for special prayer.

Brother Petticord and his helpers have endeared themselves to God's people of all denominations here as those who have dedicated their lives to the ministry of the gospel of the grace of God, and a resolution for a return date in the will of God was passed by unanimous vote on the closing day of the meetings.

While it is not the practice of this company to count converts or drum for dollars, it is known that more than fifty people were helped into a new experience, the "Church on the Hill," as our church is known in this city, has been revived and prepared for greater usefulness, and we look forward to still greater blessings and harvest in the future by the grace and help of the Master who never leaves or forsakes His own. Twenty-four people have been added to the church membership and many others have been made to know their standing before God. The love gifts in money attest the fact that our people want these people to continue their ministry to other churches and people.

Thankfully, your brother,

A. F. TOTTERO, Pastor.

Taylor University, Upland, Indiana.

On Feb. 21st, we began a revival in the school at this place to continue for ten days. For sometime before, the spiritual students and teachers had been praying for it and God had been working in answer to their prayers. For awhile, there was hard pulling. The unsaved and worldly element in the school pulled heavily upon the revival; also the present epidemic that has swept our country, had affected a portion of the student body, and Satan, using everything that he could to oppose the meeting, caused the delay of a real break, until near the last.

Some began to come to the altar from the first and prayed through to certain victory. The Spirit moved mightily upon the student body and the Lord wonderfully helped me to preach the old-fashioned gospel; and I was blessed and encouraged to note a goodly number of the students endorsing the truth and also the President, Dr. Vayhinger, Dean Ayers, Professors Peavy and Shaw, and others who nobly stood by the gospel of full salvation and of the Second Coming. How we appreciated this.

Often the service would run to nearly midnight and sometimes after. I understood that some of the students prayed all night for the meeting. There was a general pushing up, and toward the last things began to loosen up and victory was much more in evi-

dence. On the last Sunday night I did not get to preach at all. The first prayer was by Prof. Shaw and he struck fire. This matched the thing off and for about a half hour there were praying, shouting and crying, while deep conviction was settling down. Seekers began to come to the altar and pray through while the tide still was high.

There was strong resistance of the Spirit and some turned away from God who should have yielded by all means, and we fear for them. They have a student body of about 250 and some very fine and spiritual young people who are filled with the Spirit and are preparing for Christian work. They have a rare opportunity here under the straight and scriptural teaching of some able members of the faculty. Dr. Vayhinger stands for the old-fashioned, John Wesley doctrine and loves the pre-millennial teaching concerning the Second Coming; but there is a worldly and opposing element that make it hard to have the spiritual atmosphere that is desired.

I appreciated the kind hospitality accorded me here and the privilege of preaching the full gospel to the fine student body. I earnestly pray that their future may adorn the gospel and this noble institution.

EVANGELIST W. R. COX.

Frenchburg, Kentucky.

Will you allow me a little space in your good paper to report our revival meeting at Frenchburg, Ky. We began a meeting in the M. E. Church, South, on February, 8th., and closed February 22nd. Rev. Robert Combs, of Camargo, Ky., was our co-worker. During this meeting a few claimed conversion and the Christians were edified.

The visible results were not what we wanted to see but we feel that much good has been accomplished. Rev. W. B. Ragan is pastor of this church and he is one of the old soldiers of the cross. He at one time was Presiding Elder in the Kentucky Conference. They have a good Sunday School here with an average attendance of about sixty. Just recently they arranged to have the church lighted by electricity which is a great improvement over the old lights.

We wish to say to the pastors or any one that desires help in revival work that we have arranged to give all our time to the work, and will be glad to arrange dates with any one desiring our help. We can furnish song leaders and organist if needed, and go anywhere the Lord leads. Our home address is Frenchburg, Ky. W. P. HOPKINS.

Clarke Range, Tennessee.

I am just home from a most gracious revival which the Lord was pleased to have me conduct at Clarke Range, Tenn., where the Rev. J. L. Culp is pastor. The meeting was held from Feb. 2 to 12. The weather was very inclement, but the Lord saved thirty-six souls, and graciously sanctified eight others, one of whom was the pastor. The doctrine of sanctification as a definite work of grace, as a second experience to regeneration was comparatively new in that community, but by the Spirit's direction I was enabled to leave them with open hearts to the doctrine, and a host of believers who are seeking the experience.

Will THE HERALD readers please include me in their prayer lists, that God may help me preach the "most wholesome doctrine, very full of comfort." Faithfully,

C. V. BELLAMY.

Announcement!

We are here in sunny Florida resting and preparing for a great campaign this year. We have a few choice open dates, and those desiring our services for evangelistic work, may address us 919 Fourth St., Miami, Florida.

MISSSES OSBORNE AND SALLEE

OUR NEED.

(Continued from page 2.)

But now thy perfect love is perfect filling, Lord Jesus Christ, My Lord, My God, Thou, thou, art enough for me!"

We all know something about A. J. Gordon who wrote the "Ministry of the Spirit." He did greater work in Boston as a preacher than perhaps any other living man. However, he never did any great work until he sought and obtained the fullness of the Spirit. This blessing became his seal, his power and his knowledge.

D. L. Moody was a great revivalist, and perhaps the best known man of the nineteenth century; but Mr. Moody never did any great thing until he sought this endowment of power.

Gen. Booth and his wife, Catherine Booth, the founders of the Salvation Army, did their greatest work after they became sanctified. The Salvation Army has unfurled its flag in no less than fifty-five different countries, embracing almost every corner of the earth.

Sam Jones was one of the greatest pulpit giants of his day, and God honored him in his work as He has honored very few men; but he never held a great meeting until after he sought and received the baptism with the Holy Spirit.

J. B. Culpepper, when in his prime, was one of the greatest powers in the pulpit I have ever heard. We have sat under his preaching when he was irresistible; but his influence over men was due to the fact that he was acquainted with the deep things of God. So we might go on and mention many others of the Holy Ghost power, but these suffice.

If the readers will pardon a reference to my own life, there was a time when I too, sought this higher life and for five years in my revival work all I had to do, it seemed to me was just to go into a town and take it. I still know something of the Spirit's blessed presence, but I am praying that as I start out upon my evangelistic campaign that I shall possess more of this Holy Ghost power—the necessary equipment for a great work. How we need to get back to Christ as the only hope of salvation and to the Holy Spirit as the only one who can cleanse from all sin. These are perilous times in which we are living. In so many places the church has laid her head down in the lap of the Delilah of this world and been shorn of her strength. Let us pray and work for a nationwide Holy Ghost revival, such as was in Wesley's time in Great Britain towards the close of the eighteenth century, that saved that Empire from wreck and ruin. What Wesley's revival did for Great Britain the same will do for America. Holy Spirit come!

TO ARMS, TO ARMS, YE METHODISTS!

(Continued from page 3.)

come broader and more liberal, and more up-to-date—the theatrical men have already gotten in a heavy piece of their work. The movies are making a big raid on us since the Columbus Missionary Display. By means of the "Movies" setting forth of the "Wayfarer" someone writing in the *Christian Advocate* the other day said it would no doubt bring on the "spiritual awakening" for which many have been praying! Well has it come to that that having grieved the Holy Spirit away from many of our churches that now by means of the "movies" we are going to woo Him back? If I know anything of my Bible and the ways of the Spirit of God, a spiritual awakening cometh not by the way of the moving picture machine, but by the way of the Cross, sincere penitence, contrition, repentance and a humbling before God.

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(Continued from page 1.)

next May, will bring to the front some strong leaders who are true spiritual statesmen, who can look into the future, wisely weigh existing conditions and put forth heroic and determined effort to put out of leadership unsound teachers, to put a strong hand upon worldly and skeptical tendencies, and, once more, to head the grand old Methodist ship steadily toward the haven of human hope and eternal happiness.

Sowing to The Wind.

WE see in a newspaper report that 150 Methodist preachers in the city of Chicago have voted for a resolution requesting the coming General Conference of the M. E. Church to remove the ban against dancing, card playing, theater-going and other forms of worldliness. From early Methodist history it has been understood that the Methodist Church in its ministry, doctrine, experience and mission in the world was against all forms of worldliness that contributed nothing to, and hindered spiritual life. It seems that there is an overwhelming sentiment among M. E. preachers in harmony with the resolutions of the Dancing Masters' Association.

The vote of these Methodist preachers in Chicago will receive the hearty approval of the dancing masters, the theatrical people and the approvers of card parties, and all those forms of worldliness upon which the Church once frowned. The devout people of the Church will be greatly grieved, and I suppose it does not occur to anyone that the Holy Spirit has any sympathy whatever with these various forms of worldliness that have always been sources of amusement and pastime for the most godless and sinful people in every class of society.

The secular press has many notices of theatrical plays, shows, boxing bouts and many things which are taking place in the churches today, which are utterly out of harmony with the teachings of the Bible, the spirit of piety and the sacredness of the

house of God. We have a group of ministers who seem to think that the supreme end of the gospel is secured when they draw together a curious, prayerless crowd of people in the sanctuary of the Lord.

They seem to think they have won out when they have gotten the crowd together, whatever the inducement may be. Nothing could be farther from the truth. With God it isn't a question of the crowd, it is a question of consecration, obedience, faith and genuine devotion to Jesus Christ. We are reminded of that saying of our Lord, "Wide is the gate and broad is the way that leadeth to death, and many there be that go in thereat, while strait is the gate and narrow is the way which leadeth to life, and few there be that find it."

We are fully convinced that these brethren who are leaving the gospel, and running away after sensational attractions, and unscriptural methods of getting people into the church building are sowing to the wind. They are contributing nothing whatever to the spiritual life of the community in which they operate. But their labors have exactly the opposite effect. They are sowing to the wind, and sooner or later the result of their backsliding and giving up the gospel of Christ for their various methods of attracting attention will produce a harvest of whirlwind.

Under Its Very Shadow.

How soon the time comes for the big Convention, in connection with the Commencement of Asbury College, Wilmore, Ky., May 26-June 2. Many are preparing to turn their faces this way, from all points of the compass. It will be a time of fellowship, spiritual refreshing and renewed vision, for laymen and women and preachers alike. Elect men and women, holding places of leadership in various fields, will be there to contribute to the success of this Convention. Your name will be referred to the Committee for free entertainment if you will write the undersigned.

JOHN PAUL,
Wilmore, Ky.

Editor PENTECOSTAL HERALD,
Louisville, Wy.

My Dear Brother:

In the issue of March 10 appears an article under the caption, "Open Letter to Dr. John L. Brasher, Delegate to General Conference," by Rev. G. W. Ridout, D. D., Corresponding Editor, which contains a statement which may be misleading. Near the top of the third column are these words: "It is time—high time, that a change be made in the make-up of our Sunday School Board and its (italics ours) outfit of editors, and a set of men put in who will be Methodist, spiritual and evangelistic."

As our organization now is the Sunday School Board has nothing to say regarding the editors, nor regarding the content of our Sunday school literature. The General Conference elects the Editor of Sunday school publications and he appoints the assistants. The office of the editor is three hundred miles from the office of the S. S. Board, and no one in the Editorial office is answerable to the Board. The Sunday School Board has something to say about the plans for the literature, but nothing whatever as to the content, and nothing whatever as to the authorship of this literature. It is not quite fair, you see, to hold the S. S. Board responsible for the things to which your Corresponding Editor objects.

The writer hereof, who is a member of the Board of Sunday Schools, and a delegate to the 1920 General Conference, is not now arguing the case either side, only explaining the real situation as to the relation between the Board and the Literature and Publication departments.

Very truly yours,
WALTER D. COLE.

EASTER.

BY MRS. H. C. MORRISON.



CHRISTMAS! Calvary! Easter! What meaningful words are these! To some, they do not mean anything save to have a hilarious time, feasting, visiting friends, sharing gifts; but to others, Christmas means the advent of the world's Redeemer; the coming of Him who was to redeem His people from their sins. And not only His own, but He tasted death for every man, and whosoever believeth on Him shall not perish but have everlasting life.

Calvary! O, the depth of Calvary's meaning, its suffering, its bitter cup! And yet it must precede Easter, for before a resurrection there must be a death. "He humbled himself and became obedient to death, even the death of the Cross." There was no other good enough to pay the price of sin. He only could undo the gate of heaven and let us in. The thought of Calvary is not joyous, but necessary for the birth of the glad resurrection morning.

Easter season, with its blooming flowers, rejuvenating springtime, the singing birds, the upturned soil, and the busy days! But is this all? What does Easter time mean to us, to the world? Let us make it more personal and forceful by asking what would the world be without Easter. O, not the day that we celebrate, but the fact that causes the day to be celebrated. What did it mean to Mary of Magdala, to whom He first appeared after His resurrection? What did it mean to the despondent disciples as they mourned all of their hopes dead? What does it mean to the thousands who have based their faith on this wonderful event in human history? St. Paul declares that salvation hinges on this all-important fact, for he says, "If thou shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." The empty tomb of Joseph testifies to the world's hope. "He is not here; he is risen."

But, we shall venture farther and ask, what will the resurrection mean to us when the Lord shall descend from heaven with a shout, and the dead in Christ shall come forth to reign with their risen Lord! We determine while here on earth what our fate shall be when the trumpet shall sound and the sleeping ones in Jesus shall be caught up together to meet Him in the air. Then will begin to dawn upon our raptured vision the meaning of Easter, when the saints of all ages shall come forth to sing in one harmonious chorus, "Unto him who hath washed us from our sins in his own blood, be glory both now and forever." Easter puts the star of hope into the human heart, and makes it long for the reuniting of the ties which have been so closely known here on earth. It cheers the dying saint, and leaves a balm of comfort to the bereft ones, as they look into the dismal tomb and know that some day their loved one will break its confines and come forth to enter in that larger realm of eternal life. Easter is the bridge which spans the distance between mortality and immortality. It is the power which lifts us out of death into life, and makes us sing, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

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

Have you read "Twelve Striking Sermons" by Andrew Johnson?

Question Bureau.

BY JOHN PAUL.

Do the Scriptures teach that the saints of heaven communicate with the saved of earth? What is meant by "the communion of saints" in the Apostles' Creed?

That certain happy events on earth are made known in heaven, we may assume from allusions in the Bible. We are also informed that glorified human spirits have been sent on missions to the world. Rev. 22:3, 9. Instance also the visit of Moses and Elijah at the mount of transfiguration, and of Samuel, to the dismay of the witch of Endor. We may be sure that such commissions were not given promiscuously, and we may suppose that they were rare events. Spirits of departed saints do not circulate in this world, nor have they ever done so, according to record, only for the sake of conveying extraordinary information or counsel. We may safely say that their visits were a dispensational measure, no longer probable, because no longer in order, since the close of the Scriptural Canon, which contains all the revelations needed by man and does not tolerate a supplement. "Communion" in the Apostles' Creed means a people united in spirit and sympathy. It is a synonym for church, and is an explanatory expression after "the holy Catholic Church."

What, in your judgment, comes nearest to a Scriptural form of church government?

The one that facilitates the best results in its own membership and in the field of world evangelism. We get glimpses of all forms of church government in the New Testament, but there is no divine command which binds us to any particular form; though decency and order are enjoined, and that form of co-operation which will best advance the kingdom of Christ. Under the disadvantages of their time, no doubt the early Christians developed as effective an organization as possible, and it is to be expected, with the advantages we have, that ours shall be better. It seems clear that our Lord intended for His servants to let expediency and the conditions under which they lived determine the form of their organization. The thing of main importance is that the machinery should be subservient to the power, and not an unwieldy obstacle.

Please explain 1 John 3:9. How can we harmonize that with 2 Peter 2:20, 21?

While your latter passage, plainly teaching the possibility of apostasy, needs no comment, the former does not conflict with it. It does not say, he that is born of God cannot backslide. It explains the impossibility of his sinning upon the ground that the divine nature is in him; but through want of fidelity to the exceeding great and precious promises a man might cease to be partaker of the divine nature. Some inquirers are very exacting at this point, desiring to know, by what initial process, if not by that wilful sin declared to be impossible, could a child of God lose the blessing of divine life and love out of his soul. This is a metaphysical question, which we are under no obligation to answer in defense of the position that a man may backslide. It is an intricate process hardly susceptible of human analysis. We know that Adam did, as have many others since his day, so lose communion with God as to drift to where he could sin wilfully. The possibility of our doing the same thing ought to register itself as self-evident in the consciousness of all Christians who are not wanting in frankness.

Where it says, "Blessed are they that mourn for they shall be comforted," to what class of mourners does the Scripture refer? Some mourn on account of their dead friends, and some because of their past and sinful lives.

We get an answer to this by taking a broad view of the passage. The objective in mind when the beatitudes were pronounced was to emphasize purity of heart and life—deliverance from sin. They are a connected series of observations, rising to their clear significance in the words, "Blessed are the pure in heart," "Blessed are they which hunger and thirst after righteousness." They offer as a climax, a life conspicuous for its righteousness, and for being identified with Jesus. It is therefore safe to assume that the prime meaning of mourning is godly sorrow for sin, which works repentance, and leads to higher things. It is not unlawful to say that the passage has an extended meaning, and that under right conditions of obedience and trust God will give us relief in the natural sorrows and distresses of life.

WHO STANDS IN THE GATE?

The ministry of the next generation will type the Church. The new theology has entered the average college Bible class and theological seminary. They say it does not matter if they have a little of it, but it matters. Where the first tenet of the new theology is established, the balance is bound to come, for it is a system, all parts of which must be true if any part is true. ASBURY COLLEGE SAYS THAT IT IS ALL ERROR. No one is fit to guard the entrance of the tent who thinks that he can admit the camel's head without admitting the camel. The gate of Zion through which the camel of infidelity is entering today is the educational gate. Institutions that try to guard this gate should be sustained. It is a desperate hour, and the fight is on. This school will be destroyed for lack of funds with which to build and equip, if the new theologian has his way, if the blind sectarian has his way, if the devil has his way. It is no time for the man to send five dollars who ought to send twenty-five, for the man to send a hundred who ought to send a thousand, or for the man to give a thousand who ought to endow a chair or put up a memorial building. If you can do nothing else, pray mightily, as we hurl ourselves into this struggle. We are not playing, we are fighting.

JOHN PAUL, Vice Pres.

Wilmore, Ky.

A Most Opportune Book.

Mrs. H. C. Morrison.

In writing the above head we have in mind a late book, "The Simple Gospel," by Bishop H. C. Morrison. Yes, we are living in times when most everything is being substituted for the "Simple Gospel," and it is very fortunate that such a book as Bishop Morrison has given to the Church and public at large, should be given careful reading. We have always regarded Bishop Morrison as orthodox to the core, and we are sure that this book will be a stimulus to the faith of everyone who reads it. Men have said we needed this, we needed that, and we needed the other thing to swing us back to the good old days when faith was spontaneous and the Sermon on the Mount was the standard of Christian ethics, but we venture to say that anything suggested as a panacea for the ills which are upon us, politically, nationally, or religiously, except the gospel of Jesus Christ, is not the remedy that will meet the needs of the hungry world today. "The Simple Gospel" is still the power of God unto salvation, and in this power rests the solution of our national and religious problems.

Some of the thrilling chapters in this book are: The Mission of Christ; Christ is God; The Atoning Blood; The Human and the Divine Adam; Christ and Humanity Transposed; Sins of Omission; Child Training; How to be Saved; Necessity of Conversion; Answer to Prayer; Simplicity of Salvation; The Resurrection and Final Judgment. Such are the chapters which treat of the fundamentals of the Christian religion and will be an encouragement and support to many who may be tempted to discard the simple faith of the gospel.

We wish every reader of THE HERALD would decide to add this splendid contribution of sermons to their library. Preachers, especially, will find in it a tonic to their faith and an inspiration to preach the truths of the old Book, and to gird themselves anew to "contend earnestly for the faith once delivered to the saints." Reader, whether preacher, teacher, parent, son, daughter, aged or young, get this book at once and if you do not feel that you have been repaid many times over for your investment I'll guarantee that The Pentecostal Publishing Company will refund your money; if not, call on me. I make this proposition feeling that no one will take it up. If you like the book let us know about it, and thus influence others to buy, at the remarkably low price of \$1.50. Postage, 10c extra.

Beware of Sidetracking.

This is a word to preachers, holiness preachers. I do not mean sidetracked from being definite in preaching entire sanctification, or sidetracked from preaching so that folks always know just exactly what you are driving at, but sidetracked from really doing much preaching of any kind from repentance on up to glorification, the third blessing properly so called, but which blessing we will not get until we reach the land beyond the grave. Some are waking up to the fact that there is a pull these days to get the preachers on this sidetrack. To get so busy doing things as to have but little time for the real work to which they have been called, namely: preaching. Let the preacher come up to the standard, to the mark in community work, social work, running movies, leading boy scout movements, and so forth, that certain leaders are asking us to and there is little time left for preaching the Gospel. However meritorious any other form of church work may be there is no work that can be substituted for preaching. God has ordained that by the foolishness of preaching men are to be saved. Hence no other form of church work can take its place. Let the preacher not forget that. The business of the preacher is to preach and he should not allow himself to be sidetracked from his job. It is in the church house behind the pulpit that preaching is done. Let the other work be left to godly laymen who can and will successfully do it. They are not called to preach, but you are. Stick to your calling. Preach, preach, preach, and allow no one nor anything to sidetrack you from your calling.

WM. R. CHASE.

Evangelistic Singer.

Mr. A. C. Watson, a young man who graduated from Asbury College last year, is in the evangelistic field as leader of song. Mr. Watson has had considerable experience in this line of work and is not only good as a leader but sings solos effectively. Anyone desiring such assistance will do well to communicate with the above at Wilmore, Ky.

MRS. H. C. MORRISON.

Open Dates.

Rev. Newton King, Jr., and Rev. Robert T. Robinson are in position to make engagements to conduct tent meetings in July and August of this year. Both of these men have been students in Asbury College, and although they are not in school at this time, they are well recommended by their fellow-students and it is my belief that they can be counted upon to do good reliable work. Address them at Berry, Ky. JOHN PAUL.

Every preacher, Sunday school teacher, Christian worker and student of the Bible should have a set of Clarke's Commentaries.

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Letters from the People.

Mrs. John Miller:—"I am glad that we have some who will cry out against worldliness in the church. We need more men like Brother Morrison. I don't believe in dancing, picture shows, or any other worldly amusements. I have been trying to serve the Lord for twenty years, and was sanctified nine years ago. I have eight children, three are saved; the oldest is called to the mission field. I want you to pray that she may be led of the Lord in this great work. Also pray that my boy may be saved. I think The Herald is the best paper I ever read. I can hardly wait from week to week to get it. When you read this pray for me."

J. K. Wall:—"I have taken The Herald for several months and find it one of the best papers I ever read. I am a full-blooded Methodist. I believe in a clean church that does not allow worldly amusements in it. When one is born of God the love for these things is taken out. We need men who will preach against these things, no matter what the cost. The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world; looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity. We must give up all sin and live only for God if we would enter into that haven of endless rest."

Sarah A. Buton:—"Please to pray that I may emerge into the light of sanctification. I have been a member of the Methodist Church for forty years but have lived an up-and-down life. Pray that I may know that perfect peace which comes through a full consecration and faith."

Christopher M. Thorr:—"I was deeply convicted for inbred sin after hearing a sermon by Dr. Morrison at the Friends Church, Cleveland, Ohio, in 1916. I went to my bedside and God cleansed my heart. I was converted in 1897 in St. Louis at Spruce Street Mission and was led into the light by James E. Fogg, the leader. I later backslid and lived a miserable life for some time, but God followed me. After being dragged for one hundred feet by a railroad train and being on a bed of sickness, and almost drowned in Ashtabula, O., I returned unto the Lord and found Him precious to my soul. I have endeavored to live a holy life from that time until now."

A TESTIMONY

I have been getting The Pentecostal Herald for many years; would not think of trying to get along without it. More than thirty years ago I was led into the experience of perfect love under the influence of Rev. E. J. Terrell, a sanctified Methodist preacher. It makes my soul rejoice to know

Hatched 175 Chicks

and not one died, writes G. W. Miller, of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write today to E. J. Reefer, poultry expert, 3253 Poultry Bldg., Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures White Diarrhea over night and saves 99% of every hatch. The book is free. Send for it today, sure.

the stand The Herald is taking against sin in general, and particularly against modern fashions and the moving picture show. May the Lord bless Brother and Sister Morrison exceedingly and abundantly, is my prayer.

Mrs. M. E. Barker.

A LAYMAN.

I am glad to see The Herald family making such rapid progress for higher and better attainments all along spiritual lines. I am a layman, who assisted in selecting the official board whose duty, in the General Conference next May will be one of vital importance—a conference which calls for godly men, men of decision, and having high ideals, who stand for the right, independent of any and all surrounding circumstances. This age is calling for men and women who stand for genuine Christian principles, whose faith cannot be shaken. We should be sorry indeed if we assisted any delegate to go to the General Conference who would prove to be a coward and give way to the dance halls, pool tables and other frivolities that belong to the world. We are praying for that noted Conference and predict for it great possibilities under God's leadership. In conclusion, I want to say, the more we know of God the better we know how to rebuke and treat sin. The person who knows little about God does not know the awfulness of sin. We need more of God, then we will have more sin preachers.

J. H. Schaeffer.

OUR PRESENT MISSION.

Rev. Alfred Williams Anthony, LL.D.

Executive Secretary of the Home Mission Council.

Our America has a great mission to the world. Most of us realize this as was impossible before the war.

We have a great task in assimilating and blending the races of which we are composed, and a great testimony to give to all mankind. Our testimony will be one of brotherhood, and of equal opportunity, and of democratic self-government, when we have harmonized and adjusted our own internal parts and relations. We have still North American Indians in every state of the Union, from five in Delaware to one hundred and nineteen thousand in Oklahoma. We have twelve millions of negroes, with a new consciousness of worth, and a new longing for a fair chance, on merit. More than half a million have just moved into northern industrial centers, and are needing help in local self-adjustment. We have unassimilated Mexicans by the hundreds of thousands spreading from the southwest into the center and north. Strangers from every land, speaking strange tongues and unaccustomed to our ways, mix and confuse our ideals. Wealth and poverty, industry and unrest jostle and strive.

Yet laws are more human and aim at more even justice. An increasing portion of our wealth is already consecrated to the common good. Social welfare is the aim and the effort of multiplying men and agencies. Relig-

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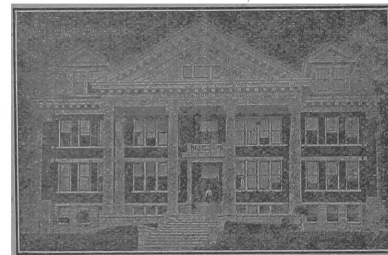
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ion still appeals to and still satisfies men as nothing else can. The church is ministering with a richer and more varied ministry. Multitudes are not simply "waiting to see the glory of the Lord," they are actually striving without stint of self and substance to bring that glory in. The Kingdom of goodwill, enlarged as it is, is growing larger with every year.

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soul; he had never heard a sermon like the Methodist preached; he had been reared under Presbyterian parents, and had never heard another beside the Presbyterians preach. Young Soule's first time hearing a real message of experimental and know-so-religion stirred his heart to seek the pardoning Grace of God; his convictions soon became known to his parents, and at once opposition was stirred against those "Methodist Fanatics," as they were called, when filled with the Holy Ghost. O that the people called "Methodist" of today were as zealous for the spread of the true religion of our Lord Jesus Christ, as the Methodists were in the early days of American Methodism!

Soon after the conversion of Joshua Soule under the preaching of those holy Methodists, he was graciously baptized with the Holy Ghost while praying out in the wood one morning before sunrise. That experience, in many respects, for the next fifty years made him the greatest preacher in America. This experience at first caused great persecution from his parents, but he stood true and was not disobedient to that heavenly vision, and in course of time led all the family into the blessed experience.

Thus, in after years he said, "It cost me something to be a Methodist." When people in the days of John Wesley were saved and filled with the Spirit, they were so changed they became new creatures in Christ Jesus. Old things passed away and all things were new to them. Their families and friends thought them crazy fanatics and in a slangy way called them "Methodists," as the holiness people of today are called "Holy Rollers." John Wesley said the Methodist Church was raised up to spread holiness over the land, and if we followers of Wesley fail to preach a full salvation from all sin, then God shall raise up another people who will, for heaven is holy and to go there men must be holy. Thanks be unto our Redeemer, there are a few in Methodism who are going to advocate the cause of a Spirit-filled life; yea, there may be thousands, when the time comes for them to show their colors, who will stand true to God and the doctrine of Wesley. To stand true means to stand against worldliness in every form that may try to creep into our Church, as a substitute for the gospel of Jesus Christ or, as a so-say-means to get the people to Church by entertainment such as pool tables, basket ball, motion pictures, or any other means save the pure gospel of Jesus preached by a baptized ministry. The gospel is just the same today as it was in Wesley's day for Jesus Christ is the same yesterday, today and forever.

Here in the Mountains of West Virginia I have seen the wonderful power of the Holy Ghost come like a great shower on the listening people and

time after time seen them fall to the floor only to rise telling about the vision of the Lord they had, and exhorting the people to repentance. We have the record down on the pages of history of the price it cost men and women of the past to walk with God, and their rewards as well. God demands a whole consecration before sanctification.

Now let us thank God and take courage that we have such great men in the lead as Dr. H. C. Morrison and Bishop U. V. W. Darlington, and a number of others. "It had cost me all things to be a Christian Methodist," which makes me a son of God and an heir to mansions beyond the sky.

Fallen Asleep.

BARMER.

Charles C. Barmer died of pneumonia, Jan. 25, at 4 o'clock. He has left a vacancy in our home which never can be filled. "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." He was good and kind to all he came in contact with, and will be greatly missed in his home and community. Our loss is his gain. His Mother.

McFARLAND.

On Feb. 5, 1920, the death angel entered the home of Samuel McFarland and chose for its victim his loving companion. She bore her suffering with patience and said she was ready to go. She leaves a husband and five children, a father, one sister, one brother, and a host of relatives and friends to mourn her loss. How blessed it is to know we can meet her again after awhile. Weep not, dear husband, as those who have no hope, for we have the assurance that we shall meet her again.

Her sister-in-law,
Rosa Dean.

DUKE.

Mrs. Emma Duke was born Dec. 23, 1859, and departed this life Feb. 21, 1920, age sixty-one years, one month, and twenty-eight days. She professed faith in Christ when only a child thirteen years old, and lived a truly regenerated life. Eleven years ago she heard the doctrine of holiness preached and consecrated her all to the Lord and was sanctified. Her life has been a benediction to the community in which she lived. She joined the Nazarene Church and was an earnest worker in the same. She was good to the sick and poor, and had a tender feeling for orphan children, as she herself was an orphan. She leaves a step-son, a step-grand-daughter whom she raised, besides relatives to mourn her departure. Mrs. Duke was confined to her bed only a short time, but had been in failing health for a year. She had prayed the Lord to let her die in her right mind, and she knew everything to the last. May her influence live in the lives of those she has left behind. She passed from our sight like a dream as a story, From a bosom of love to a mansion of glory.

Her friend,
Mrs. W. B. Barnett.

WILLIAMSON.

Mrs. Della Williamson was born at Portsmouth, Ohio, Aug. 15, 1856, and died at Ravenswood, W. Va., Feb. 15, 1920. She was converted at the age of nineteen and joined the Methodist Episcopal Church. Her life was very exemplary and she ever strove to live a consistent Christian.

Speaking to her pastor one day about her experience, she said: "I know that I am saved, but I feel that I need more of God's love in my heart, and I feel that He can satisfy a hungry soul, for He says so." She was told that God does have power to satisfy the longings of the human heart and to perfect His love in all of His children. Sister Williamson went to the altar of prayer and in the old-time way, consecrated her life to the Master, and received His sanctifying and

cleansing power. This was last August; from that time until her death, she continued to tell of her "new-found joy." Her happy, glad experience was a benediction to all. She lived to witness to the cleansing power of the blood of Jesus Christ. Her happy presence will be sorely missed by her pastor and the members of her church as well as by her family and friends.

"Let me die the death of the righteous and let my last end be like his." J. D. Dickey, Pastor.

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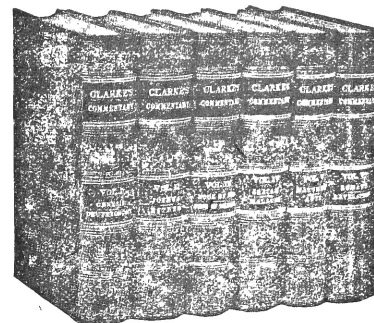
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The studies of his earlier years always had a bearing on this great work. From the beginning he felt the need of being taught by God to understand his own word. Referring to this, he says: "No man ever taught me the doctrine I embrace; I received it singly by reading the Bible."

Most Commentaries are reducible to two classes. Some are dryly critical, without being popular; others popular without being critical. Dr. Adam Clarke produced a work which combines the advantages of both classes—sufficiently critical to aid the inquiries of the more serious student, and yet sufficiently popular to serve the purpose of general edification. He gives a lucid view of the several books of Scripture, as to their dates and authors, their scope and connection; he expounds the original text in a manner adapted to the deficiencies of the reader; he elucidates difficulties in chronology, history, and oriental manners; he develops the grand doctrines of revelation, and applies the whole to the great concerns of human salvation and duty.

One leading feature in its character is independence in thinking. While he availed himself of the labors of others, the greater number of his expositions are emphatically his own.

Dr. Adam Clarke's Commentary on the Bible is one of the noblest works of the class in the entire domain of sacred literature. It is a thesaurus of general learning.

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Bishop William A. Quayle, St. Paul, Minn.

For breadth of learning, wealth of suggestiveness, catholicity of spirit, sanity of view, saying something when he talks, giving the reader an impression of the majesty of the Word of God, Adam Clarke's Commentaries seem to me to stand among the masterpieces of exegetical skill. I still think him the greatest of the Commentators.

The following recommend his Commentaries in the highest terms:

Bishop Naphtah Luccock.

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SUNDAY SCHOOL LESSON.

BY JOHN PAUL.

MAKING OUR OWN TEMP-TATIONS.

Date: For April 4, 1920.
Subject: Israel Ruled by Judges.
Lesson: Judges 2:6-23.

Golden Text: "But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them."—2 Chron. 15:4.

In the olden times nations were smaller than they are today, and a nation was a people rather than a country. There was no such a thing as "the law of the land." It was the law of the people. The law of the land is a modern form of government by which law operates uniformly upon all peoples within a certain territory; and our conception of a nation is governed accordingly. A nation, as we understand the term, cannot be moved. In more primitive times, in the days of smaller nations, the average nation was usually traceable to a family. In fact, all nations were nothing but large families at first, and all large families were formerly small families. Abraham, a descendant of Shem, was called of God from Ur of Chaldees, with the distinct mission of founding a family and a nation which should be the custodian of divine religion, the medium through which the Almighty should communicate with the world, the keeper of God's oracles, the cradle of a movement designed in the fullness of time to become world-wide in its sympathies and in its saving and uplifting efforts. It was to be a provincial religion till the coming of its chief exponent, to whom all of its institutions were to point, and who, himself the Son of God, was to change it from a provincial to a catholic religion, embracing all mankind. He was to spring from Abraham, and to die for the whole world; He was to be that seed of Abraham through whom all the nations of the earth were to be blessed.

Growing Around a Principle.

The real growth of Abraham's family began with his grandson, Jacob, who had twelve sons, each of whom was to have a large family, becoming a tribe, and serving as a check or balance in comprising the future nations of Israel and making it more of a miniature empire. Just as the family began to expand, a famine, coupled with the unhappy episode of the selling of Joseph as a slave, brought them away from the country God had given them, down into Egypt, where they remained some four hundred years. They were in slavery the latter part of that time; but in spite of their afflictions the better classes among them preserved the true worship of God and they multiplied into a population of many thousands. The story of their escape from this slavery, and their marvelous passage into the land of promise, which God had given to Abraham, was studied some months ago in the International Sunday School Lessons. We are now returning to a study of the first period of their history in that land, the first period in which, as a real nation, they were privileged under God to work out the problem of their own government and address themselves to the fulfilling of their own mission.

The Chosen People.

It is not supposed that they understood their ultimate world mission, though we may grant that a few illuminated prophets did understand. Indeed it is certain that the Messianic prophets did have some true ideas of the ultimate mission of Israel. They were not chosen because they were worthy in an absolute sense. Indeed they were to prove themselves a very perverse people, prone to backsliding and to turning away from God. But they were comparatively good. God foresaw that they were to be, on the average, the most nearly worthy of any nation in the world. Instead of saying they were to be better than other nations, it will be more exact for us to say they were not to be as bad as other nations. In all history, God has evidenced the policy of discriminating between nations, upon this basis. In the recent World War, no one would assume to say that the Allies were absolutely worthy and free from blame. They were good only in a comparative sense. Their cause was far more just than the cause of the Teutons, and they added a count in their favor by setting themselves against a great evil principle for which their enemies stood, and which, worked out, would bring ruin to the world. The count in Israel's favor was that they stood for a great general principle, which, worked out, would evangelize and uplift the world.

Teaching Points.

As our general discussion, introducing the studies of this Quarter, has been quite lengthy, we shall content ourselves by calling your attention briefly to some points of discussion in this particular lesson. In verse 5 of our chapter, at Bochim, they had wept over some mistakes that they could not repair. They had given a footing to the inhabitants of the land, who must ever after that be a snare to them. But even tempting agencies which ought not to be permitted to exist are sometimes used of God for a purpose. See verses 20-23. When God cannot answer our prayers in removing conditions which we have created, when we have done things that cannot be undone, He may answer the prayers in another form, by sending us help, by raising up men through whom to give deliverance. Verse 16. The judges, through this period of simple government, about three hundred and fifty years, were not elected by vote or appointed by heredity. They were raised up of God. In that sense, the government was theocratic. There is no doubt that if they had all walked closely with God a theocratic government could have been a success. Otherwise, it is always bound to fail. This means that it must fail in this present evil world, because experience has proved to us that no large group of people can be secured who will continue consistently to walk with God. The country got along pretty well so long as the old men lived who had witnessed the marvelous manifestations of God in bringing Israel to Canaan. This reminds us that so long as we have witnesses who are in touch with some

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definite manifestation of God, even though this manifestation be purely spiritual, there is more hope for the Church and the world.

JESUS PLEADS GUILTY.

C. A. Curry,

The Pharisees and Scribes murmured, saying, "This man receiveth sinners. Luke 15:2.

When a man is brought before the court for trial, and this same man deliberately says, I am guilty of all that is charged in the warrant, then that case is settled in short order, and has no place for argument on the side of prosecution.

You have read the parables of the lost sheep, the lost piece of silver, the prodigal son, and how the angels rejoice over one repenting sinner; but did you note why Jesus spoke these parables? He spoke these cutting parables in direct answer to the charge brought against Him by the Scribes and Pharisees. He was talking direct to them and emphasizing the fact that He, Himself, was indeed guilty. Yes I receive sinners. (He puts Himself in the way of sinners.) Yes I am continually seeking to come in contact with sinners. (Lost souls were the passion of His life, as was shown by His warm blood trickling from the cross.)

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His accusers had no place for argument, but could only sit and hear Him plead His own case, and that He was truly guilty of the charge. They saw that they had made the

wrong charge, if they were to raise a dispute. Yes, I receive sinners and eat with them. What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine and go after that which is lost? The fire hero does not give all his attention to entertain those whom he has rescued from the burning building, but goes after those who are left in the burning building. The expert loves those whom he has rescued from the sinking ship, but he leaves them and leaps back for those who are yet in the ship. No, I am not seeking mine own ease or popularity, nor dodging criticism or persecution, but am seeking that which is lost. They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners, to repentance. Perhaps nothing in all the world so dear to Jesus as His believers, but He saw the importance of being specially concerned about the lost. All heaven is stirred when the lost are being saved. Perhaps nothing in all the world so sacred to the eye of angels as the Lord's believers, but it is somehow a peculiar joy for them to see repenting souls born into the kingdom; because they know, that without this new birth the sinner is lost; so the chief concern is not in the ninety and nine just persons who have already repented and are saved. It is no wonder that angels rejoice more in the home-coming of lost souls.

Jesus pleads guilty of the charge, and says, "The Son of man is come to seek and to save that which was lost." He did not shun the sinners, as the Pharisees thought He ought to do, for He thought it more wise to seek that which was lost than to give all His time seeking that which was not lost; for the woman did not spend her time seeking for the nine pieces of silver which she knew was not lost, lying before her eyes in the jewel box, but she lighted a candle and swept and searched for the piece which she knew was lost. This is why Jesus used these parables in pleading His one case—to show His wicked accusers that His business in the world was to do the very thing which they accused Him of.

Yes, I go by the way of sinners. I came into the world to seek and save the lost. After emphasizing the fact by the parables of searching the lost sheep and lost silver, and heaven's interest in lost souls, He now, without a break, relates the story of the prodigal son, and shows, not only the attitude of both Jesus and the sinner, but how glad, how willing and ready He is to receive a repenting sinner. He not only waits anxiously for them, but goes out after them, meets them on the way, and embraces them in His arms, places on their finger the emblem of the sacred unity and relationship into which they enter, puts sandals on their feet, and begins to feed their souls upon the fattened calf which is always ready for those who come to Him. May our readers pass the message on to encourage those who think they are too bad to be saved. Jesus still receives sinners, and is beckoning them with bleeding hands, and pleading guilty of the charge of which He is accused.

WANTED!

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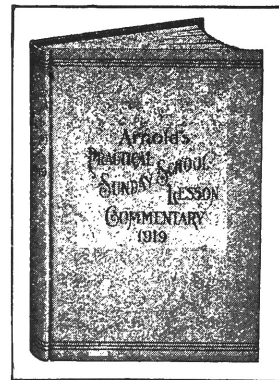
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Our Boys and Girls.

Dear Aunt Bettie: Will you admit a Michigan girl into your happy band? My mother takes The Herald and I like to read the Boys and Girls' Page. I live on a large farm beside Lake Huron, but I go to the city school as we are not very far from it. I am in the 8th grade, and between the age of 10 and 14. I have light brown hair, brown eyes and fair complexion. I have three brothers and one sister. One of my brothers is very ill. With love to Aunt Bettie and the cousins.

Your niece,
Margaret Wade.

Dear Aunt Bettie: Will you let a little Texas girl join your happy band? I am 10 years old and I go to Sunday school every Sunday that I can. I am in the 5th grade. My mother takes The Herald. I like to read the Boys and Girls' Page. I have dark hair, blue eyes and dark complexion. If I see this in print I will write again.

Yours truly,
Chloe Kinsworthy.

Dear Aunt Bettie: This is my first letter to The Herald. I am 12 years old and am in the 6th grade. I go to Sunday school every Sunday that I can. I take music two times a week and I pay \$5 a month. I have a pony and I go to Sunday school on her. She weighs 950 pounds. She is a Choctaw pony. I can drive a car. If I see this in print I will write again.

Edna Kinsworthy.

Dear Aunt Bettie: I am a little Texas girl and I wish to join your happy band. I am in the 6th grade and am 13 years old. I go to Sunday school every Sunday that I can. I have light hair, blue eyes and light complexion. If I see this in print I will write again.

Yours truly,
Aline Littlejohn.

Dear Aunt Bettie: Here comes another little North Carolina girl to join your happy band. My mother takes The Herald and I like to hear her read the Boys and Girls' Page. I have golden hair, fair complexion and blue eyes. I leave my age for the cousins to guess. It is between 5 and 7 years.

Your niece,
Mary E. Knight.

Dear Aunt Bettie: How are you and all the cousins? This is my first letter to The Herald. I am a little North Carolina boy. I will leave my age for the cousins to guess. It is between 7 and 9. I go to school at Potocasi. I have dark hair, blue eyes and fair complexion. With love to Aunt Bettie and the cousins.

James Wilbur Knight.

Dear Aunt Bettie: Here is a little Jayhawker boy who wants to join your merry circle. I have three sisters and one brother. I am in the 3rd grade in school and am 8 years old. I have gone to school two years with perfect attendance. I go to Sunday school every Sunday. I live on the farm and like farm life very much. I help papa feed cattle. With love to Aunt Bettie and the cousins.

David Brock Mercer.

Dear Aunt Bettie: Will you allow a little Kansas girl to join your happy band? My mother takes The Herald and I enjoy reading the Boys and Girls' Page. This is my fifth year in school and I am in the 6th grade. I have a mile and a half to go and have never been absent or tardy. Have any of the cousins that good a record? I go to Sunday school and church

most every Sunday. I have fair complexion, blue eyes and light curly hair. I am 4 feet, 9 inches tall and weigh 110 lbs. I will leave my age for the cousins to guess; it is between 10 and 15. Myrna Law, I guess your age to be 11. Ethel Bailey, I guess your age to be 8. Am I right? Have any of the cousins my birthday? It is Oct. 18.

Bessie E. Mercer.

Dear Aunt Bettie: Will you let a little North Carolina girl join your happy band? My mother takes The Herald and I love to read the Boys and Girls' Page. I was 9 years old the 22nd of Feb. I have dark hair, fair complexion and blue eyes. I go to school and am in the 2nd grade. I have one brother and one sister. I go to church and Sunday school. Aunt Bettie, do you know Mrs. J. B. Bridgers? She is my grandmother's niece. She makes us a visit every summer. She is the mother of Luther Bridgers who attended Asbury College. Hope to see this in print. With love to Aunt Bettie and cousins,

Annie B. Knight.

Yes, I met your grandmother at Indian Spring camp. I like her fine, also her son Luther.

Dear Aunt Bettie: My sister takes The Herald and I enjoy reading the Boys and Girls' Page. I will describe myself as it is my first letter. I have black hair, brown eyes and dark complexion. I am 5 feet, 4 inches tall and weigh 135 lbs. I will leave my age for the cousins to guess; it is between 13 and 16. Whoever guesses it I will send a picture if you will give me your address. With love to the cousins.

Delma M. Best.

Dear Aunt Bettie: I have just been reading The Herald and thought I would like to see a letter in print from California. As this is my first letter I hardly know how to begin. I have two brothers and one sister, and one sister in heaven. My father is pastor of the M. E. Church, South, here. There are about nine churches in this town of only five thousand. Dr. I. E. Honeywell has been holding revival services here. He certainly preached the good, straight gospel. He had a fine singer and player, Mr. and Mrs. George Preston. Who has my age, date of my birthday, month, and year I was born in? I will send a present. I am 12 years old, August 15 is my birthday, and I was born in 1907.

Gwendolyn Grenfell.

Dear Aunt Bettie: Will you let a little Missouri girl join your happy band? My papa takes The Herald and I enjoy reading the Boys and Girls' Page. This is my first letter to The Herald. Haven't any of the little boys or girls written a letter to The Herald around here where I live, so I thought I would write one. I go to school at Holcomb, and am in the 4th grade. My teacher's name is Miss Bessie Punch. I like her fine. I like to go to Sunday school. My mama is my teacher. Last summer we had a big meeting in the tabernacle which we had just built. Rev. George Benard preached. Next summer we are going to have another meeting. It is a pretty place where the tabernacle is built. The name of the grove is Douglas Grove. I have two brothers and one sister. I have light brown hair, blue eyes and fair complexion. My age is 10. I will close. Your niece,
Melbarene Douglass.

Dear Aunt Bettie: Would you allow a little Kentucky girl to join your joyful circle? This is my first letter to The Herald. My father takes The Herald and I like the paper fine. I like to read Christian literature. I enjoy reading the Boys and Girls' Page so well. Everyone writes interesting letters. Now, dear Aunt Bettie, I will describe myself. I have dark brown hair, gray eyes, fair complexion, and weigh about 125 lbs. I am 5 feet, 1

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inch tall. Can anyone of the nieces guess my age? It is between 14 and 18. Has anyone my birthday, July 22? I wish some of the nieces could be here with me for about a week. We have quite an increase in our animal family. We have eleven little lambs, seven little pigs, and one little baby calf. They are all so cute. I like the little lambs the best, for they have such pretty little white ears, and they all look so cunning together. Now, if Mr. Billie the goat doesn't get a hold of this, I hope to see it in print.

Your loving niece,
Mary Hundley.

Dear Aunt Bettie: Will you let a little country boy join your happy band? My father is a minister of the Zion Evangelical Church, and I like to hear him preach. I am converted and am trying to serve Jesus. I am 9 years old. I have blue eyes and fair complexion. I like to read the Boys and Girls' Page of The Herald. Love to all,

Theodore C. Yaeckes.

Dear Aunt Bettie: I have just finished reading the Boys and Girls' Page. I sure do enjoy reading the Page. I live on a farm of 182 acres. I like farm life fine. My school is out. I sure do like to go to school. I am in the 7th grade. My teacher's name was Miss DuBoes. She was a fine teacher. Who has my birthday, Dec. 28? I can do most any housework. I have two brothers and one sister. If this misses the W. B. I will write again.

Bessie Smith.

Dear Aunt Bettie and Cousins: Here comes a Nebraska girl to join your happy band. As this is the first time I have written to you I will describe myself. I have brown hair, blue eyes, and fair complexion. Odessa Viola Quick, I guess your age to be 16. Am I right? My father takes The Herald and I enjoy reading the Boys and Girls' Page. I go to Sunday school every Sunday I can. My Sunday school teacher's name is Millie Peterson. I go to school nearly every day. I am in the 6th grade. I live two and a half miles from school. Who has my birthday, January 7th? With joy to all.

Helen Marie Price.

Dear Aunt Bettie: How are you and the cousins? Here comes a Nebraska girl who wants to join your

nappy band. I go to school and am in the 4th grade. My teacher's name is Helen Dillman. Papa takes The Pentecostal Herald and I like to read the Boys and Girls' Page. I go to Sunday school. I am 4 feet, 5 inches tall. I will leave my age for the cousins to guess; it is between 7 and 11. I have blue eyes, brown hair and fair complexion. I have a brother and sister. As my sister is writing to The Herald I thought I would write. If I see this in print I will write again. With love to all.

Opal Price.

Dear Aunt Bettie: I am a little Georgia girl. My papa takes The Herald and I think it is fine. I like to read the Boys and Girls' Page. I have two brothers and two sisters. I think my baby sister is awfully sweet. We live about half way between Elberton and Hartwell. We live on a farm two miles from Savannah River. We go to school at Hulenville and like it fine. I am in the 4th grade. My teacher's name is Miss Minnie Shifflet. Who can guess my age? It is between 8 and 12. I have light hair, dark complexion and weigh sixty pounds. I will close as my letter is getting lengthy. Will come again sometime. Much love to all.

Jewell Jones.

Dear Aunt Bettie: As I saw my first letter in print I will write again. How are you and all the cousins? I hope they are all fine. We get The Herald and I surely enjoy reading the Boys and Girls' Page. Who has my birthday, July 14? My age is between 11 and 14. Dorothy Thew, I guess your age to be 13 years. Margaret Bleason, I guess your age to be 13. Am I right? Well, I must close before Mr. W. B. comes. Love to all.

Eva Byrchum.

Dear Aunt Bettie: Well, here I am again, but you must excuse me for coming so often because it is such an interesting, cozy corner that whenever I get lonesome I must run over for a chat. Well, how are you and the cousins? I hope Mr. Flu isn't bothering around any of you. He is afraid of me and I hope he stays so. I have been learning to plow now and I certainly enjoy it. There has been a meeting going on the last few nights; we have gone every night so far. I want a kodak so very much this spring I may get one. I intend to

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