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THE PREACHER.

BY THE EDITOR

THERE is a report that one of the Ohio conferences of the Methodist Church while in annual meeting adjourned one of its sessions to see a baseball game.

We are hoping this report is a mistake. We recognize the fact, however, that in some quarters certain preachers seem to have come to feel that they must save the world by becoming worldly. This is a great mistake. The world wants to be saved through the instrumentality of people who are saved from worldliness. No intelligent sinner out in the world wants a worldly church member to point him to the way of salvation. During the past summer we have noticed that the various summer schools for preachers have made quite an item of recreation. They have indulged no little in various physical exercise. We doubt the wisdom of all this. To be sure, the preacher should be in the open air; he should have exercise, but it seems to us that the whole thing is being carried to a dangerous extreme. Baseball is one of the greatest Sabbath desecrators in the United States. Thousands of people in and out of the Church crowd the baseball parks on the Sabbath day. This is a direct violation of God's law, and we doubt if these Sabbath desecrators should be encouraged by the adjournment of an annual conference to see them play a game, or by preachers attending their games anywhere, at any time.

The preacher ought to be a holy man; he ought to carry a burden for souls; he ought to get his fresh air and exercise in the field, forest, by the river side, and on the mountain, when possible. Solitudes—places of meditation—are restful to the preacher's nerves and nourishing to his soul. Necessarily, much of the time he is in the midst of the noise and clatter and hum of the busy world; the people have large claims on him, and he must meet these claims just as far as possible. When he can get away from them the quiet field and silent forest are better for him, body and soul, than the excitement and shouting of the human mob at the baseball park. The man of God will come to his pulpit much more refreshed in his physical, quickened in his intellectual, and enriched in his spiritual life, from the places far removed from the maddening crowd, where the still small voice speaks to the listening hearts of devout men, than from the baseball park or the moving picture show. We are well aware that we have a brand of preachers who have the false notion that they are to get their inspiration from the crowd, the show, the baseball park, the busy throng upon the street, rather than from the Holy Scriptures, meditation, and prayer in the quiet places where they may feel the inspiration of the Holy Spirit, commune with the Infinite, close their eyes and look deep into the eternities, learn the blessed mysteries of

communion with God, and come to their fellowbeings with news from God and heaven, instead of from movie shows and the columns of the daily papers.

We are not advocating the cloister for preachers. The thought that we would suggest is, that the average pastor must necessarily, be much among his fellows, that he sees much of practical every-day life as he moves about in the world; that if his recreations could be had in the more silent places he would receive advantage, every way. Blessed is the preacher who has some little time for the solitudes, for quiet contemplation; to shut his eyes, somewhat, to the things temporal and look upon things eternal; to shut out from his ears the clatter of the world's business, and listen to the music of the spheres. The sainted Richard Baxter, we do not believe, would ever have sought his recreation in a baseball park. Read the following from his pen: "Recreation to a minister must be as whetting is with the mower—that is, to be used only so far as is necessary for his work. May a physician in plague-time take any more relaxation or recreation than is necessary for his life, when so many are expecting his help in a case of life and death? Will you stand by and see sinners gasping under the pangs of death, and say: 'God doth not require me to make myself a drudge to save them?' Is this the voice of ministerial or Christian compassion or rather of sensual laziness and diabolical cruelty?"

Give us a holy ministry, saved from sin, separated from worldliness, living in the world, untainted by its wickedness, seeking its lost; a ministry saved from self-seeking, wholly consecrated to publishing the gospel of salvation; a ministry in experience, life and conduct illustrating the power of the gospel it proclaims, and the Church will be spiritual. The Kingdom will prosper, and the world will feel the settling and seasoning influence of the holy salt; saints will grow in grace, sinners will be convicted and converted. A worldly, self-seeking ministry means a backslidden church, the increase of wickedness in every realm of life, and in the end, lawlessness, riot, bloodshed, and the loss of human souls.

Every minister of the gospel should have very clear in his mind three great facts: 1. He should be *sure of his personal experience*; he should have experienced the bitterness of repentance, the faith that lays hold upon Christ as a personal Savior, a conscious forgiveness of sins, and the witness of the Spirit so clear that there can be no possible doubt; and he should have received the baptism with the Holy Ghost purging from all sin, and empowering for service. There was no greater need that the disciples of our Lord tarry

at Jerusalem for the baptism that brings power than there is today that the heralds of the gospel know in their souls the power that can only be received and retained by the incoming and abiding of the Holy Spirit.

2. The minister of the gospel should be *sure of his call to preach*. He should have passed through that chastening and soul-searching that comes to many, who hears the voice within him saying, "Woe is me, if I preach not the gospel." There come times in the experience of every preacher which test his soul and in such times he wants to be able to say, "Lord, thou hast called me into this work; sustain and guide me in it." We sorrow for the man who thrusts himself, without the call of God, into the ministry of the gospel. How desolate and lonely such a man must feel in the testing times of life.

3. The minister of the gospel must be *sure of his message*. He must be sure that he carries and proclaims the Lord's message. He must not be telling the people his opinions, notions, and views. He must cry out the truth and be able to give it power and abiding effect by declaring, "Thus saith the Lord!" He must preach the word of God. If he does not believe the word of God and cannot proclaim it without hesitation or apology, he should not preach. Human notions and philosophies have no power in them to save men. God says, "My word shall not return unto me void." O, man of God, preach the word!

How to Avoid Disappointments

BY MRS. H. C. MORRISON.



SOMEONE has said that to avoid disappointments we should spell *disappointments* with an H. Just see what a difference it makes, not only in the word, but in the results.

Dear reader, I am not asking you to try some whimsical experiment, but there is really sound philosophy in my proposal. If we truly believe that "All things work together for good to them that love God," why should it not be our privilege to take every disappointment as *His* appointment?

When Joseph visited his brethren that day on an errand of kindness and good will, and for it received the most shameful treatment at the hands of his brothers, it did not look as if it were God's appointment; but did it not turn out to be the very best thing that could have occurred for Joseph? It did not look like the Lord was thinking much about Job when everything and all that was dear to him was swept away; and, he even went

(Continued on page 8.)

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OF ASBURY THEOLOGICAL SEMINARY

The Theology of Dr. W. Newton Clarke---Late Professor in Colgate University.

BY REV. ANDREW JOHNSON, D. D.



We like to read and size up the theology of any man who gets into the limelight of literary publicity. Dr. Clarke reached the high-water mark of popularity in the religious world. He was neither a full-fledged orthodox writer nor a thorough-bred higher critic. He was half and half. At times he touched the deepest chords of evangelical truth, and at other times he played directly into the hands of the higher critics. It is a pity that he was not altogether orthodox throughout.

So far as literary style goes he was one of the most gifted, pleasing and popular writers of the past generation. He was very charming and captivating. He was as smooth in theology as was David Hume in philosophy. It is said that he wrote eight books without making one single direct quotation from another author. He rose to distinction, came to the front and his fame spread afar. The higher critics recognized him and offered him the right hand of fellowship.

In 1898, Dr. Lyman Abbott said of his "Outline of Systematic Theology," (a book in the Course of Study in the M. E. Church)—"It is the simplest, clearest, most radical, most spiritual treatise I have ever seen." Dr. Shailer Mathews, dean of the Divinity School in the University of Chicago, complimented Clarke by declaring that "Orthodoxy passed through the deep spiritual experience of W. N. Clarke to become a living message of religion to men and women who think in the atmosphere of the twentieth century." When the above distinguished gentlemen recommend one's theological position it is enough to create suspicion in conservative circles. But let us look at some of the good things in Clarke's doctrine.

His view on Immanence and Transcendence is excellent. "Transcendence without Immanence equals Deism, cold and barren. Immanence without Transcendence equals Pantheism fatalistic and paralyzing. But neither is without the other; the two co-exist in God. The presence of God rules Deism out and the freedom of God rules Pantheism out. That 'all is God' is not true, and that God is all is not true. God is source of all and Lord of all." This deals a death blow to both Deism and Pantheism.

Dr. Clarke is also clear-cut and correct on the doctrine of the free moral agency of man. "God does not by Predestination destroy that freedom in men which is essential to moral government." "The freedom of the will is simply the ability of the man to decide whether and how he shall act." "External compulsion upon the will is impossible." "If predestinarians hold to real freedom they do so by an inconsistency. If freedom is only a link in the universal chain of cause and effect, every volition is caused by its antecedents. Here is no room for freedom."

In regard to the origin of the soul Dr. Clarke is again correct. He repudiates the Platonic dogma of the pre-existence of the soul, rejects the theory of *creationism* and affirms that *Traducianism* is the only view that accounts for all the facts in the case.

His definitions of justification, forgiveness and regeneration are unique. "Forgiveness is the withdrawal of God's disapproval—not from the sin but from the man—and the gracious acceptance of the man to the realm of God's free kindness." "In regeneration the Father touches one who never ceased to be His offspring (creature) and so changes his character that he becomes to Him a true son."

So far, so good. But we come now to the parting of the ways. Dr. Clarke turns from

the evangelical to the modern view. He endorses the unproven theory of evolution and declares that the first chapter of Genesis will have to be remanded and surrendered to Geology, and the second chapter to Biology. He thinks this concession removes the burden from theology and places it upon science. This in his opinion is the easiest way out of the difficulty. He regards the early chapters of Genesis, not as the record of events as they actually occurred, but as the record of the ancient *conception* of how these events might have occurred. He contends that it honors man to consider him as the crowned king of the evolutionary process. The Bible must take a back seat, in his opinion, when it comes to the question of the origin of the material universe.

Science must come forward with its information and explanations. But as Pascal said, "The advance of science does not mean the retreat of religion." Prof. Dana, the world-famous geologist, said that Genesis and Geology essentially agree. Dr. Etheridge, the noted fossilologist of the British Museum, declared that there was not a single thing in all that great museum that gave the least hint of the transmutation of species. Dr. Virchow, the great pathologist and inventor of the germ theory, denounced Darwinism and affirmed the immutability, the invariability of species. Prof. J. William Dawson, of Canada, and Prof. George Frederick Wright, of Oberlin University, both great scientists, were sworn enemies to the Darwinian theory of Evolution. Darwin himself could not account for the origin of matter, the origin of force, the origin of life, the origin of *genera*. He only tried to account for the origin of *species* and utterly failed even in that. The Genesis rule of everything "after its kind" has never been annulled nor successfully denied. We believe in Evolution, Involution, Revolution, Devolution but not in *Transvolution*—the crossing from one species to another. Darwin's theory by right should have been called *Transvolution*.

Dr. Clarke was also off on the atonement. He leaned toward the moral influence theory of the atonement. He admitted that Christ died for us, but denied that He died in our stead.

According to his opinion Christ did not die for us in any legal forensic, expiatory, propitiatory sense of the word, but in a vital and personal sense. He rejected the substitutionary idea of the atonement. While he launched his theological bark upon the surging sea of Modern Thought yet he was loath to leave the conservative shores of evangelical truth.

He catered to criticism on the genuineness, authenticity, integrity, authority, inspiration and infallibility of the Holy Scriptures whenever and whenever he touched on these questions. In one of his books he dealt in the use of the Scriptures in Theology. He repudiated an *Equal Bible* (or a Bible equally inspired in all parts) and confined infallibility to that portion of the New Testament which deals with the view of the Father as represented by the life of Christ. He did not include within this narrowed field of infallibility all the words of Christ—only those that suited his purpose. Just one verse of Scripture to quote, no more. refutes this. "And why call ye me, Lord, Lord, and do not the things I say?" (Luke 6:46). Why accept Christ as a criterion and reject what He said? We cannot separate Christ and the words He uttered. If we do not take the Bible of Jesus we cannot take the Jesus of the Bible. Dr. Clarke attempted to take the Jesus of the Bible and at the same time re-

ject the Bible of Jesus. He essayed the impossible and of course signally failed in his futile effort.

Again he missed the mark on the doctrine of entire sanctification. In his opinion, sanctification is the "Christianizing of the Christian." As a general statement this is fairly correct. But hear him again—"Sanctification is a process, not an event." We reply that if it is a process at all it is an eventful process. Rather with Webster's definition—it is the "act of God's grace by which the affections of men are alienated from sin and the world and exalted to a supreme love of God."

Dr. Clarke declares that sanctification is such a great work that even God Himself with all His power "cannot sanctify a soul in this life." Where is the omnipotence of God? Possibly, Dr. Clarke, like many moderns, eliminates the "omni" from theology—omnipotence, omniscience and omnipresence.

Dr. Clarke entertained some very strange views in the field of eschatology. He flatly denied the Second Coming of Christ, but frankly admitted, however, that the synoptic gospels advocated the personal, premillennial advent of the Savior. He does not hesitate to say that the synoptists were mistaken in their view of the Lord's return. John in the fourth gospel, he tells us, corrected this mistake by treating the Second Coming, not as a personal spectacular event, but as a quiet, constant, progressive, spiritual affair—coming through the Holy Spirit and the conquest of the present gospel agencies. It is easy to understand why John omitted any mention of the destruction of Jerusalem. He wrote his book after that event. The other Evangelists wrote before the destruction of Jerusalem and reported the three-fold question asked Christ when they viewed the Temple and Christ declared, "There shall not be one stone left upon another that shall not be thrown down." "When shall these things be and what shall be the sign of thy coming and of the end of the world?" The synoptic gospels give Christ's answer to these questions.

While John did not report this discourse, yet he touches on the Second Advent. "If I go, I will come again and receive you unto myself." (Jno. 14:3). In chapter 21:22, 23, John clearly teaches the personal coming of Christ. "If I will that he tarry till I come what is that to thee? Then went this saying abroad among the brethren that that disciple should not die; yet Jesus said not unto him, He shall not die; but if I will that he tarry till I come, what is that to thee?" But what do the critics care for a plain statement like this. They can very easily assert that this part of the book of John was a later addition. Anything in the Bible that flatly denies the views of the critics they very learnedly pronounce it the work of a later hand—an interpolation, a gloss, a marginal reading that accidentally crept into the original text. What proof have they of this? None whatever. They arrogate to themselves the exalted prerogative to do violence to the Scriptures, *ex-necessitate*, in support of a pet theory.

What John failed to say concerning the personal *Parousia* of Christ in the fourth gospel he more than made up for the same in the Apocalypse.

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Human Nature and the Carnal Mind.

John Thomas

1. Human nature without the Carnal Mind.

MAN was created in the image and likeness of God and for a time, at least, was perfect. God pronounced everything He had made to be very good. Man walked and communed with his maker in true holiness and righteousness without carnality, therefore, sin is foreign and not an essential part of human nature.

Character must ever be tested, and man was permitted to be put on trial, alas under the subtle attack of that spiritual personality, the old serpent. The devil used the literal serpent to approach Eve, (1 Tim. 2:14), and man fell and sin entered the world.

If man had no carnal mind what was there to respond to the solicitation of the evil one? The answer is plain.

1. Eve desired to be like God.
2. She had a thirst for knowledge.
3. She desired wisdom.
4. She desired food.
5. She possessed the love of the beautiful.

Notice the mode of attack—the tempter's appeal:

1. Ye shall be as gods.
2. Knowing good and evil.
3. Wise.
4. Good for food.
5. Pleasant to the eyes.

The woman listened and doubted God's word therefore, sin entered through unbelief.

The temptation of Jesus is recorded in all the gospels except the gospel of John. Since there was no human witness to the temptation, Christ Himself must have told His disciples the story of this awful conflict. As the last Adam, He must stand where the first Adam fell. The scene of the first temptation was the beautiful Garden of Eden. The scene of the second temptation was a waste, howling wilderness, the abode of wild beasts.

What was there in Jesus to respond to the solicitation of the tempter? He had no sin in Him, and declared "When the prince of this world cometh he shall find nothing in me." The answer is clear.

1. He was hungry and His body exhausted.

2. The object of His coming to this world was to obtain all authority so that the kingdoms of this world might become the kingdom of God and His Christ.

3. His perfect trust in the Father and His desire to manifest Himself as the Son of God.

The tempter's appeal came directly along these lines:

1. Command this stone that it may become bread.

2. Satan showed Him all the kingdoms of this world and said, "To thee will I give all this authority and the glory of them, if thou wilt fall down and worship me."

3. "Cast thyself down from the pinnacle of the temple."

Christ conquered the devil although He was in all points tempted "like the sanctified"—without sin—(Hebrews 4:15), leaving out the words in quotation.

2. Human Nature and the Carnal Mind.

Adam begat a son in his own likeness, and every child born into this world has the seed of carnality in it; none is born good. There is a tendency to evil in all children, hence the importance of training and correction. Where parental control is neglected, children very soon slip away and live in wickedness.

At regeneration the gracious work of Divine forgiveness does not touch the sin of our nature: pardon deals only with sins; another work of grace is needed to cleanse the soul from indwelling sin. The carnal mind is not

an act therefore cannot be forgiven. The carnal mind is not a lodger but a tenant; and it takes the mighty baptism of the Holy Ghost and fire to cast him out. What a time we had with this carnality! What sorrow, what tears, what struggles, but deliverance came through the cleansing blood of Jesus.

The temptations of the unsanctified is seen in James 1:14, 15. "Every man is tempted (i. e., every unsanctified) when he is drawn away and enticed; then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death." As long as the carnal mind indwells the soul, there is a response on the inside to the solicitation of the tempter, therefore it is of the utmost importance that new believers should be urged on to seek the glorious experience of entire sanctification.

3. Human Nature Delivered From the Carnal Mind.

Although the entirely sanctified have become partakers of the divine nature, and are free from sin through the precious blood of Jesus, yet we must ever remember that we are under probation and will remain in the sphere of temptation while in the body; however, temptation is not sin unless yielded to. No one is ever compelled to sin, and none is permitted to be tempted above that they are able, but with the temptation God always makes a way of escape. There are temptations peculiar to the sanctified which cannot be dealt with now; suffice it to state, whether the temptation is directed to the spirit, soul or physical, victory is always assured to the vigilant soul who triumphs in Christ's victory. Here are seven easy ways of getting the victory:

1. Plead the name of Jesus. Our own name is worthless, but Satan is afraid of the precious name of Jesus.

2. Plead the power of the blood. They overcame him; i. e., the devil, by the blood of the Lamb and the word of their testimony.

3. Count upon the indwelling Holy Ghost. "When the enemy comes in like a flood the Spirit of the Lord will lift up a standard against him."

4. Faith. Never give up your trust in God's word. Let God be true and every feeling a liar.

5. Prayer. Never neglect secret prayer. The heavenly armor is polished by prayer.

6. Praise. This is a mighty weapon. May we learn the secret of praise. When we go to battle with a song of praise, God will smite our enemies and instead of defeat, we shall enter the valley of blessing.

7. Testimony. Let us witness to all the work of grace done in our hearts. God abhors a secret agreement. Let us tell the good news to all the world—"The blood of Jesus Christ His Son cleanseth us from all sin."

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Spiritual Annual Conferences.

A. W. Orwig.

AN annual conference is supposed to be held for the transaction of such business as shall promote the general and special welfare of the conference district. And that means not only its temporal interests, but especially the spiritual work within its bounds. More specifically stated, the salvation of the unsaved and the advancement of believers in holiness should lie at the foundation of all the proceedings of an annual conference. To this may be added that the stimulation of Christians should be sought for the best possible equipment in soul-winning work. A holy fire should be kindled anew in the hearts of the preachers and transmitted to the churches of which they are the spiritual guides.

The annual conferences should very largely be in the channels through which the copious blessings of God could be poured out upon the Church. Of course, this applies to all the various subsidiary organizations.

I remember that a preacher friend of mine wrote on what he termed "A Conference on Fire." That meant a truly spiritual conference, even in the face of much routine business, such as all conferences have. Another brother wrote concerning an annual conference that "its spirituality and blessedness reached the highest record." And still another thus wrote: "Cannot we enter into a solemn covenant to pray and work for a real spiritual conference at our approaching session? Let us by all means do so."

To me it appears that one of the chief agencies in securing a veritable spiritual conference is the frequent holding of evangelistic or revival services, each evening, if possible. The salvation of souls and the full sanctification of believers should be earnestly and definitely sought. While thus devoutly engaged in behalf of others, the preachers themselves would be greatly revived and be the more likely to go home as spiritual flaming fire-brands. To be unduly absorbed with arduous and more or less perplexing business matters may perhaps be somewhat detrimental to one's real spiritual life. And to "worry," or to harbor an arbitrary or antagonistic spirit, as to where one will be sent by the "stationing committee," is decidedly conducive to spiritual paralysis instead of peace and joy in the Holy Ghost.

At a conference near my home city, a distinguished man made the following startling statement: "Some of the ministers will lose their religion if they do not get the appointments they desire, unless this conference is different from other conferences." Whether true or not, the caustic declaration may have served to quell the actual or supposed recalcitrant spirit of "some" of the preachers.

Oh why should not an annual or any other conference, composed of Christians, be free from all friction, in word or act, and be a veritable type of heaven itself! As already intimated, from the annual conferences should radiate that spiritual power which will secure the rich blessings of God upon the people. And then, unitedly, they could work more harmoniously and successfully for the salvation of the unsaved and the general and special unbuilding of their own Church and the welfare of Zion at large.

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Garrett Biblical Institute Hit Hard by General Conference.

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

A REPORT OF A CHAPEL SERVICE SCENE.



GARRETT Biblical Institute, Evanston, Ill., stands as one of the three largest theological schools of Methodism. When it started it was specifically ordered that all its professors should take a solemn vow not to teach anything contrary to the doctrinal standards of Methodism. Garrett has gained for itself the reputation of being one of the most rationalistic theological centers of Methodism. It is a hot-bed of higher criticism, unbelief and modern theology. Its professors are pronouncedly anti-Wesleyan in their beliefs and teachings.

It is confessed by students who have taken courses there that they have had a fight to hold fast their religious experience in the face of the false teachings put across there by the professors. I have personally known students come from Garrett so filled with the new theology that they have found no room in their program for regeneration or the Holy Ghost.

It is to Professor Rall, of Garrett, that we owe the anti-Methodistic Course of Study so saturated with German theology that has been forced upon our young preachers for four years past, and it was Professor Rall, of Garrett, who so tinkered the Discipline of 1916, four years ago, as to cut out of it some of Methodism's fundamental truths.

The last General Conference gave Garrett a hard blow by throwing overboard Prof. Rall's Course of Study and requiring that the new course shall be in accord with Methodist standards and doctrines. When this was being done, Dr. Sloan showed from Prof. Rall's own book how erroneous he was in his teachings. This so stung and distressed Dr. Stuart, President of Garrett, that he came to General Conference next day with a white-wash statement in defense of Professor Rall and had it inserted in the *Advocate*.

Garrett was represented at General Conference by President Stuart and Professor Davidson. Three things brought great grief to those gentlemen and those three actions were the things that saved Methodism from going on the rocks. They were:

- (1) The ordering a new course of study in accord with Methodist doctrine.
- (2) Holding fast the membership test of doctrine.
- (3) The amusement question, by which Paragraph 280 was retained. Mark what we say here; the three things that praying Methodists are so thankful to God for were the main causes of great grief and pain to Dr. Stuart and his professors at Garrett.

I shall now give to THE HERALD readers a report of a Garrett chapel service which had in it some elements which I have no hesitation in saying were dishonoring and disgraceful in a so-called Methodist Institution. Dr. Stuart openly ridiculed Bishop Oldham, who presided at the session which roused Dr. Stuart's ire. Dr. Spencer in the *Central Christian Advocate*, describing the Monday morning scene (which saved the Methodist Church from lowering her membership test so low as to eliminate all doctrinal tests, thus opening the doors so wide that all kinds of unbelievers could get in the church if they wanted to) said: "A world statesman was the presiding Bishop." (Meaning Bishop Oldham). It so grieved Dr. Stuart, of Garrett, that this membership test has to remain in the Discipline: "Do you believe in the doctrine of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church," that in his chapel report

he so far forgot himself as to hold up to contempt, one of the most Christlike and apostolic Bishops of Methodism, and as he did it Garrett rang with the derisive laughter of the students whose regard for essential Methodism begins to wane as soon as they get under the influence of Garrett faculty.

But let the report speak for itself:

"On the second day of June, 1920, the writer attended chapel exercises at Garrett Biblical Institute, of Evanston, Illinois. Pres. Stuart and most of the faculty, including Prof. Rall, were on the platform. On that day, Prof. Davidson, of the Department of Religious Education, presented a report of the General Conference at Des Moines. He first gave an outline of the methods of organization of committees and of conference work. Then he followed with a few statements as to the spirit of the conference, quoting Bishop McDowell's words, 'This is a world-minded General Conference.' The reception of the report recommending the election of colored bishops was described as 'a very notable scene.'

"Coming to the actual work of the General Conference in legislation, he said there were three things that gave him pain. As he proceeded with his report he made mention of the three; (1) The action of the General Conference regarding the question asked of incoming members of the Church, 'Do you believe in the doctrines of the Bible as set forth in the Articles of Religion of the Methodist Episcopal Church,' (2) the action in regard to the amusement paragraph, and (3) that concerning the Conference Course of Study.

"At this point he paused to speak of what he called the 'splendid' work of Prof. Rall in connection with the course of study, with emphasis on 'splendid.' This statement was received with prolonged applause from the assembled students. The change in the vote on the membership test question he attributed to the activity of 'some of the bishops' during the Sunday following the first vote, also saying that the incoming chairman had much to do with it.

"Speaking of the action in regard to the Conference course of study, he said that the idea had got abroad that things were becoming unsteady, and that because of this fact, the question was summarily dealt with. He dwelt at some length on what he called the 'unfair attack by Harold Paul Sloan on a man who was not present to defend himself.' After a few concluding remarks, he was followed briefly by Dr. Stuart.

"In his limited time, Dr. Stuart spoke chiefly of 'the great inefficiency of the chair,' and the retention of the disciplinary question as to belief of doctrine giving a few incidents of the Conference sessions. Concerning the membership test question he stated that no one should establish doctrine except in the constitutional way. 'I am exceedingly anxious,' he added, 'that standards of doctrine be not fixed by mass-meeting and legislation.'

"Once in referring to a certain session of the Conference he made mention of 'the one who was presiding.' 'I mean,' he immediately amended, 'the one who was occupying the chair.' This was greeted with a general laugh throughout the chapel. (Bishop Oldham was the presiding Bishop).

"Again, in speaking of a scene of great excitement during one of the sessions, he repeated some of the words of the presiding bishop—Bishop Oldham—spoken during the excitement and confusion. In slow, drawing tones, in which a note of ridicule was plainly discernible, apparently mimicking the bishop's

voice and manner—he repeated the following words of the bishop: 'N-ou-w, bre-e-thren, we wa-a-nt to-o get the mind of the Spirit in this ma-a-tter, . . . we wa-a-nt to listen in the sti-i-ll-ness for the so-ou-nd of the sti-i-ll sma-a-all vo-o-i-ce.' (The last three words being especially long-drawn out). 'And at that moment,' he added, 'there were a hundred men on their feet yelling, louder! louder!'

"This brought forth a burst of laughter from the student body assembled in the chapel, some of them, in their excessive amusement, almost shouting with laughter.

"Prof. Davidson again spoke, saying that Dr. Stuart 'did a brave thing at the Conference, in protesting against the disgraceful treatment of Prof. Rall by Harold Paul Sloan.' A few words more and the chapel service was concluded.

"It was with a heavy heart that the writer left the chapel of Garrett Biblical Institute. Shocked and grieved in spirit was this Methodist, whose parents and grandparents were Methodists, and who from childhood had respected and loved the chief shepherds of the Church. To see the head of a great institution for the training of young men for the ministry, actually hold them up to the ridicule of those who were expected to love and revere them, and under whom they were to labor, brought a sadness that has not yet been dispelled. A note of irritation, almost of contempt, was plainly manifest whenever the bishops of the Church were mentioned."

Note: This report was made by a very careful and conservative and well-instructed person who made the most careful and exact notes at the time.—G. W. R.

Brother Pickett Reports.

This has been a year thus far of much work. I have preached the Word in ten States, in churches of some eight or ten denominations, and in a number of camp meetings. Have had people drive as much as seventeen miles to hear the Word night after night, while others have come from fifty to seventy miles simply to hear two or three sermons on prophetic lines.

There is a widespread interest among God's people in "those things that shall shortly come to pass." With worldliness abounding on every hand, and higher criticism undermining the very foundations of religion, with the world and a large part of the professing church running hand in hand and cheek by jowl in paths of selfishness and sin, of lewdness and lust, it is well that those who love God should read the signs of the times and prepare for the day of His appearing.

At this writing I am with the First Church of the Nazarene, Oklahoma City, for an eight days' course of sermons on the near coming of our Lord. The rest of September is to be given to Oklahoma. Then October is to be spent in Texas. Those wanting Texas dates may write Rev. W. H. Vance, pastor Methodist Church, Jacksonville, Texas. He has kindly undertaken to arrange my slate in that State. My messages are on the prophecies, including such themes as "The personal return of our Lord," "Some signs of His near coming," "The end of the world, is it near?" "Armageddon; or the next great war," "Who is the Beast of Revelation?" These and kindred themes draw and hold the people.

His coming draweth nigh,
Our Lord shall rend the sky,
And in His glory shine;
Then He shall raise His dead,—
The Lord our living Head—
Thank God He's all divine.

L. L. PICKETT.



When Will Jesus Come Again?

Rev. G. E. Martin.



PART IV.

WHAT WILL TAKE PLACE WHEN JESUS COMES AGAIN.

HITHERTO I have tried to establish the truth that the coming of Jesus is personal, visible, and before the Millennium—that glorious, golden age of the world's history as described in Isaiah 35 and many other prophetic scriptures—that age in which “the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: [when] they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

In this series of articles, I wish to point out what I believe will be the order of events following His appearing. From the very beginning of my Christian life I have held the view that the coming of the Lord was imminent. This conviction was produced in my mind by the voice of the Holy Spirit while reading such passages of the Scriptures as Luke 21:34, “Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”

The figure of speech “snare” used in the connection it has in the above scripture can mean nothing less than that many of those who dwell upon the earth at the time of Christ's coming again will be “overcharged” with the very evils mentioned by our Lord. And our Lord's statement in Matt. 24:36-41, was also convincing proof to me that many, many souls would be unprepared to meet the Lord and so would be left behind when the Bride ascended in glory. But it is only of recent years that I have been able to reach anything like a settled conviction as to the order of events that follow His return to earth. These conclusions have been chiefly gained from a study of God's precious word itself. But I wish also heartily to commend the little book, “Jesus is Coming,” by Rev. Wm. E. Blackstone, of Los Angeles, Cal. This splendid book can be secured of Fleming H. Revell or the Moody Bible Institute, both of Chicago, Ill. It ought to be in every Christian home in the world. It is sent gratis to all ministers and missionaries by the Moody Institute. My attention was first called to the book by the fact that Dr. J. Wilbur Chapman, the man who led me to Christ, gives his hearty endorsement to it. The blessed Hope which it emphasizes has been a great stay to me in my ministry of some nineteen years. This hope has cheered me in the darkest hours of trial.

May I deviate from the point a little further and ask my readers to be patient with me if they find some repetitions in these articles. They are written in the midst of a busy pastorate with its duties and also home cares. I have not had the time to make a copy of the articles and so must trust to memory as to what has been given in former articles. With this explanation and apology let us return to the point in mind and see if we can determine some of the events following the return of Jesus.

When the apostles were assembled at Jerusalem to consider the matter of receiving the Gentiles into the Christian Church there was much disputing and differences of opinion. James seems to give the final decision and must have, therefore, been recognized as a leader among them. In this important de-

cision regarding the Gentiles he makes the following statement: “Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.” (Acts 15:13-18).

I have a purpose in mind in selecting this scripture as a beginning for the discussion of the order of events following our Lord's return. Much objection to the pre-millennial coming of Christ as based on Rev. 20, is founded on the statement that the entire Book of Revelation is so highly symbolical that we cannot with certainty interpret it. But in the above quotation we have a historical record. The Acts of the Apostles is purely historical. In the quotation given there is to the best of my knowledge not a single figure of speech. Some of the words may be derived from figures in their origin, but the quotation as a whole is a declarative statement. Now what is declared in this statement? God has visited the Gentiles to “take out of them a people for his name.” Please remember, if the question of predestination is raised here in someone's mind, I will try to give an answer to that in a later paper.

The order of events which is the point under consideration now, seems to be the calling of the Gentiles first, which is the work the Holy Ghost is now carrying on. Some few Hebrews have been saved through all the centuries, but this is the Gentile Age. The Jewish branch is broken off; the wild olive branch (the Gentile) is grafted into the Tree. Let us “be not highminded but fear.” (Rom. 11:20-24). When the fullness of the Gentiles be come in (Rom. 11:25) then the Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob. (Rom. 11:25, 26). This is evidently the meaning of the statement, “After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.” “After this”—after what? The calling of the Gentiles. “I will return.” Return where? To the City of David for that is where his tabernacle was builded. What will He do? “Build again the ruins thereof, and set it up,” a literal building. What will then take place? “The residue of men [probably the “third part” (Zech. 13:9) of the Hebrews who escape the great tribulation] might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.” Here begins the millennium—the conversion of the Jews and the heathen nations who have not heretofore heard the gospel. This brief passage of scripture outlines a great program. I will take it up more in detail in my next division of this study of the order of events. The resurrection of the saints and the translation of the godly who are alive and remain to the coming of the Lord will receive first consideration.

“Lo, He comes, with clouds descending,

Once for favored sinners slain;

Thousand thousand saints attending,

Swell the triumph of His train;

Hallelujah!

God appears on earth to reign.”

—Charles Wesley.



GOOD NEWS

BY

REV. C. H. JACK LINN

EVANGELIST

“THE THORN.”

One of the readers of THE PENTECOSTAL HERALD, a dear woman of God, wrote me recently and said she had written a tract and wanted to send it to me. She told me it took a life-time to write it, and she would be glad if it could be given to the world. I learned that the woman had suffered much, but in her cross-bearing she had learned, under Jesus, to be a blessing instead of a burden.

The article of this woman is called “The Thorn,” and it follows:

Isaiah 55:13. “Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.”

“Dear Child of God: Is there not in your life a thorn that should come up a fir tree? Is there not, dear reader, a brier whose cruel sting should come up the myrtle tree of victory?”

“Jesus wore a crown of thorns. Paul had his thorn in the flesh, and, though we know not what it was, we do know thrice he besought the Lord to take it away, and yet He said, ‘My grace is sufficient for thee.’

“Thank your heavenly Father on bended knee for the thorn which shall keep you from being too highly exalted; and for the sting of the brier whose sting shall be as harmless as the viper that clasped Paul's hand, branding him for the time as an enemy and an awful criminal.

“Again His grace was sufficient for Paul and shall be always for all the dear children of God. Let the thorn pierce deeper and deeper if need be. Clasp it tighter and tighter till the pain occasionally shall cause you to say, ‘Blessed Lord, not my will but Thine be done.’

“It may be the sting of ingratitude or physical pain, or deformity, blindness, being misunderstood by loved ones or friends. It may be an over-strenuous life, an unutterable loneliness. Perhaps it is something you want very much, and this something is as impossible and inadvisable to get as the moon for a crying child. It may be remorse for an unforgiven wrong or the thoughts of an unforgivable wrong. It may be a great disappointment or desire never possible to gain. Or a loved one snatched away without warning; a haunting memory of some one or something.

“Ah, reader, you yourself know best what it is that sometimes gets between you and the face of Jesus. Perhaps it is an idol, or material thing. Dear child, can you not tear it away, and thus glorify God? ‘And we know that all things work together for good to them that love God, to them who are the called according to his purpose.’ Romans 8:28.

“Dear reader, saved or unsaved, whatever it be in your own life that constitutes the thorn or the sting of the brier, shall you not get strength to wear a myrtle wreath or victory through prayer at the throne of grace? As the thorn pierces, as the brier stings, shall you not cheer and help others, and lead into the fold of God many for whom Christ died?

“Perhaps there are some to whom you have neglected to speak who have drifted into eternity. Shall not the thorn that has

(Continued on page 9.)

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OF ASBURY THEOLOGICAL SEMINARY

Encouraging Messages from Our Great Army of Workers

Alexandria Camp.

Bulah Park camp meeting is located at Alexandria, Indiana. They have a large auditorium seating possibly 3000, dormitories, dining-hall and other conveniences making it one of the most delightful places to spend ten days in worshipping God in the beautiful grove of maples and oaks. The camp is about fourteen years old, and has been a success in the line of the work designed, ever since its organization. This year the evangelists were those princely men Revs. Joseph Smith and Will Huff.

The camp opened Aug. 13, and closed the 22nd. Rev. Smith was unable to reach the meeting on account of his engagement in the south, until Tuesday, so the meeting was under the direction of Rev. Will Huff, and aside from a sermon by Rev. Curlin, of the First Evangelical Church, South Bend, Ind., and Rev. Whitecotton, the preaching was done by Brother Huff. It was said by one who has been regular in his attendance, that the camp never opened as encouragingly. Rev. B. P. Smith, pastor of the M. E. Church, Yorktown, Ind., and the Rev. Byron Smith, pastor of the Evangelical Church in Avilla, Ind., and Dr. M. Vayinger, president of Taylor, University, located at Upland, Ind., each gave a sermon that was helpful. All throughout the meeting, the preaching gave out no uncertain sound, and found lodging in good and honest hearts, as was evidenced by the number of persons forward for pardon, and purity, in all about five hundred, as is estimated by one who was on the ground from start to finish.

Mrs. Jean Smith and her assistants had charge of the young people's work, and the report was that many were those who found the Lord. Many ministers from different denominations were present, and took hold of the work, and their testimony was in great praise of the preaching of Revs. Smith, and Huff. Many remarked: "with such leaders, the people will come to the camp meeting."

E. B. WESTHAFFER.

Lewisville, Arkansas.

For some weeks I have not made a report to THE HERALD, but I have been in the fight, having held several church meetings in old Kentucky, one in Tennessee, and am just closing a large tabernacle meeting at this place.

Just a little history of Lewisville and the holiness work there. For twelve years the tabernacle has stood idle, rotting to the ground. This place was once known as a center for holiness. Dr. W. J. Harney, with W. B. Yates, conducted the meetings for three years. Dr. J. W. Carter one year, also our beloved L. L. Pickett was there one year, beside a score of other workers. But the devil got in some way and no meetings have been held for the past twelve years, until the following workers were called this year—Joe and Helen Peters, of New Salisbury, Ind., having charge of the singing, and your servant the preaching.

Prayer is the way to certain victory and this tabernacle meeting was resumed, born from above, because three women prayed. Mrs. Talson said she had prayed day and night during six years, for God to open up the way for the meetings again. After six years, Mrs. Brooks and Mrs. Moon joined her, so these three women prayed for twelve years—and God answered.

There were many unfavorable conditions to meet at first, but God gave us the confidence of the people and soon we had more homes open to us than we could enter. There was not a man to help or support the meet-

ing, but God gave us a wonderful victory. About twenty-five souls were saved and sanctified. Many who had once had the experience of entire sanctification had grown cold; some lost the faith, but our hearts rejoiced as we saw them fall at the altar, repent of sin and plunge into the fountain again.

The work has been put on a real foundation again, under the name of "Lafayette Holiness Association." A president, vice president, secretary and treasurer were elected, with a board of eleven to carry this work on. The present workers will hold the meeting again next year.

My next meeting will be with Rev. George W. Thomas, Huntington, Ind. Pray that we may have a gracious victory.

R. A. YOUNG, Evangelist.

Hamilton, Georgia.

Praise the Lord! The blood will never lose its power. God came in a mighty way in the meeting just closed at Hamilton, Ga. Although it was a cold church, with plenty of formality and very little religion, God melted the ice with the warmth and love of His wonderful word. The church was greatly revived and the people felt that it was the greatest meeting they had had in years. God used the Spirit-filled messages of the pastor, Rev. S. T. Johnson, to the salvation of many souls. The music was in charge of the writer. There were twenty-four professions, fourteen of whom came into the church by letter or on profession of faith; two more were sanctified. We thank and praise the Lord for this victory over sin and the devil.

A. W. CALEY, Singer,

From Brother Charlie Tillman.

I am now writing from Glendale, S. C., Sept. 14, in a community and among a people many of whom were saved under my father's ministry some forty years ago. It is an inspiration to see them in the audience at nearly every service ready to pray, testify or help in any way they can. Well, praise the Lord for the salvation that wears so well.

My daughter Elizabeth is with me in this meeting, which bids fair to be a wonderful meeting. Already we have had some genuine conversions. We hope to have a fine report to send in from here.

We are looking forward with a great deal of pleasure to being with Dr. Morrison at Indian Field camp meeting in this State, Sept. 29-Oct. 3. Continue to pray for us. In His service,

CHARLIE D. TILLMAN.

Report.

This is our first report, although we have been in the field for the last twenty months. We magnify and praise Father, Son, and Holy Ghost for the many precious souls we have seen pray through. Four years ago, under the ministry of the old veteran of the cross, John T. Hatfield, God wonderfully reclaimed my soul and sanctified me wholly. Four days later God healed my body.

The latter part of June and the first of July we held a meeting for the Friends near Portland, Ind. We labored with Rev. Grant Whitnack as song leader, a blessed man of God. It rained considerably while there, but God came to the rescue and we saw several get through to victory. The afternoon of the Fourth of July was one of the greatest times I ever saw. God gave an altar full of seekers.

Our next meeting was in East Aurora, N. Y., with the Wesleyan Methodists, Rev. John A. Mann, pastor. He had charge of the song service. It was a pleasure to work with him. Very meager arrangements had

been made for this meeting, but the Lord undertook and a few people got to work and we had a good meeting. We had tobacco-using preachers, all the modern isms of the day, backslidden professors and a cyclone to contend with; some came to the field with flags flying, but left with heads down because they were not willing to repent. About twelve or fifteen claimed pardon or purity. We go back for two more meetings in that locality.

Our next stop was here at our home camp. It was our appointed task to look after the business of the camp. With the help of some of God's saints, and in answer to prayer, on the last Sunday we asked for \$2,000, and got \$3,300 besides the missionary and other offerings totaling nearly \$4,000. This puts the camp out of debt; it's the Lord's battle and He is seeing it through. About sixty were at the altar here. We were privileged to hear John T. Hatfield preach, and it was wonderful as he spoke of the deep things of God. Work that will tell in eternity was done at the altar in this meeting.

Our next meeting was at Cleveland Camp, Ind. Our co-laborers here were John T. Hatfield and Fred DeWeerd. It was a real privilege to labor with these men of God. About sixty had been to the altar when we were compelled to leave to get to our next meeting. I am expecting to hear a good report from that camp. We want all the readers of this paper to pray for us.

CARL TUCKER.

Calera, Alabama.

We have just closed a good meeting at Calera, Ala., with Rev. Frank Farmer, pastor. The meeting was held under a tent and from the very first the crowds were good; more than one hundred knelt at the altar during this meeting, the majority of whom were men and some thirty-five professed to either be saved or sanctified. One peculiar thing regarding the meeting was the fact that people came easily to the altar but it seemed they could get no farther; the burden of the Christians for the altar services seemed to be very light.

We were entertained in the home of the pastor, and was well cared for in every way. During the meeting a love-offering of groceries was made for the pastor amounting to over eighty dollars. The meeting closed on Sunday night with the long altar lined with seekers, a number of whom found God. We are now in the beginning of a meeting in Florence, Ala., where in other years the people were so mightily stirred under Ed Ferguson's preaching on hell, and they need stirring again. Pray for us.

JARRETTE AND DELL AYCOCK.

Campton, Kentucky.

On August 13th, Rev. J. W. Hughes and his excellent wife came to Campton to hold the regular annual camp meeting, with Prof. C. H. Rayl, of Wilmore, to lead the singing. Weather conditions were very unfavorable. The rain kept numbers of people from attending the meeting, but the people turned out on Sundays and at night in goodly numbers, notwithstanding the unfavorable weather. Brother Hughes fulfilled all my expectations as far as preaching was concerned, for he certainly preached the gospel in the good, old-time manner, and I, for one, can testify to the fact that the Lord was with him, and the meeting was a great blessing to me spiritually. There is one thing certain, all the results of this meeting were not visible results, and I believe that much good will be accomplished here because of this camp meeting.

Brother Rayl is an accomplished singer, having a fine voice, and is especially good in solo work; he is a Christian gentleman of highest type, and can sing anywhere, and will do good work anywhere he may be called. For seventeen days these excellent people sang and preached to my people, and prayed earnestly for their souls, and I believe that long years after some of us are laid away to rest, there will be men and women who will talk about the good singing and great preaching we enjoyed at this meeting.

I heartily recommend both the singer and preacher to anyone who inquires of me in regard to them.

L. C. DEARMOND, P. C.

Report.

We have just closed a seventeen-days' camp at Cleveland, Ind., our home camp. We had Rev. Carl Tucker as one of our leading workers for the first half of the camp. The meeting started off well and the tide continued to rise until the close. The last half of the meeting we had Rev. Fred DeWeerd. The meeting was at a high tide when he came in, Brother Fred came right in and hooked on and went straight ahead with a sweep of victory. This was the greatest camp meeting Cleveland ever witnessed. There were about 150 seekers, and some real, genuine Holy Ghost experiences. They did some digging before they struck fire, but when they got through they moved things. We had one day that will never be forgotten in the history of this camp. The fire broke out in the six o'clock prayer meeting, and swept through the camp. The glory of the Lord was upon the place; the morning service was broken up so the preacher could not get a chance to give his message, but he kept sweet, joined the procession and kept step with the rest of us. He had plenty to do without preaching.

What was you doing, Brother John? Filling in vacancies, riding on the band wagon, urging them on, and having the time of my life at the head of the parade. And it wasn't all noise—it was real power. Praise the Lord!

JOHN T. HATFIELD.

Ozark Camp Meeting.

The Ozark camp meeting closed with the first Sunday in September. Rev. John F. Owen, of Boaz, Ala., and the writer had been chosen as the leading workers. At first, owing to some little local trouble, there was a deadlock on the services, and while we did our very best in preaching to the people yet they were unmoved. Then we had a special prayer meeting which lasted from the closing of the night service until half past three the next morning. God answered and the power began to fall, old-time conviction was manifest and we had seekers at almost every service from that on. At eleven o'clock the last Sunday, Bro. Owen preached from Ephesians 1:4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." And if ever a man was anointed to preach he certainly was. The power of God came down and God poured the fire on His servant and the tide rose higher and higher, and faces shone brighter and brighter until a perfect landslide of glory seemed to drop right into our midst, and I think at least fifty people jumped to their feet and, with waving hands and handkerchiefs, broke over all bounds and entered into one great glorious rejoicing, shouting the praise of God. It was the greatest service I was ever in. We lost count on the professions made, but several definitely prayed through; among those sanctified was the treasurer of the county. About \$7,000 in all was raised to meet the expenses of next year's camp and the demands of the school.

Rev. Phillips and some of his co-workers from Lighthouse Mission in St. Louis, gave

great encouragement to the work in liberal contributions; also, the Hannibal Mission proved they had a part in this great work. Bros. Spindler, Evans, and Buchanan certainly deserve praise for the way they have stood by this camp meeting and the school. God is using them in the salvation of hundreds of precious souls, and they have the efficient assistance of a number of good men and women who preach regularly at different points over the country. God's hand is underneath this great work and there is no measuring the future results that will follow in the years to come.

JERRY CLEVINGER.

Chapmansboro, Tennessee.

We closed a brush arbor meeting near here Sunday night, Aug. 29th, which was the most wonderful revival in some respects I have ever seen. Some of the people came for eighteen miles, and on the closing Sunday some said there were a thousand people present. Souls were converted in the old-fashioned way, coming up and praying through with strong cries and many tears, then getting up with a ringing testimony and shouting the praises of God aloud. The new converts went out to seek their friends and bring them to the altar and remained praying with them until they came through. It was near midnight several times before the people would consent to go home. While some sang others prayed at the altar, others shouted aloud the praises of God. Some went to those with whom they had been on unfriendly terms and settled old and long-standing differences. Many stood off and looked on what to them was a strange, new sight in the mighty manifestation of the power of God poured out upon the people. It required much fasting and prayer and work on the part of God's people to bring these results.

Rev. D. G. Leidig, the pastor, is one of the most consecrated men we have ever assisted in a revival. Much of the credit of the revival is due to his wise planning and consecrated leadership. Thirty joined the church at the end of the eighth day of the revival and while we had to leave the revival would not stop but was sweeping on after the evangelist left, the country for miles around feeling the effects of this revival.

HARRY S. ALLEN, Evangelist.

Selma, Indiana.

Rev. E. B. Westhafer, who for nearly twelve years was in the field as an evangelist, but for almost two years now in the pastorate, writes us that he is pleasantly located at Selma, Ind. That charge was greatly built up during Brother Westhafer's pastorate, the salary increased six hundred dollars in that time, and at the conclusion of his pastorate fifty-one tithers were enrolled. No wonder the finances came up so surprisingly.

In Brother Westhafer's new charge he has a good church building, a nine-room parsonage, and many other good things. When he moved there last spring the ladies told him to go off for a few days on a visit. So leaving the furniture as the truck man had put it in the house, he and the wife left for ten days. On their return, they found everything in place, the kitchen painted, new linoleum on the floor, the woodwork all varnished, the floors trimmed in oak, new window blinds, and other things, as well, and dinner ready. Can you beat that this side the New Jerusalem?

Most of the membership live in the country, necessitating the pastor to get a new Ford Sedan. The result of the work of the new auto on this charge: the pastor has visited within the past two months over 230 families, as the Methodist preacher promises when admitted into the annual conference. In most instances, he has found the people belonging to some church, but many holding their membership hundreds of miles away,

and so in love with the homefolks that they cannot be induced to change their membership, thus showing no interest in the people in the community where they live, and doing absolutely nothing for the church or Sunday school.

Sitting down by a man in the car the other day, and in conversation with the man, we found that he had been reared by a godly Methodist mother, but he had gotten, as he said, "way off of the way." Of course someone was to blame, women, the war, and lastly the preachers, because they did not preach the old-fashioned gospel as they used to.

This is asking the readers of this paper to remember the pastor in prayer, as by the time this article is in print he will be in his special meeting in Selma, with expectations of a good victory in His name.

Cogdell, Georgia.

The meeting at Cogdell, Ga., closed with about twenty-five at the altar, and the town well stirred. God wonderfully manifested His presence throughout the meeting. Not a hitch occurred in any of the plans of the campaign, even the elements (we firmly believe in answer to prayer) favored the services; all about us it rained much, but not in Cogdell.

This was a new field, the people were hungry for the truth and received it readily. Just how many were converted and sanctified we cannot say; but with the exception of about two nights every service was fruitful and produced definite results.

The singing under the direction of A. E. Bradley, of Ft. Wayne, Ind., was owned of God; the children's service also under his direction proved a great blessing. Rev. Gordon M. Rainey, of Wilmore, Ky., was our associate in the preaching. God put His seal upon our brother's messages, and precious souls sought and found the Lord.

This was not a protracted meeting, but a revival, and the vote was unanimous for another campaign next year. The closing service of the meeting was a great victory, the altar filling up with seekers, most of whom became happy finders. About eighteen or twenty united with the church in this last service.

This meeting was made possible by the willingness of one man to shoulder the burden of the campaign. May the Lord bless him and reward him according to his works. Brother Elliot Patrick, of Savannah, was also with us and gave valuable help. We go now to Moccasin, Ill. The blessing abides, and I'm going on.

HOWARD W. SWEETEN.

Delta Center, Michigan.

We have just closed a tent meeting at Delta Center, a country community west of Lansing. We really had a very wonderful time. The meeting ran a few days over two weeks, and the last half of the meeting was marked with a goodly number at the altar every night. I do not know the number of conversions, neither the number sanctified, but testimonies were heard all over the tent as we called for witnesses at the close of the services.

The Sunday after the services closed I had the privilege of assisting the M. E. pastor, Brother E. K. Smith, in baptizing converts, administering the sacrament of the Lord's Supper, and taking the class into the church. The field, which was considered the hardest proposition on the district, received a shaking up that will make it impossible for it to live as it has lived aforetime.

The rest of the staff doing evangelistic work under the Lansing Branch of the Laymen's Holiness Association, are likewise busy. We praise Him with all our heart, and give to Him the glory for each victory!

Yours for souls,

F. J. MILLS.

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Colonel S. L. Brengle	Rev. C. H. Linn

(Continued from page 1.)

down to the grave's mouth, and his own wife turned against him, and was indignant because he did not curse God and die. It was hard to discover any ray of sunshine peeping through the clouds at that time, but while the outlook was very gloomy indeed, yet the uplook was as bright as the promises of God. Job knew whom he had believed, and was persuaded that He was able to keep in the midst of the most trying circumstances, and so the victory was gained when defeat seemed inevitable. "Thanks be unto God, who always causeth us to triumph!"

John Bunyan did not realize at the time that his imprisonment meant the birth of the greatest book outside the Bible, but so it turned out to be, for it was through his incarceration that Pilgrim's Progress was given to the world, which has led many a pilgrim through the rugged pathways of life to the Celestial City. Madam Guyon suffered the loss of all things material, and was locked up in a lonely dungeon, yet in the midst of her solitude she could see the divine hand that "placed her there," and spent the hours singing God's praises. Truly, "Prisons would palaces prove, if Jesus would dwell with us there."

We are much like children in our desires, often longing and wanting that which, if granted, would prove our hurt. The loving mother refuses to give the child that which she knows would harm it, and the child thinks she is heartless and unkind. We ask God for something, and are almost willing to have His will crossed, rather than to be denied; but after clearer light is thrown upon the situation we see it would have been just the contrary to what we should have asked had we known the facts. There is a little couplet which has often brought comfort to me when it was necessary for the Father to say No. It runs thus:

"God nothing does, nor suffers to be done, but we ourselves would do, if we could see the end of all events, as well as He." It may be that God wants to put some of you in the show-case of His divine purpose as an example of patience and longsuffering. There may not be in His plan anything designed especially for you, but through you He may have great lessons to teach others. We do not know why Job was tortured with such excruciating pain, and bereft of all that was dear, unless God wanted to show to the world

the all-sufficiency of His grace in trials most severe.

We are prone to talk about the frailties of humanity, forgetting that our frailties may be mightily re-enforced by divine power until we are made more than conquerors through Him who loved us and gave Himself for us.

Friends, there is complete victory for everyone who "ever looks unto Jesus, the author and finisher of our faith." Peter began to sink when he lost sight of Jesus. Let me lodge this blessed truth with you ere I close this little squib: "There are no disappointments to those whose wills are buried deep in the will of God."

High Points in the Life of W. B. Godbey.

Rev. John Paul.

Like a ripe shock of wheat, W. B. Godbey, D. D., was taken from the field of service to enter upon his eternal reward on Sept. 12th, 1920. He had lingered here so long in the symptoms of his second childhood that those who once leaned hard upon him had become accustomed to other resources, and the words of a great evangelist with reference to this good man some years ago were not literally fulfilled, for no one cried, "My father, my father, the horsemen of Israel and the chariots thereof." But none of us doubt that in his life-time Bro. Godbey has been worth more to this country than a regiment of soldiers, or any battleship that it has ever launched.

More than one article should be written about Dr. Godbey in the papers that advocate holiness, but I shall take occasion to give a sketch of that part of his life which was lived before he reached the years of decrepitude. Near the close of his more active ministry I talked with him at length upon the events of his life, and out of the notes made from that conversation I am giving this article.

W. B. Godbey was born June 3rd, 1833, in Pulaski county, Ky. He was converted in 1849, at the age of sixteen; and in 1868, at the age of thirty-five, he entered definitely the experience of sanctification. At the time of his sanctification he had been a licensed preacher for fifteen years, though five years before he was licensed, beginning at the time of his conversion, his zeal was such that he had been preaching to the colored people without a license. He got his license to preach at Perryville, Ky., in 1853, when John G. Bruce was presiding elder.

Dr. Godbey was an alumnus of the well-known Baptist College at Georgetown, Ky., having graduated there in 1859. He received his deacon's order at the hand of Bishop Doggett in 1866, and his elder's order at the hand of Bishop Kavanaugh in 1868. The year that he was ordained elder he became President of Harmonia College, a school then existing at Perryville, Ky. Three significant things happened that year in his life. He was ordained elder, promoted to the presidency of a College, and wholly sanctified.

During the years 1868 and 1869 he held the pastorate of the Perryville Circuit, and had two hundred conversions. He held the McVile charge in 1870, and had four hundred conversions in one year. He was then appointed to Burlington, the seat of Boone County, for the year 1871, and after he had preached two sermons in that charge they hauled him to the home of the presiding elder in the city and pronounced him a crazy man. About that time Bishop McTyeire was calling for one hundred volunteers to work in Texas, and Bro. Godbey asked for a transfer that he might respond to this call; but his presiding elder refused to consent to his transfer. As a result of his rejection at Burlington, an exchange was effected between him and the preacher at Alexandria, who took his place at Burlington. When he

went to Alexandria he told them he was right out of one free ride, and ready for another; but the most wonderful blessing of all seems to have rested that year upon his labors. Five hundred souls were brought to Christ, and the circuit had to be divided and made into two appointments. His success on the Alexandria Circuit made him a presiding elder.

In 1873, Bishop McTyeire made him presiding elder of the London District, where he continued until 1877. To use his own expression, the Bishop took the bridle off and gave him full liberty. During that quadrennium the membership of the London District was doubled.

Following this, Dr. Godbey held short pastorates at Sharpsburg, Bethel, Vanceburg, and Mt. Olivet. His pastorates were short, not because he had to move, but because he asked for new fields. In each charge there were a multitude of conversions, and the growth of the church was almost magic. The last pastorate he held, at Carlisle, Ky., was for three years; then the Bishop took the bridle off of him in a final way, and gave him an unrestricted appointment to the evangelistic field, which appointment he held to be valid and official so far as the Church was concerned, until the day of his death.

While he always loved to be regarded as an evangelist to the multitudes, it remains a fact that his more significant ministry to the masses was before he left the pastorate, although he held some immense meetings for the conversion of sinners in the earlier part of his history as a traveling evangelist. As an evangelist he ranked more as a teacher, and as he grew older this peculiar office was reserved for him.

During his evangelistic career he traveled in nearly all the states and territories, including Canada. His first foreign travel was in 1895, when he visited England, France, Italy, Greece, Syria, Egypt, and other foreign points, including an interesting sojourn in the Holy Land. A strange charm took hold of him in connection with his visit to the earthly home of our Lord, and his mind was constantly obsessed with a desire to return, every time he would complete a visit to Palestine after 1895. He made the same tour in 1899, and again in 1905. Since then I have lost count of his trips, but he has been back more than once to meditate upon the home scenes of the Man of Galilee. In 1905 he went also to Constantinople and visited India, giving a fruitful ministry of three months to India, in which he traveled 6,000 miles by rail. From there he went to Burma, Oceania, Singapore, Hongkong, and Shanghai. The influence of the Boxers was then being felt, and evangelistic work was difficult in China. On this tour he visited Japan and took quite an interest in the Japanese people. He also visited the Hawaiian Islands.

During his ministry in the circuits of Kentucky, in 1872, he was given up to die from tuberculosis of the lungs; but in answer to prayer he was instantly healed. In 1844, during an evangelistic meeting in Longview, Texas, he was attacked with sciatic rheumatism, and had to preach on crutches for a while. But when his faith arose to the point where he could claim it he was instantly healed, and I do not believe he ever had a trace of rheumatism in his old age. In 1894, while evangelizing Oregon, a troublesome sore developed on his limb, and the physicians pronounced it cancer. They gave him some grave advice about an operation, and put a bandage on it to soothe and protect him until he could come east, but he prayed over it, committed it to the Lord, dismissed it from his mind, and when he came east and removed the bandage the cancer was gone. While in Burma, on his missionary tour, he was taken with cholera. He sought the Lord again for healing and found it instantly. He told me, in talking over these remarkable

mercies of God to his physical body, that in every instance as prayer was answered the healing came definitely and promptly.

Along with Dr. H. C. Morrison, and other of his friends, I took part in the last solemn service over the remains of this unique prophet of the Lord at the altar of the historic church in Perryville, Ky. I looked upon his face when the casket was opened, and he seemed more handsome and divine in his appearance than he had ever seemed in his lifetime. When he cared for himself, he gave little attention to his personal appearance, but when the faithful brethren at the Bible School in Cincinnati prepared him for his burial, they prepared him with such care as to remove that natural veil which had concealed the real beauty of the man, and all who looked upon him felt that they had just discovered his majestic proportions on the human side, proportions of which he never boasted, but which others have often used as an asset.

He had a beautiful old age, always as sweet as heaven in his spirit. In his dying hour he dictated a paper to be read at his funeral, in which he said, "I alone am to blame for the economy of my funeral." The influences set going by this unique man will not cease to multiply until the great day of final reckoning.

To the Saints Scattered Abroad, Greeting:

Beloved HERALD Readers:

WE might tell you a little bit of our campaign through old Kentucky. We landed on the beautiful camp grounds of Callis Grove, August 27, and opened fire that night on Beelzebub. This is a beautiful camp ground situated in a lovely beech grove on the old pike road known as the Bedford and Milton pike. This camp is about seven miles from Milton and four miles from the little city of Bedford.

THE HERALD readers will remember that our beloved Editor, Henry Morrison, was born in a beautiful brick house in the suburbs of Bedford. I had the blessed privilege of spending a night in that home and sleeping in the room where Dr. Morrison was born. I actually felt like I was on holy ground, and it seemed a new epoch came into my life. But that is not strange when we see the work done by this man of God. His labors are world-wide. His beautiful life has touched this country as the life of few men who have been born in it. We might use the same expression in speaking of him as was used when the first message was sent over the wires: "Behold what God hath wrought." This is one man whose influences will be used until Jesus comes on the clouds of glory and locks the devil up in the pits of everlasting despair, and they will bury him with his face down, so that if he tries to dig out, the harder he digs the deeper in he will get; and they will give the keys to the Sadducees because they do not believe in the resurrection of the dead, and bless God, we'll have him for once.

But returning to this camp; this is a beautiful old ground, manned by a company of fine boys as southwestern Kentucky has ever produced. My home was with Bro. R. E. Callis, who is a relative of our splendid young evangelist, O. H. Callis. We found plenty of the Callis boys in Trimble County, and the Wingham, and Ogdens, and Wrights. These are among the cleverest people in the nation; of course, there are too many families to describe them all, but their kindness has no limit. I was with them sixteen days; we did not have as many saved as we hoped to see, but during the meeting there was quite a number blessedly saved and sanctified. It was no trouble to raise the finances for the expenses of the meeting, and quite a

AN EPOCH-MAKING INSTITUTION.

In olden times, a man, like Moses or Samuel, was a pivot on which the destiny of a nation turned. It is not to be supposed that things will just happen to go right. The great movements that give color to the history of centuries usually turn on some kind of a pivot. In this age, the institution is the pivot on which the issues turn, for weal or woe.

If this be true, how can we hope for a school like Asbury College to be an epoch-making institution, when so many schools that know not the God of Salvation are threatening to eclipse Asbury, with higher towers and greater equipments? We expect it because Asbury College has a peculiar asset, a wonderful spiritual and moral secret, which multiplies by ten every dollar of valuation in its plant and endowment, when estimated in the field of competition in the educational world. This means, in our judgment, that a thousand dollars bequeathed to Asbury College will do the work of ten thousand dollars bequeathed in other directions that we might mention.

JOHN PAUL, Vice Pres.,
Wilmore, Ky.

sum was left over for the camp another year. The workers were well paid.

From Callis Grove we ran up for three days to Lexington and visited the District Assembly of the Church of the Nazarene. The spiritual tide ran high and the glory was on. We preached three nights for them and some twelve or fifteen were beautifully saved during the three nights. Our home was with Bro. George Vaughn. He is one of the leading members of Bro. E. K. Pike's church, one of the finest officials and probably one of the finest Sunday school teachers in the city of Lexington. He is a perfect genius in the Sunday school. This will be interesting to the readers, as Bro. Vaughn is one of the leading attorneys in Lexington. He and his wife made two trips to Callis Grove, a distance of one hundred miles, to enjoy a holiness meeting. They are as clear-cut holiness people as you will find in the state of Kentucky. But that will be no surprise to the readers when they know who their pastor is, as many of you know Bro. E. K. Pike, and if you do not know him you ought to find him out. I have known him for many years, and he is one man who never rips, nor ravel, nor runs down at the heel. He is always as straight as a gun stick, and red-hot, so if the devil was to sit down on him and his crowd he would burn a blister on him.

From Lexington I ran through Central Kentucky to the old Acton camp, which is located on a beautiful pike leading from Campbellsville to Mannsville. The location between these towns is the same as we had at Callis Grove. You remember at the opening of this letter we told you that the Callis Grove was seven miles from Milton, and four miles from Bedford, while the Acton camp is four miles from Mannsville and seven miles from Campbellsville, both on a pike and both in a beautiful beech grove.

At the Acton camp I had the privilege of meeting with Brother Piercy who made the world tour with Bro. Morrison ten years ago. He is one of the most beautiful men I met in all that part of the state. He is pastor of the M. E. Church, South, in Campbellsville. Rev. J. Robert Marrs was the pastor on the Mannsville circuit which takes in the Acton camp. Bro. Marrs was raised out in the Glasgow country right near the beautiful old farm on which Bro. Morrison lived when a boy. He is a straight holiness man and has been in the Louisville Conference ten or twelve years. He was with us through the entire camp. The second week of the camp the Louisville Conference was in session at Russellville, but he sent his report and remained at the camp on the job. He is an untiring worker.

We had very large crowds. By actual count we had 3,500 to come through the gate one Sunday. They take no offering, but each

Saturday night and Sunday take a fee at the gate, and by this means they take in plenty of money to pay the expenses of the camp, and this year they had hundreds of dollars left over to build a new tabernacle next year. We had a hard battle, but by the middle of the week we had a good break, and a number were saved and sanctified, the interest was good and a beautiful spirit in the meeting. Some auto loads came for a hundred miles around, and Bro. Milby and his wife came all the way from Decatur, Ill., and was with us over the first Sunday; he preached Sunday morning and the writer preached afternoon and night.

The president of the camp is Bro. Dabney. He is one of the finest men we have met for years. He buys cattle and ships to Louisville. He tells me he has prayed in the homes of the people over four counties, and that he has never jewed a man down, but pays what the cattle are worth, has prayers with them and tells them about full salvation. While we were there they phoned him from all over four counties to come and buy their cattle, but he told them he was in the holiness camp and would not buy until the meeting closed.

We closed September 26, and I spent September 27 in the home of Bro. Dabney, and on the morning of the 28th, his good wife was up early and had a fine breakfast of fried chicken and brown biscuits, and had me in Campbellsville in time to take the train for Louisville. Long live the Dabneys and the camp meeting.

In the fulness of the blessing,

BUD ROBINSON.

Open Letters of Interest.

A few weeks from this date, we expect to begin a series of Open Letters to Rev. G. P. Mains on the subject of "Destructive Criticism" and "The Second Coming of Christ." These letters will discuss at some length, Dr. Mains' recent book on "Pre-Millennialism." We believe these letters will afford interesting and suggestive thought to the readers of THE HERALD. The subscription list of THE PENTECOSTAL HERALD is climbing rapidly toward the Fifty Thousand mark. We would like to cross that line before the beginning of these letters.

H. C. MORRISON.

GOOD NEWS.

(Continued from page 5)

placed you in the class of the lame, halt and suffering lead you into such a Spirit-filled life that many precious souls shall be born into the Kingdom of God."

"And it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isaiah 55:13.

The beauty and heart of this tract, together with the fact that a woman who was afflicted studied to be a blessing, so impressed me that I agreed to publish the article from the Hallelujah Print Shop. The tract is free and can be obtained by addressing Evangelist Jack Linn, Oregon, Wis.

By the way, I am still shouting Hallelujah, and at this writing I am in a camp meeting where it is pretty hard sledding.

Outline of subjects for PENTECOSTAL HERALD, by Rev. Andrew Johnson, D.D.

Black-Snake Whip and Curry Comb.

Mormonism, Romanism, Pelagianism, Ultra-Calvinism, Come-out-ism, New Thought or Theosophy, Tongueism.

Methodism and Modern Thought.

1. Methodism Opposed to Modern Thought.
2. Methodism Disposed to Modern Thought.
3. Methodism Exposed to Modern Thought.
4. Methodism Presupposes Modern Thought.
5. Methodism Proposes to Modern Thought.
6. Methodism Composed of Modern Thought.
7. Methodism Decomposed by Modern Thought.
8. Methodism Re-opposed to Modern Thought.

The Spirit of the Lord is Upon Me

Luke 4:18.

What is our greatest spiritual need today? What would happen if the Spirit of Christ were allowed full and unrestricted freedom to speak from all the pulpits of the land as was the case in the beautiful morning light of the church when unity, power, purity, and fellow-ship prevailed? Could the people be entrusted with such a strong degree of light?

We are sure that the poor would have the gospel preached unto them, the sick and afflicted would get healed, and the poor in spirit get comforted. The church would use her God-given authority to rebuke the proud and rich oppressors, and the worldly-minded who seek to sit in her councils. We are equally certain that the people would go home strengthened and fed instead of disappointed and uninstructed as is now too frequently the case. Verily, there is much room for the genuine Kingdom of Christ to spread and to function as the Divine Founder intended that it should. We cannot accept in these times as gospel truth anything and everything that may be put forth. Are we not instructed for our protection to try the spirits if they be of God?

While not pleasant to mention this, nothing hinders the working of a fine Christian spirit in assemblies more than a factional, or jealous, divisional spirit. See Song of Sol. 8:6. Tested by the law of Christ as revealed in the New Testament, the Spirit of Division is found to be shameful and reproachful. Moreover such an intolerable thing is disgusting to sincere, truth-loving people. Division tolerated among the professed children of God is deeply grievous to the sensitive Holy Spirit. Observe John 17:21 in Christ's notable prayer for love and unity among His followers until the end of time! Those who willingly partake of a foreign spirit cannot at the same time possess the spirit of Christ. See Rom. 8:9.

Unto those who "quench not the Spirit," (1 Thess. 5:19), Christ is blessedly sufficient. He is the Lily of the valley, the bright and Morning Star, and the fairest of ten thousand to each Trusting Soul! Oh, that man would simply make room for the operations of the perfect Holy Spirit. What blessed and happy and scriptural results would follow!

R. F. Lamm.

SHE READ HER BIBLE UPSIDE DOWN.

By Evangelist J. V. Williams.

A lady attended Dr. Morrison's meeting, and went forward for prayers for the higher life. She was wonderfully blessed and of course became enthusiastic for spiritual religion. She at once began to order books, and tracts from The Pentecostal Herald, and fell in love more and more with the doctrine of holiness and with the holiness preachers. She began to take her new books from house to house to get others to read them, thinking that this means might lead others into the true light.

Thinking of a lady who was a leader in the home church, but not noted for a leader in spirituality, she took one of her new books on holiness to

her to read. The lady refused the holiness reading, and said, "No, thank you, I read my Bible." "Well," said the holiness sister, "You must read it upside down as it don't do you any good."

What's the matter with our Bible readers? Somehow many of them don't seem to get the real sense of that holy Book. Do they read it "upside down?" They seem to reject all that they don't like. When they read, "except your righteousness," etc., they say at once "there is none righteous, and I'm a sinner." They read, "repent and be converted." "I did repent, and was converted, but I find that still I sin." They read, "without holiness no man can see God." "I believe that when one gets holy they are too good for this world and God takes them" and so they go on "reading the Bible upside down," "always learning and never coming to a knowledge of the truth."

The church where this lady is a leader believe that they are all sinners, and it seems that the world in that place agree with them in that matter. Many of them lead in prayer, but almost invariably tell the Lord that they are all great sinners. Keep on getting out good sound holiness books; some will not refuse to read them and go on "reading their Bible upside down."

SPARKS FROM THE DES MOINES CAMP.

(Reported by Abbie L. Alkire.)

The question is not, do you accept Christ, but, does Christ accept you.

John Wesley did not send out preachers to build empires; he sent them out to save souls; and empires came out of it.

Holiness is a grace, sin a disgrace.

The day that God talks to you, that is the day of salvation.

When we look at the 11th chapter of Hebrews we see what kind of men and women God can turn out if they give Him a chance.

When God upsets your plans He's got a little better plan for you.

When you get a message and your heart is on fire, don't worry about your life, God will take care of you; just put yourself in His hands.

You don't go to the banqueting chambers to find a prophet. The prophet is to be found on his knees.

We are being eternally pestered in these days by promoters instead of prophets.

Isn't it fine to just be willing to not head anything.

It's a good thing to believe that somebody else has a revelation once in a while, anyhow.

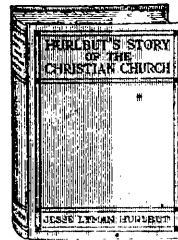
It takes grace to sit back when we feel as though we would be able to do things. We need a revival of holding others' hands up.

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Sometimes I can sit back and believe God is still on the throne.

Brother preacher, you can get a seminary course sometimes in a washer-woman's house.

If we have brotherly love we will not attribute to ourselves the credit for labors performed jointly with others.

I've noticed that when God wants to show His power He goes to a gypsy tent; or to Texas and gets a Bud Robinson.

The preacher sometimes must, like Apollos, be willing to go and dine in a very humble place, to get more light.

God is going to try you out, and try me out and see if we are humble.

We have struck a dry spell, religiously, all over the land and all over the world.

I am persuaded that God needs to do a new thing in the Holiness Movement.

A lot of people haven't had anything new in their souls for a long time.



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THE MESSAGE.

Vic Reinhardt.

A voice over each breeze, do you hear it?

A voice with a message so true; It challenges all who are fearless, And all who are timid, assure.

It rings in the ears of the mighty, Alike to the rich and the poor,

A call to the ranks of the knightly, O, do not the message ignore.

It comes from the Lord of the harvest, Who knows the great need of the

call, And laborers nearest to farthest, There's labor abundant for all.

What stand ye here all the day idle? Behold ye, the ripe, golden grain;

Haste! put in the reap-hook well guided, Or bear your great loss in the

strain. Awake, oh, awake all ye sleepers!

The hungry and thirsty are here, But know the glad songs of the reapers

Rejoice in the labor they bear. For I will be with you, cried Jesus,

When ye with your sheaves come again, When He from this mortal life frees

us, We'll reign with Him always. Amen!

MY EXPERIENCE.

It was about one year ago When this scene appeared to me; But the worldly things seemed nothing

When my thoughts reached Calvary; Where Jesus hung upon the cross,

Dying, bleeding, suffering For this lost, sinful world, And even for you and me.

And then while kneeling at His feet Upon me, the light did fall,

When all the world I left And yielded to Jesus, all.

It seemed as heaven was near me And Jesus was right by my side,

For everything seemed shining And my Savior became my Guide.

And now with God so near me, It seemed so sweet to know,

That everything, and all, with Jesus, Was right, on this earth below.

This was a precious hour to me, Although some did not know,

What a wonderful, wonderful blessing Upon my soul God did bestow.

But the hardest part is coming, The saddest part of all,

When I ask the world to come along, And I let some of this sweet joy fall.

I tried so hard to be happy, And have a good time, you know,

But all was trials and troubles, Until the world I let go.

But all this time I loved Jesus Much better than all the rest,

Although I wanted worldly fun, And then be happy and blest.

But I saw this was not the way, I said, "I must live for God, I know."

For all my joy, peace and happiness, To my Savior forever I owe.

So I am going on so happy, Serving my Savior so dear,

He is always so ready to help me, And ever around me so near.

He sends me peace and happiness, And He sendeth joy to my soul;

Oh, praise His name for His goodness And for love, which hath made me whole.

I thank the Lord for calling me To teach the poor heathen ones,

Although 'tis a big undertaking It isn't near what Jesus has done.

So by His help, I'll do my best, To help this world along,

And to send the precious word of God To those who are doing wrong.

So His forever I am to be, And live a helpful life,

And to make the world some better, Just to lessen sin and strife,

So I'm on my way rejoicing, Till I reach that home above,

Then I'll be in rest forever, And lost in my Savior's love.

Agnes Moss.

REQUESTS FOR PRAYER.

Pray for a mother of nine children who is in failing health.

Pray for three boys who are away from home, that they may be saved.

Pray for a nephew that he may be healed of deafness.

Mrs. E. E. Wooten requests prayer that she may be healed of tuberculosis of the bone. Pray for her conversion also.

Pray for Mrs. S. C. M. Gibson, that she may continue to improve in health.

Mrs. Cora Fletcher asks prayer that she may be healed of rheumatism.

A sister wants prayer that all doubts and fear may be removed from her heart.

Pray for a cousin who is a drunkard.

A sister desires prayer for her daughter who is a nervous wreck; also for herself that she may be healed.

Pray for an uncle who is so burdened that it is affecting his mind.

H. S. Land requests prayer for his wife that she may be healed. This is very urgent.

A brother afflicted with cancer desires the prayers of The Herald readers that he may be healed.

A sister who is in spiritual darkness earnestly requests prayer for deliverance from sin.

A sister writes: "Pray that my father and brothers may be saved."

A sister requests prayer that her brother may be saved and that she may be healed.

50 Eggs a Day

"More Eggs" Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds, "I was only getting 12 eggs a day and now I get 50." Give your hens a few cents' worth of "More Eggs," the wonderful egg producer, and you'll be amazed and delighted with results.



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Send the coupon below. Don't send any money. Mr. Reefer will send you two \$1.00 packages of "More Eggs." You pay the postman upon delivery only \$1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—no request. No risks to you. 400,000 users praise Reefer's "More Eggs."

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I wouldn't try to raise chickens without "More Eggs," which means more money. I use it right along. I have 33 hens and in 5 days have gotten 10 1/2 dozen eggs, or 126.

MRS. J. O. OAKES, Salina, Okla.

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefited by "More Eggs." I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42 1/2 dozen eggs last week, set 4 dozen, ate some, and had 1 1/2 dozen left.

MRS. LENA McBRON, Woodbury, Tenn.

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The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal.

EDW. MEKKER, Pontiac, Mich.

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I am very much satisfied with the "More Eggs" Tonic. My chickens never laid as many eggs as they do now. W. A. GRUETZMACHER, Great Bend, N. D.

\$200 Worth of Eggs from 44 Hens

I never used "More Eggs" Tonic until last December; then just used one \$1.00 package and have sold over \$200.00 worth of eggs from forty-four hens. "More Eggs" Tonic did it. A. G. THODE, Sterling, Kans., R. No. 2, Box 47.

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Don't send any money; just fill in and mail coupon. You will be sent, at once, two \$1.00 packages of "MORE EGGS." Pay the postman upon delivery, only \$1.00, the extra package being FREE. Don't wait—to take advantage of this free offer. TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 7257 Reefer Bldg., Kansas City, Mo. Dear Mr. Reefer—I accept your offer—Send me two \$1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman \$1.00 when he brings me the two packages. You agree to refund me \$1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name

Address

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON.

BY JOHN PAUL

THE DAYS OF THE SON OF MAN.

Date: October 17, 1920.

Subject: "Jesus Begins His Ministry."

Lesson: Matt. 4:12-25.

Golden Text: "Repent ye; for the kingdom of heaven is at hand." Matt. 4:17.

The lesson assigned us refers to the second year of the ministry of our Lord, and we are uncertain as to the propriety of the topic given this lesson by the International Committee. The first year of His ministry was one of obscurity. It was spent mainly in Judea. We have considerable information about its beginning, embraced in the account of His baptism, His temptation in the wilderness, His introduction to His first disciples, and His miracle in Cana of Galilee. After His visit to the marriage in Cana, He came back to Jerusalem and there took place the first cleansing of the Temple. He worked some miracles, to which reference is made in John 3:2, but no account is given of these miracles, and we do not know their nature. About this time occurred His interview with Nicodemus, and the words recorded in the third chapter of John. The great text that "God so loved the world," had its origin at this time, in the very opening stages of His ministry. But all this is followed by a strange silence through the intervening months between the interview with Nicodemus and the death of John the Baptist. We have a glimpse of His activity, however, in the opening verses of the fourth chapter of John, and we are informed that He fulfilled a considerable ministry in Judea during those months, but that this ministry was more in the nature of a supplement to the ministry of John the Baptist, which was destined to be cut short by John's arrest and imprisonment.

Our lesson today begins just as that year closes. The churchmen of Jerusalem had undertaken to defeat Him by ignoring Him, and treating Him with silent contempt. It is probable that more drastic methods of opposition had been assumed against John the Baptist, making necessary the action of Christ and His disciples in supplementing John's ministry in Judea; but when John was arrested and imprisoned the Master seems to have taken that as a signal that His work

in Judea was done and that the time was ripe for the beginning of the Galilean revival. Hence He turns northward. It was on that northward journey that He had the interview with the woman of Samaria and a number of people in Samaria turned to Him as recorded in the fourth chapter of John. The plan seems to have been first to do His mighty work in Galilee, which was to make Him famous throughout Assyria, and then with this accumulation of forces to move down once more with an influence that Judea could not ignore. Whether this was the plan or not, this is the way it worked out. The Galilean ministry began with the event of today's lesson, occupying more than a year, and embracing the second year of His ministry, the period of His greatest popularity. With this mighty accumulation of enthusiasm He was preparing to spend much of the final months of His ministry amid the hostilities of old Judea, shocking the conservatism and disturbing the prejudices of those narrow, backslidden souls.

Called on Full Time.

The account may seem strange that Jesus was calling such men as Peter and John thus late in the day, when they had already been identified as His disciples and had done an amount of active work under His supervision. We may suppose that all during the first year of our Lord's ministry these men had some very good business interests, and they had not felt free to give them up. It is easy to infer also that their business interests had hindered their work for Christ. Their work for Christ had been an avocation, whereas it was His wish that it should be a vocation. The miracle of the draught of fishes was probably worked to teach them this lesson. It had the desired effect. Peter saw himself when he cried out, depart from me for I am a sinful man, and the hearts of these disciples were at that moment prepared to break loose from their earthly business and give full time to the Master's work as fishers of men. He showed them that He was master of the fish business, and all other forms of business, and that if they would trust Him He would make a success out of them on a much higher plane.

The Works of Jesus.

Preaching repentance, and thus pointing in a practical way to the door by which all men were to enter the kingdom of God, our Lord began and carried on His ministry, which was to be an example and a model. The many miracles which He worked in this connection served two purposes, namely: They were credentials, by which serious people, by the aid of what was foretold in prophecy could identify our Lord as Israel's Messiah, and they served as an index to His great character, by which the people at large could find an illustration of God's infinite love and compassion for suffering mankind. Both of these facts are now established. Miracles would hardly be in place today to use as proof of the deity of Christ and the validity of His kingdom. They may be experienced today as special favors

Another Success

Again New England is creating a profitable industry. To the problem of supplying mica, both in ground form and in sheet form to the ever increasing users she is applying Yankee methods. Instead of mining by tunnels and shafts a group of Yankee have started blasting mica from a quarry face, crushing it up in quantity and extracting the mica by special process.

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TO ALL FRIENDS.

This is my jubilee year in the ministry, having begun in 1870. In retrospect I have repented of all my shortcomings and deeply worship the God of all grace and forbearance.

I am writing my autobiography for my children; anyone who is interested, or who has been helped by my ministry, please drop me a card. I have been very sick for four months, but am up and will begin work soon. Wife and I are happy in the Lord. Out, up, down, it is pleasant as May. The breath of flowers is coming from both worlds—the one we are leaving and the one we are nearing. All the factories are working over-time weaving hallelujahs, amens, hail brothers, welcome sisters—one more dip of the paddle and we are over. The angels about the old weather-beaten ship remind me of the seagulls about our old earth vessel in other days. Bunyan perceived that from the very gate of heaven there is a road to hell. From where Nellie and I are looking it seems overgrown, besides, all about us seem so bent on landing that it would be poor picking for the devil.

J. B. Culpepper, New Smyrna, Fla.

ANNOUNCEMENTS.

Rev. R. J. Keiker announces that he is ready to do evangelistic work after spending some time in the Y. M. C. A. work in Waco, Tex. J. W. Bergin, who knows him intimately, says of him: "I have known the Rev. R. J. Keiker for several years, during which time he has been Y. M. C. A. Secretary in Waco. Brother Keiker has filled the pulpit most acceptably in every church of our denomination in the City. He has enthusiastically tendered his services and they have been graciously accepted. He has engaged in several revival meetings within and without the city in which he has shown great aptitude in that kind of work. He has had several years' experience as a pastor, and knows how to do this work in a really constructive way. Brother Keiker has many qualities of head and heart

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There is an evangelistic campaign in progress in the Nazarene Church, Detroit, Mich., conducted by Rev. Guy Martin. Prayer is requested that God may pour out His Spirit upon this meeting. All are invited to attend and help in this great work. For information, address E. H. Kauffman, 301 Farwell Bldg., Detroit, Mich.

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THE MAKING OF SIMON PETER. By Albert J. Southouse.

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A Biography of Mrs. Susannah Wesley, written by Rev. John Kirk.

She was an admirable woman, of highly improved mind, strong understanding, obedient wife, exemplary mother, fervent Christian.

This book contains 398 pages, dealing with her parentage, girlhood, future husband, marriage, Epworth, the rector in his parish, modes of education, pecuniary embarrassments, last days of the rector, widowhood, the release, religious life, relation to Methodism, sons and daughters. Every Methodist should read this book. It ought to prove a great blessing to every home. It contains a frontispiece of Mrs. Wesley, and is neatly bound in cloth, stamped in gold. If published today, would sell for at least \$2.00.

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One of our leading pastors says this is the greatest book he has in his library. It contains 340 pages, is beautifully bound in red cloth, stamped in gold, and if published today would sell for not less than \$2.50.

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This marvelous book contains the story of his ancestry and youth, conversion, the ministry, army life, peace and its fruitage, marriage and home life, city life, connectional duties, the episcopacy, with reminiscences and reflections. It also contains about 25 of this matchless preacher's sermons. It is highly commended by Dr. H. C. Morrison, the evangelist and editor. The book contains 206 pages with a splendid frontispiece of Bishop Morrison, neatly bound in cloth, stamped in gold, and if published today, would sell for about \$2.00.

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H. S. Jenkins, whose address is East Point, Ga., has an open date Oct. 10-31, which he desires to give someone needing a singer. Bro. Jenkins is a fine singer and knows how to lead a choir with fine results.

Rev. F. W. Cox and wife, of Lisbon, O., are ready to do evangelistic work, having open dates after November 10.

Evangelist C. A. Strait and wife, of Traverse City, Mich., have some open dates after December. Prefer calls south of Michigan during January, February, and March. He is an ordained preacher in the Michigan Conference of Evangelical Association, and also a member of the National Holiness Association. Any pastor or mission worker needing help write them. Special singing will be furnished by Mrs. Strait accompanied with the Autoharp.

Mrs. Linn and I have a few open dates for camp meetings next summer. If you could use our services,

we invite correspondence. We sing, preach, play instrument, pray, shout, cry, fast, or whatever the Lord says to do. Address Evangelist Jack Linn and Wife, Oregon, Wis.

Rev. W. E. Cox, of Burlington, Wash., expects to come east next summer, and he feels called to accept a series of camp meeting dates for that season. He is Conference Evangelist of Pudget Sound Conference, and President of the Whatcom County Holiness Association. He is otherwise actively connected with the work of holiness evangelism on the Pacific Coast, and offers the best of reference for any who wish to inquire about him.

The Central and Western New York Fundamental Bible Conference will be held in Convention Hall in city of Rochester, N. Y., October 31st to November 7th, inclusive. Speakers, Dr. L. W. Munhall, of the Methodist Church, October 31st to November 5th, inclusive, theme "Authenticity of Scriptures;" Dr. C. H. Blanchard, of

Wheaton College, Wheaton, Ill., Oct. 31st to Nov. 5th, inclusive, theme, "The Person and Work of The Holy Spirit;" Dr. J. G. Massee, pastor of the Brooklyn Baptist Temple, Nov. 1st and 2nd, inclusive, theme, "Prophecy;" Dr. W. B. Riley, pastor of the First Baptist Church, Minneapolis, Minn., Nov. 3rd to 7th inclusive, theme, "The Deity of Christ." Arrangements for this Conference are being made by A. G. Slaght, 524 Humboldt St., telephone Chase 430-W, from whom further information may be obtained.

Rev. O. S. Taylor and son have recently held a good meeting in Des Arc, Mo., in which the power of God was signally manifest in the salvation of souls. Anyone desiring the assistance of these workers may address them East Alton, Ill.

Bro. Jack Linn tells us he is selling many copies of his book, "Hallelujah Jack." This is his life-story, together with his conversion to God. It is really a thrilling story and shows forth the mighty power of God to save a deepened sinner.

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OUR BOYS AND GIRLS

Dear Aunt Bettie: This is my second letter to The Herald. I enjoy reading the Boys and Girls' Page. I am papa's only child; was only eight years old when my mama died. Well, I wish I could come and see you and your little cousins. I will close, with love to all. Good-bye.

Idah Fern Tipton.

Dear Aunt Bettie: Will you let a Kansas girl join your band of happy boys and girls? I go to Sunday school every Sunday I can and sure do enjoy going. I belong to the M. E. Church. My mother takes The Herald and I enjoy reading the Boys and Girls' Page. Who can guess my age, between 14 and 17? Who has my birthday, Feb. 19? We sure had a nice time at the camp meeting at Paola, Kansas. I went two nights of it and sure enjoyed myself very much. I live just one and one-fourth miles from town. I have two married sisters, and one sister and three brothers at home. I have blue eyes, light hair, light complexion, weigh 110 pounds and am 5 feet and 4 inches tall. Well, as this is my first letter to The Herald I will close. God bless the cousins and Aunt Bettie.

Josie Ivonne Nelson.

Dear Aunt Bettie: Will you please let an Alabama girl into your happy little band? My father takes The Herald and I enjoy reading the paper. I like to go to Sunday school and preaching. I have light hair, blue eyes, and my age is 16. Well, I will hush for fear the Basket will catch this. If not, I will come again.

Vivian Alley.

Dear Aunt Bettie: It has been some time since I have written to the Boys and Girls' Page. I was away for three weeks, part of the time at a camp meeting. May Day, I do enjoy your letters. I will be in the first grade of High School. I will close, hoping to see this in print.

Mazie Adams.

Dear Aunt Bettie: This is my third letter to The Herald, but my other letter wasn't printed so I thought I would come again. I sure do enjoy reading the Boys and Girls' Page. I think it the finest page of the paper. Charles Frederic May, I guess your age to be 10. Am I right? Howard Allen Clagg, I guess your age to be 11. Am I right? Ruby Marget May, you sure write fine letters. I will make my letter short.

Velvie Hayes.

Dear Aunt Bettie: How are you and all of the cousins? Just received The Herald today, so thought I would write as I saw so many good letters in print. Aunt Bettie, haven't heard from you in quite awhile. What has become of you? Charles Frederic May, my birthday is April 28, and I weigh 93 pounds, and am 5 feet, 5

inches tall. I guess your age to be 11. How many of the cousins have read the Bible through? I have, for one. Ruby Margaret May, David was the first musician, but I have forgotten just where it is found, but think it is found in Psalms. Listen! is that Mr. Waste Basket I hear coming? Guess I had better close before he comes. My address is Batavia, Ark., if any of the cousins wish to correspond with me.

Vada M. Hayes.

Dear Aunt Bettie: I am just writing a few lines to see how you and the cousins are getting along. This is my fourth letter to The Herald. Mother takes The Herald and I sure do enjoy reading it. I think it is a good paper. I have two sisters and one brother. I am 8 years old and in the third grade. Our house is not far from town; in front of our house is a high, green hill and we can't hardly climb up it, and we slide down so fast, and we sure do have a good time. The schoolhouse is right in front of our house. Well, I will have to close for this time.

Millie Pittman.

Dear Aunt Bettie: Would you admit a little Indiana girl into your happy band? I wrote once before but didn't see it in print. How many of you cousins can guess my age? It is between 11 and 14. I am a reader of The Herald and like it fine. If any of the cousins wish to write to me my address is 1233 W. Penn. St., Evansville, Ind. Margaret Grimes, I guess your age to be 12. I will close for I think I hear Mr. W. B. coming.

Hazel E. Milton.

Dear Aunt Bettie: Here comes a little Michigan girl to join your merry band of boys and girls. Do any of the children take music lessons? I do, and I like it very much. I go to the M. B. C. Sunday school. I have two brothers living and one dead, and I have no sisters. The color of my home is yellow, trimmed in white. We have a garden in which we raise vegetables and fruit. My age is between 9 and 12. I am in the 5th grade. Well, I must close, hoping to see this in print.

Helen Arlene Schoenhals.

Dear Aunt Bettie: Will you let a South Carolina girl join your happy band of boys and girls? My papa takes The Herald and I do enjoy reading it, especially the Boys and Girls' Page. This is the second copy of The Herald we have gotten. I am in the middle of ten children. My oldest sister is 22 years old. I suppose you all would like to know how I look. I am 14 years old, in the 7th grade, have brown eyes, and fair complexion, and am 5 feet, 3 inches tall and fleshy. I have been to Sunday school every Sunday except two, and it was that my grandmother was ill one Sunday and died the next. I joined the church at six and twenty this year and have been living a Christian life ever since. I also think it would be as, Irma Wells thinks, to bring up our page of boys and girls and put a lot of "pep" behind it. I hope this will get through before Mr. W. B. gets here. I hope this will be in print. I would like to correspond with any of you cousins. My address is Pendleton, S. C., Route 1.

Mabel Bradley.

Dear Aunt Bettie: I have not written to our Boys and Girls' Page for about six years. I still love Jesus and my life is consecrated to Him. I have light hair, dark brown eyes, fair complexion and am 5 feet, 4 inches tall. I am 19 in years, but feel about 16; most folks take me to be about 16 or 17. I attend Central Holiness University. Would like to hear from some of you girls. You may address me at University Park, Iowa. I leave soon to begin my school work. I live

in a nice little suburb of St. Louis, Mo., called Maplewood. I have one brother and one sister. Our whole family belong to Jesus. We attend Lighthouse Mission. I suppose some of you have heard of it through the "Christian Witness." I love music and expect to get my diploma for piano next June. I want to study pipe organ next summer when I come home. I must be closing for fear of Mr. W. B. I wish he didn't exist. Before closing I wish to ask F. A. Shepard, of Mississippi, her address; also, that of the little helpless boy, J. A. Mills. I was interested in both letters. Please send me your addresses, to Maplewood, Mo. Mabel O. Salzman.

Dear Aunt Bettie: Will you admit a little Tennessee girl into your happy band? I have blue eyes and light complexion, and weigh 87 pounds. I am eleven years old and in the seventh grade. I have three brothers and no sisters. This is my second letter to The Herald. I did not see the first in print so thought I would write again. Who has my birthday, May 11? With much love to Aunt Bettie and cousins. My address is Vildo, Tenn., Route 1, Box 66.

Margaret Bullfin.

Dear Aunt Bettie: Move over and give me room, please, for I want to chat a while with you all. How many of the boys and girls want school to start? Let me tell you some of the views of Georgia, so listen good, or you might miss some of them. The view I see from the window is a hedge row of pretty yellow flowers trimmed in scallops. Next, is a large pine standing like a brave soldier. Next, is large corn, rice, and cotton fields; then the creek, with its trees of many kinds, and best of all, its cool, running water. I almost forgot to tell you I went in bathing. Wish some of our girls could have been with me. I almost forgot to finish about the views of Georgia. Another view is the woods, with all the pretty flowers and all kinds of birds and trees. Oh, boys and girls, and Aunt Bettie, I must tell you of a good, sweet, kind old Auntie I found through writing to The Herald. She sent me her picture in one of her letters, and I'll have to admit she is pretty. Her letters seem like rays of sunshine to me; I look for them as I look for my meals. They killed a large, old rattler here, and it was good they killed him for he might have bitten us. My Aunt takes the paper and I read them with her. She is my mama's only sister, so I have a right to love her, don't you think? I hope you cousins will write me for I'm lonely. Will the young man who wrote me last year about a Leggett girl in Kentucky, write me again about her for I lost that other letter. My address is Baxley, Ga., Route 4.

Mary Leggett.

Dear Aunt Bettie: Would you let a little Ohio girl join your happy band of boys and girls? One of my friends takes The Herald. I enjoy reading the Boys and Girls Page very much. Who has my birthday, Dec. 12? Who can guess my age, between 10 and 15? I am 4 feet, 11 inches tall. I have brown curly hair, gray eyes, and a fair complexion. I weigh 72 pounds. I go to Sunday school and church every Sunday. I am a member of the Presbyterian Church, and I am trying to live for Christ every day. I am in the 8th grade. I missed two days last term. I will write again if I see this in print.

Edna Lee McClanahan.

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Felix K. Struve.

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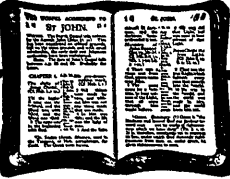
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New Rockford, N. D., Oct. 6-10. North Dakota Conf., M. E. Church.
Cleveland, O., Oct. 15-25. First Friends' Church and Cleveland Bible Institute.
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Canton, Ohio, Oct. 28-Nov. 7.
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A REVIVAL OF OPPOSITION.

BY THE EDITOR.

ONE should not be surprised that there is at the present time quite a revival of opposition to the doctrine and experience of full salvation from sin. The whole drift and tendency of our time is anti-spiritual; that does not mean that there are not many good people in the world, that there are not revivals of religion, and much being accomplished on the whole for the salvation of men. We do mean, however, that the tendency of the times is worldward and sinward. It seems that vast multitudes of people do not want God in their thought.

Unbelief is very general. A large percent of the universities and colleges is dominated with the spirit of infidelity. Skepticism is tainting popular literature; theological seminaries are writing question marks across the pages of the Old Testament and the New. Many young men are going out from these schools without an orthodox faith or a burning message of truth. Thousands of pulpits are giving an uncertain sound. Let him who will, search the daily papers read by millions of people, and find in them moral tone or spiritual uplift that will prove of any benefit to their readers.

The average pastor knows something of the difficulties of reaching the ear of the masses of humanity with the gospel message. Many millions are not attending church because they feel no interest in the message it has to give. They do not desire to worship God; they treat the whole matter of redemption from sin with indifference, meanwhile, the currents of worldliness and unbelief broaden and deepen; the lower lusts burn into a conflagration, marriage is entered into in a most reckless manner and divorce courts are busy. Under such conditions we need not be surprised that those who are striving to live separate from the world, to find full redemption in the Lord Jesus, and bear witness to His sanctifying and keeping power, should be the subject of ridicule and reproach.

It would seem just now that all religious teachers should encourage the people to hunger and thirst after righteousness, should strive for the fulness of the blessing of the gospel of Christ, should consecrate themselves wholly to God and exercise the fullest faith in the redemption Christ has made for sin. That man is sinful, it would seem useless to argue; the evidences of his depravity and wickedness are about us everywhere. It would seem that the whole Church should give her attention to rebuking sin, to warning sinners, to calling men to repentance, to urging church members to keep themselves unspotted from the world, and that there would be joy and congratulation for those who find redemption in Christ, instead of

censure and ridicule from those who are supposed to be the leaders of the people.

In my heart there is a deep pity for any and all persons who make the subject of entire sanctification from sin in the blood of Christ one of ridicule and reproach. Undoubtedly, our Lord Jesus is able to save from all sin; if He is not, then Satan is more powerful to destroy than Jesus is to save. This, we cannot believe for a moment. Why should there be any objection to our Lord Jesus saving His people from their sins. The angel promised that this was to be His mission in the world, and we are perfectly sure that He is easily able to destroy the works of the devil, to restore the soul to communion and fellowship with God. We can but fear for our fellowmen when they set themselves to oppose those who seek full redemption, or claim that Christ is able to save and to keep by His divine power. We are expecting at this time strong opposition and praying God for a gracious revelation of His saving grace.

Turning the Church

Into a Theater.

WHAT the world calls a *theatrical* the Church calls a pageant. In some parts of the country Methodism is going regularly into the theatrical business. The Church is to become a playhouse and the young men and young women are to become actors and actresses, while the congregations are to look on and applaud. In this way the house of God is to become the training school for the regular theater, with all of its looseness and vices.

In a recent issue of the *New York Christian Advocate* there is a lengthy advertisement of *new pageants*, with descriptions of plays and prices, telling where the plans and plots, with all necessary descriptions, can be secured at certain Methodist Publishing Houses.

The recent General Conference at Des Moines refused to remove the paragraph from the Discipline against the theater, but some combination of forces in the Church are now proposing to turn the church into theaters, and the young people are to be converted into theatrical troops. If this thing is permitted to go on unrebuked it will not be long until we shall have Methodist troops going about the country with their costumes and scenery giving plays in the churches at so much admittance.

And why not! If the Church intends to go into the show business, why not strive for excellence? It will take much time to train, and the outfit will be so expensive that no

local church troops can afford to practice and put on a play for just one exhibition; so the well trained and well equipped troops must necessarily travel about with their show. Get it started and where will it stop!

The young people training for a show in their church will go to the theaters of the city to get correct ideas of "Dramatic Art," and later on theatrical managers will go to the church shows to select those who manifest special gifts in acting, good salaries will be offered, and on to the polluted stage your young people go. The whole thing is of the devil, who is doing it. By what authority is this show business being gotten up? We intend to discuss this whole subject at length in these columns a few weeks later. Will all Methodists who object to Methodism turning the Church into a theater and our young Methodist people into stage players, please drop me a post card, care Pentecostal Publishing Company, Louisville, Ky.

Who Is to Blame?

BY MRS. H. C. MORRISON.

THAT there is a general indifference, carelessness, and backsliding among all churches there can be no question. It is hard for those who are justified, yea, even for those who have experienced the cleansing of their heart from all sin, to worship God in the beauty of holiness as they desire, and should. There are a thousand and one distractions that call one's mind off of the worship of God and to engage them in that which savors not of devotion or piety.

Now, the question is, "Who is to blame?" Is the trouble in the home? Are parents too lax with their children, leaving them to their own whims and notions about what they should not do? Has the family altar been relegated to the superfluities of the bygone days? Are the children required to attend Sunday school, remain for preaching services, and then observe the rest of the day as God's day?

Is the trouble found in the professors of religion, that they do not frequent the place of secret prayer as formerly? Are church members as prompt to attend the house of public worship, and engage in the service of God in spirit and in truth as they used to do? O, there are many reasons we might conjecture were the cause of the apparent apostasy, and no doubt all of them have a part in the condition, but we believe that pulpit and pew are alike responsible for the conditions that exist in our churches and homes today.

It is a common thing to hear people com-

(Continued on page 8.)

"Pre-millennialism"---A Criticism.

Prof. Newton Wray.

IN a leading denominational paper, there appeared recently a review of Mr. Mains' book, "Pre-Millennialism," in which the author combats the pre-millennial view of our Lord's return. In the review of this book there are two statements which illustrate the careless, superficial method of treating the doctrine of pre-millennialism, common to many post-millennial writers. The first statement is as follows:

"Since the apostles were mistaken about the immediate return of Christ, and since men in every generation have since then been disappointed in expecting His visible and physical presence, isn't it about time that Christians gave up this theory as a palpable error?"

This is an instance of assuming something without scriptural warrant and then arguing as though the assumption were a fact. One can seemingly prove almost anything by such an irrational method. It is a very bold venture to assume that the apostles, whom Jesus declared the Holy Spirit should "guide into all truth," were mistaken about anything. What is this but an attempt to impeach the veracity of Christ and a denial of apostolic inspiration? If the positive affirmations of the apostles concerning the second coming of Christ can be thus nullified, what dependence can be placed upon their teaching as to other doctrines of Christianity? What becomes, under such handling of Scripture, of the inspiration of the New Testament, nay, of the authority of the Lord Jesus Christ Himself?

It is indispensable that those who set out to prove something from the New Testament, should be careful not to make their own mistakes the basis of an argument on the teaching of Scripture. It is "palpable error" to state that the apostles taught the immediate return of Christ. They would not dare do that, with their Master's words ringing in their ears—"of that day and hour knoweth no man." What they taught was that the Lord's return would take place before the Millennium, not that it would occur immediately. The imminency of an event embraces the elements of *certainly as to fact, uncertainty as to time, and suddenness of occurrence*, and this is very different from *immediacy*. And such must be the meaning of Christ's warning: "Be ye also ready; for in such an hour as ye think not the Son of man cometh"—a warning that would be robbed of all rational and ethical content, if His coming were definitely located at the close of the Millennial age. For, be it observed, the personal return of Christ for and with His Church is clearly distinguished from *death*, or the departure of saints to Him. The apostle Paul wrote his second letter to the Thessalonians to correct the very mistake which the reviewer assumes he made, but which the Thessalonians conceived in the midst of their persecutions. He beseeches them "touching the coming of our Lord Jesus Christ and our gathering together unto Him, to the end that ye be not quickly shaken from your mind nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present. Let no man beguile you in any wise; for it will not be except the falling away come first, and the Man of Sin be revealed, the son of perdition... whom the Lord Jesus shall slay with the breath of His mouth and bring to nought by the manifestation of His coming," etc. See 2 Thess. 2:1-8 R. V.

Here is a positive declaration, not that a Millennium, by which is understood a converted world, with universal righteousness and

peace, would take place before Christ's return; but that a general apostasy would take place, with Anti-Christ at the head of affairs, before such a glorious era would set in by the coming of the Lord Jesus to destroy the Man of Sin. And it might be well for those who seem to hold a brief against the growing number of premillennialists to consider whether the falling away predicted by the apostle is not even now going on in view of what many Church schools and writers are teaching concerning the authenticity and authority of the Scriptures, coupled with the general lawlessness of the times. And they might, if they had their spiritual organ of hearing properly adjusted, suspect that the present growth of faith in the premillennial return of Christ is part of the midnight cry which our Lord declared would herald His coming again. Then, instead of fighting the doctrine, they would distinguish it from its perversion in the hands of men like Russell, and seek reverently to know what the Lord would have them do to "hasten" that day of the King's return and triumph.

The other statement to which exception is taken reads: "It is a doctrine striking at the roots of Christian initiative in attempting to win lost men to Christ." May I be permitted to ask how long will this hackneyed, untrue assertion continue to appear in the church press? How does it sound in the face of a career like that of the pre-millennialist Dwight L. Moody, the greatest evangelist of his generation? Do his mighty soul-winning campaigns, and the schools and institutes he founded to carry on the work of winning men to Christ and grounding them in Bible faith and loyalty, look like "striking at the roots of Christian initiative?" Does the *China Inland Mission*, with its hundreds of missionaries, premillennial in its origin and inspiration, strike at these roots? I heard from the lips of the noble founder of this mission himself, what an inspiration this view of the Lord's return was to him, how profoundly it affected him when he came to see it in the Bible, and how it energized him for his great task.

Time would fail to tell of the host of scholars, preachers and evangelists in our own and other lands who have held and who hold this primitive faith of the Church. Not one destructive critic can be found among them. They are loyal, to the core, to the whole Bible, and abhor the rationalizing methods of those post-millennial teachers who by their higher criticism are doing more to neutralize a strong faith and "strike at the roots of Christian initiative" than the open enemies of revelation. One of the greatest soul-winners today, Mr. Sunday, is a fervid pre-millennialist. Some of the most efficient Methodist missionaries are pre-millennial in their views, in spite of the propaganda to strike at the roots of their efficiency by such unfair statements as are here aimed at upon them. There are sincere post-millennialists who love their Lord too well to be sluggish in His service, and there are doubtless those who hold the form of pre-millennial doctrine without its power. But to characterize as "a fad" the faith of thousands of the most devoted and active Christians in various evangelical bodies, who, like Paul, "love His appearing," is a reflection on the intelligence or honor of the one making such a statement. Let us be fair and give honor to whom honor is due.

Have you read that splendid book by Rev. G. W. Ridout, "The Cross and the Flag?" If not, order today from The Pentecostal Publishing Company. Price, \$1.25.

Do Children Need a Change of Heart
O. H. Sweitzer.

Let it be distinctly understood that I favor bringing the infant before the altar of the Church and there dedicating it to God in baptism, and that I believe it should be brought into the fellowship of the Church as early as it manifests any desire to unite with the Church; and further, I believe it to be not only a duty, but a privilege to create and foster that desire in the child, but to teach that a child's heart is, "Pure, spotless and holy, and never has been defiled with impurity or tainted with unholy things," and that which teaches otherwise is, "Rank heresy and falsehood," I feel, is placing some of the most noble and consecrated men and women among "heretics and liars."

If the assumption is true, what shall we say of David when he cried out, "I was shapen in iniquity and in sin did my mother conceive me;" or of Paul when he says, "And were by nature (not actions) children of wrath?" Were the Wesleys as heretics? If not, how shall they explain article VII of our Discipline? Will they say that Paul; when he used such expressions as, "The natural man," "The old man," "The carnal mind," "The body of sin," and many others of like nature, which Paul says, "Is not subject to the law of God," "Is corrupt," "Must be crucified," etc., that he was speaking of *acquired* sins? Did he have in mind only those who had reached accountability?

Have we not seen in the actions of mere babes that which reveals a nature entirely foreign to "Pure, spotless and holy?" Dare they insist that we rear our children under the influence of such teaching that says, in spite of their outbursts of temper that they need no change? Shall we let them grow to manhood and womanhood with the understanding that they need never expect freedom from such a nature?

"But," say the advocates of such doctrine, "Did not Jesus say, Of such is the kingdom?" Yes, and thank God for such an utterance from the lips of our blessed Savior. But is it not true that this saying was provoked by the bitter feeling, and even quarreling, among the disciples concerning the position they were to occupy in the earthly kingdom which they felt and believed Jesus was to set up? But will they insist that Jesus expects us to be imitators of the child in all things? If so, then we, to be real Christians and enter heaven, must have our outbursts of temper, pouts, etc. We have such an example in King Ahab when he went to bed in a pout and refused to eat because he could not have the thing he wanted. Does, "Of such" mean actions like these?

If the advocates would say "Innocent" instead of "Holy" I should breathe a hearty, Amen. I thank God for a Church which welcomes children, (and I grant you they are too often neglected) and whose doctrine offers a Savior who is able to *cleans* from all *sin*. Call this work of grace what you will, it is our happy privilege to lead our children to such a fountain. It was for this that David and Paul prayed, and for which we should pray, and for which we should teach our children to pray. Do they insist that we, "Pray God that they (the children) may never have a change of heart?"

Thank God for the doctrine suggested by the language of the song, "The blood, the blood is all my plea; Hallelujah! for it cleanses me." The blood atones for the natural depravity of the child (or the man) until they reach a place where they refuse to believe Him for this grace, when unbelief becomes sin and, the "Soul that sinneth; it shall die."

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How to Commit Suicide.



Walter Harbin.



HE Philippian jailer felt the earthquake, saw the open doors, supposed the prisoners had fled, and was about to take his own life, when the voice of Paul stayed his hand.

Among the men of his race suicide was considered, under certain conditions, commendable. The philosophies he knew permitted or enjoined it. The noble spirit refused to survive when honor perished or disdainfully thrust off life when fortune ceased to smile. Some of the greatest men of antiquity died by their own hands.

But the impulse to self-destruction is not peculiar to Graeco-Roman civilization. It is native to mankind. Shakespeare is admired most because his characters are universal. Their sentiments are forever characteristic of the human heart. In one of Shakespeare's most admired passages, Hamlet cries out:

" . . . Who would bear the whips and scorns of time,

The oppressor's wrong, the proud man's contumely,

The pangs of disprized love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin? Who would fardels bear,

To grunt and sweat under a weary life,
But that the dread of something after death,
The undiscovered country from whose bourne
No traveller returns, puzzles the will
And makes us rather bear the ills we have
Than fly to others that we know not of."

One of the most popular and often heard pieces of semi-classic music is the so-called "Miserere," in which the imprisoned hero of III Trovatore sings:

"Ah, I have sighed to rest me,
Deep in a quiet grave."

It is very apparent in daily life, in philosophy, literature, and art, that there is an innate longing in the human spirit for a rest that only death can give; that the impulse to suicide is universal to humanity.

Students of human nature tell us that universal impulses, even if wrong, have a basis in sight. Perverse, though it may be, it is a perversion of something that is good. Of what sound, good thing in humanity is the maniacal impulse to suicide the dark perversion? Is there, after all, a way to commit suicide that God approves, and can bless with the relief and rest and peace the suicide blindly seeks?

LET US EXAMINE THE IMPULSE.

The suicide seeks relief. His situation has become intolerable. He is galled and irritated until he can bear it no longer. He hopes by self-destruction to find relief. The suicide seeks rest. The burden has become too heavy. He is crushed beneath it beyond his power to react. The load beneath which he staggers has grown so great that he cannot even stagger any more. He has sunk down with no hope to rise again. He hopes by self-destruction to evade the load and find rest.

The suicide seeks escape. Consequences confront him that he cannot face. Retribution, ruin, irreparable loss, exposure, dishonor, years of pain, condign punishment, the stern requital of outraged law—such horrors threaten him. He hopes by self-destruction to find a way of escape.

The suicide is wrong in supposing that he will find relief or peace in a change of state. No change of circumstances can bring the troubled spirit peace; because the troubled spirit is more potent to evil than any circumstances are to good. The bitterest sources of

sorrow are within. Only when that inner source is reached can the dark and bitter stream be checked or sweetened. The suicide is wrong in supposing that by destroying the body he can destroy self. The body is but the husk. One would as well seek to destroy an evil book by burning the cover, as to attempt to destroy himself by killing the body.

But at one point the suicide is absolutely right; and at this point we have now arrived. The suicide is right in supposing that self must be destroyed before he can find relief, rest, peace, or happiness. God is not only willing that self should die; He pronounces its doom and commands its destruction. The blessed experiences of the gospel come only to the soul when self dies. It is only when we lose our lives for His sake, that, in Him we find the life indeed.

WHAT IS THE SELF THAT MUST DIE?

Seven times the Savior is recorded as declaring: "Except a man deny himself—He that loseth his life for my sake—shall find it." Paul explicitly describes this doomed self as the "old man," the "flesh," the "natural man," the "carnal mind." It is corrupt, according to the deceitful lusts; it wars against the Spirit; it cannot receive the things of the Spirit of God. Thus he identifies a dark and deadly element in human nature that is the plenteous source of folly, sin and woe. Jesus in Mark 7:20-23 identifies it further as the natural human heart out of which proceed the evil things that defile a man.

This old self of folly, sin, and irritation cannot be reformed. It is a festering thorn that must be extracted before it poisons the whole life. It is a treacherous, wild creature that cannot be tamed. Jeremiah looked upon it and cried: "The heart is deceitful above all things, and desperately wicked, who can know it?" Ezekiel found hope only in believing that the old, hard heart would be plucked out and cast away. "I will take away the stony heart out of your flesh, and give you an heart of flesh." David prayed: "Create in me a clean heart, O God!" Jesus said to one of the best raised and best born men of his times, "Ye must be born again."

During the world war much was said of the power of battle to recreate men. Much was written of a substitute for war that would serve this end at a cost less ghastly. Such has been long provided; but the cost was even ghastlier; for the cost was Calvary. Still rings the call today, and still the old, sweet promise sounds, "Come unto me, all you that labor and are heavy laden, and I will give you rest." Jehovah is, indeed, nigh unto the broken-hearted. There is a comfort for them that mourn. The poor, desperate wretch, bent on suicide, can, by the help of God, destroy himself—his carnal self—and be at rest. All the relief that Hamlet contemplated and the jailer sought, is ours, through Christ, by a definite act of self-destruction. Paul tells us that our old man is crucified with Him. Oh, the peace when self is slain and the new man, Christ Jesus, comes to live in the heart. "Ye are dead, and your lives are hid with Christ in God. The life that I now live I live not of myself; but of the Son of God, who liveth in me, to will and to do his good pleasure."

In a recent meeting a man heard me preach on this subject. He said: "My failure has been that I have never committed suicide. I have risen only to fall again. My Christian life has been shadowed by self, and full of humiliating failure. I have been continually consecrating and self has been continually withdrawing." In an anguish of prayer, once and for all, he went to the cross. He

hung the old man there. He crucified himself; a new sweetness came into his life. His wife felt it and his children noticed it. *It was Jesus.*

A Christian woman, raised in a consecrated home, and converted so early in life that she never knew what it was to be away from Christ, was still uneasy in her life. Little outbursts of petulance disfigured her really beautiful life. In times of trouble she was prone to allow doubts and fears to crush her faith and obscure her joy. She was much admired by sinners; but she led few of them to Christ; for these motions of self hurt her influence, because they misrepresented her Lord. Brought to a realization of her failure, she fell before the cross. In one supreme but quiet effort of faith, she hung self there to die—crucified with her Lord. As self went out, Jesus entered in, making her character most beautiful just where the disfiguring blemishes had been.

A man, for twenty-five years a victim of the opium habit, confided in me that he had, during all these years, struggled against it—in vain. At the cross he utterly slew himself. Even his will to quit was surrendered. Helpless, crushed, a dead and broken thing, with his good wife, through one long night, he hung on the cross of his Lord; and the power of the new life took away the terrible appetite; for that besotted old self died that night, and he arose, cleansed, cured and conquering. He is now a trusted employee of a nation-wide reform movement, making good as constant promotion evidences, and witnessing everywhere that Christ will live in us when self dies in us.

Best of all I know these things not only from these incidents, and many others, in my meetings; but from my own experience.

He died for us that we might live in Him,
We die to self that He may live in us.

Indianapolis, Indiana.

We recently held a meeting at Peniel M. E. Church, near Brazil, Ind., S. L. Yoder, pastor. From the first the Spirit was manifest. Church members located themselves, and got under conviction for the cleansing power. Men of the church began to see that tobacco was not an asset to a good spiritual experience and the tobacco trust has lost some customers as a result. Under the searchlight of the Holy Spirit some families saw the need of the family altar and erected same.

The last Sunday was observed as "Homecoming Day," and the folk came with well filled baskets to stay all day. Prayers had been going up that this might be a day long to be remembered in the outpouring of the Holy Spirit. The house was crowded for the preaching service, following the Sunday school session; the entire Sunday remained and when the call was given the altar was filled. Dinner was delayed, and even after the service had been dismissed others came to the altar and the work went on. The people assembled for an afternoon prayer and praise meeting. There were prayers from the new converts and from the old-timers; testimonies were freely given. Another full house was present in the evening and we were enabled to preach in the Spirit. When the altar call was given the Spirit fell upon the people and the altar was soon full. Several were converted and all were helped. We are rejoicing and praising God for the results.

M. E. BAKER.

Have you read "Twelve Striking Sermons" by Rev. Andrew Johnson?



The Chronicles of an Evangelist.

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



IN this writing my readers must please pardon the personal equation, as I purpose to put down a few experiences of mine as a field evangelist for some months past.

After receiving my appointment as Conference Evangelist at the hands of Bishop Berry at Atlantic City, I was sent up by Centenary headquarters at Philadelphia to spend a little time with the Tabernacle Church at Binghamton, N. Y. This was a big church of over a thousand members but not a very large proportion of them were however, very deeply interested in a revival of religion. We had though, in that church a wonderful praying band of devout women. They knew how to press their case at the throne of grace and we had some wonderful prayer sieges. The meeting continued a week longer than planned, and though no great break came, yet God gave us some good victories and we closed up Easter Sunday night with one of the most notable altar scenes that the church had witnessed in many years.

Our next was in the Southern Illinois Conference where at Oguawka we fought out with the courageous and unfaltering pastor, Rev. Dwight Sailor, a battle that continued on into nearly five weeks with the result that Methodism experienced a considerable resurrection, and some of the most powerful conversions of the year came to pass there. At Avon, in the same conference, we had a "try" for a revival, but the town has laid so long in the lap of Universalism that it was rocky soil, but some loosening up happened and a beginning was made.

Our next took us over into Wisconsin where we rejoiced to see an old-fashioned meeting in the M. E. Church, at Pleasant Ridge, Rev. A. C. Jett, pastor. This was one of the outstanding meetings of the year. It seemed to me a good thing that the church was fifteen miles away from a railroad and the revival had the right of way, and when the fire began to burn it was a common thing for the altar to be filled with believers seeking holiness and sinners seeking pardon. People would come from all the region round about to the meeting, and on one Sunday afternoon we held preaching in the grove opposite the church and there started what is going now to be known as the Beulah camp meeting of Pleasant Ridge, Wis. This church has some exceptionally strong men and women in it. They know God and the power of prayer and faith.

Canada became our next place of battle, and we preached with the Reformed Baptist brethren at their wonderful camp known as "Beulah," St. John, N. B. Unquestionably this camp has a most delightful situation "where every prospect pleases." This is the only distinctively holiness camp meeting in this section of Canada. It has been kept clean and straight all through the years. All the prominent men of the Holiness Movement of the U. S. A., have preached there. It is largely attended by preachers and people. The ministers meet here in their yearly meeting or conference. Rev. S. A. Baker and Rev. W. B. Wiggans, two old war horses of the movement, have represented the Reformed Baptists in our conventions at Chicago and Cincinnati. The camp here was a strong one. We came away grateful for the opportunity of working among the ministers and people at Beulah and with a prayer in our hearts that another Pentecost might strike them and all the holiness people of Canada.

It was a long trip across from Canada to Des Moines, Iowa, where at Good Park, the State Association held its annual encamp-

ment with Bro. Guy Wilson, J. M. Harris, and the writer as the workers. I missed very much the presence of Bishop Zook from this camp. I had been here now for the third year and each previous year Brother Zook, the man big in stature, and big and pure in heart was to the front, but this year "he was not, for God took him." His mantle has fallen on Henry Landis, a younger man, but a true man of God. It was at this Des Moines meeting that the remarkable conversion of the actress described in my previous article, "a brand plucked from the burning," took place.

Our next camp took us down in Southern Illinois to Eldorado, where Bud Robinson and John Owen were holding the fort and preaching to great audiences. It was here, too, I had the pleasure of meeting "Sam the Methodist," that remarkable converted and sanctified Christian who some seven years ago as an ignorant, benighted, darkened foreigner, scarcely knowing ten words of the English language, was converted at midnight all alone at this camp meeting altar, whose shouts at finding God woke up the campers in the middle of the night. Later he became sanctified and now stands forth as a wonder of grace. Sam had charge of the camp services, preached and generally directed things to the delight and satisfaction of the camp meeting committee and the workers. We had a victorious meeting all through; winding up with a blaze of glory after John Owen preached that notable sermon on the closing Sunday night.

Our commission next took us in a southerly direction, and in Mississippi at that, for two meetings. Our first was held at Cleveland. We were preceded in this meeting by Revs. E. E. McKeithen and H. F. Tait, who bore the brunt of the work over the first Sunday. Preaching twice and sometimes three times a day was not so hard as it would have been if the weather had been unduly hot, but a good deal of rain fell and this tempered things considerably. A strong band of men and women are striving hard to keep things moving in and around Cleveland for God and holiness, not the least of whom are the Sisters Taylor and Howell, and R. L. Beaver, C. Williams, Fred Williams, "Uncle Doris," and others.

We next went to Coffeeville, Miss., where we found a camp in the hill country in need of help. Father Fly in the years gone by, made much of this camp. He poured his life into it; after he went to heaven his son Theodore W. Fly took hold of it with Polk Walker and others standing by him. The camp needed strengthening and reorganizing and we gave this little camp the best we had and with Rev. S. E. Galloway, District Superintendent of the Nazarene Church, we preached the ten days and wound up with real victory on the last Sunday, and the finances for the 1921 meeting all pledged ahead and a pressing invitation to go back and hold next year's camp, which we may do, if the Lord wills.

Thus endeth our camp meeting season. Some observations may not be out of order in closing.

1. Just as we said at the beginning of the camp meeting season so we would say at its close; I hardly think our camps, as a whole, are bearing the fruitage and reaping the results that they ought to. There is a constant danger of the organization supplanting the inspiration, and there is a possibility of having camps manned well but being deficient in real spiritual power that works conviction and brings things to pass at the altar.

2. Large sums of money have been put into some of the camps and no expense

spared to finance them adequately, which is all very good; but there has been here and there a lack of endeavor to promote a real holy atmosphere of prayer and faith and dependence on the Holy Spirit for the essential power. It does not take much salvation to finance a meeting, but it takes fasting and prayer to bring the power of God down.

3. I am impressed that many of our camp meetings need a fresh baptism of power from on high. It would pay us in some places to put aside preaching some days and spend a time of waiting on God for the power that made our holiness camps so mighty in the days of our fathers.

4. We need to constantly remember the holiness camps are set, not for purposes of propaganda so much as for making men and women holy and promoting real scriptural holiness. No amount of zeal for orthodoxy or holiness will make up for a lack of a real holy life or real Christlikeness in the character.

5. Again would I record it as my conviction that if it were not for the holiness camps it would not be long before camp meetings would vanish from the earth. It is a singular fact that whilst a lot of "district" camps and Bible assembly camps are dropping off year by year, the holiness camps are increasing throughout the country.

6. Above all other considerations my soul is impressed with the importance of all of us who profess and preach this great grace of holiness keeping low before the Lord in true humility and lowliness of soul. Pride, self-esteem, arrogance, self-importance, haughtiness have no place in true holiness. Jonathan Edwards, describing the Christian converts of his day, said of them: "When they are lowest in the dust, emptied most of themselves, and as it were annihilating themselves before God, when they were nothing and God is all, are seeing their own unworthiness, depending not at all on themselves, but alone on Christ, and ascribing all glory to God; then their souls are most in the enjoyment of satisfying rest."

Well might we pray in the language of Wesley as he sings:

"Send down thy likeness from above,
And let this my adorning be;
Clothe me with wisdom, patience, love,
With lowliness and purity.
Than gold and pearls more precious far,
And brighter than the morning star."

The "Wesleyan" Dance.

Rev. Robert L. Selle, of Kaw City, Okla., evangelist, has the following article in the *Central Christian Advocate*, of Kansas City, Mo., issue of Sept. 22, 1920:

"Evidently, and thank God that it is so, the dancing masters of this country do not know the spirit of the Methodist Episcopal Church nor the purpose for which it has an existence in this world. The Church must not be harsh but firm with them as with other classes of sinners as vile and as dangerous as they. The fact of naming a dance the "Wesleyan" in order to incur the favor of the followers of John Wesley is evidence of the totality of their depravity. It is not the favor of the Church but the mercy of the crucified Christ that they need most. The way to the "mourner's bench" is open to them, and if they, or any number of them, will quit their bodily debauching and soul-destroying business, and come to the altar of prayer in a repentant spirit, the "Wesleyans" will meet them on their knees, intercede with God in behalf of their lost souls and do all they can to bring them in touch with the injured, but forgiving Savior."

America Has Gone Mad Over Amusements.

Bishop Warren A. Candler.



WHEN the pulpit inveighs against the mania for pleasure and amusement with which the American people seem to be obsessed, it is supposed to be the business of the pulpit to speak thus, and the people who most need such a warning turn away with utter indifference. But perhaps they will listen to what a man of the world has to say on the subject.

Mr. James Forbes, the play writer, in a recent address before the Drama League of New York City, expressed in the plainest terms his belief that the young people of America are amusement-mad. This conviction was impressed upon him deeply by what he saw during his visits to the camps of American troops in France during the war. He found that the overwhelming majority of the soldiers were incapable of entertaining themselves and were utterly desolate unless some sort of show was being put on for their amusement.

He is reported in part to have said:

"My only thought was: 'What have the parents of these boys been doing? Have they given them nothing within themselves to counteract homesickness? Must the dough-boy rely only on amusements?' I had been thinking for years that America is amusement mad; my experience in France convinced me of it. When I was a boy I was allowed to go to the theater twice a month, and I was supposed to have been 'spoiled' because I was the baby of the family. Apparently the present-day youth goes every night. What has become of the family life in this country? The most important family duty seems to be to get into the half past seven line at the movies.

"I feel so deeply on this subject that it is apt to run away with my discretion. You see, I am a parent, and if I don't give my boy an opportunity to develop within himself resources to fight homesickness, if I leave him entirely dependent on amusement, I will have failed miserably. This was the lesson I learned in France. If we parents go on as we are going, the youth of the next generation won't recognize the tune of 'Home, Sweet Home,' unless we 'jazz' it."

What Mr. Forbes saw in the camps had its counterpart among the people at home. Many of them thoroughly enjoyed the most awful war in history, and used the conditions of war for more piquant amusement than a time of peace could afford. In his striking book entitled, "Now It Can Be Told," Mr. Philip Gibbs describes conditions in England during the war which were very like we saw in America. He says, "Everybody was having a good time. Munition-workers were earning wonderful wages, and spending them on graphophones, pianos, furs and the 'pictures.' Everybody was gadding about in a state of joyful exultation. The painted flapper was making herself sick with the sweets of life, after office hours in government employ, where she did little work for a lot of pocket money. The society girl was dancing bare-legged for 'war charities,' pushing into bazaars for the 'poor, dear wounded,' getting her pictures into the papers as 'a notable war worker,' married for the third time in three years . . . Millions of girls were in some kind of fancy dress, with buttons and shoulder-straps, breeches and puttees, and they seemed to be making a game of the war and enjoying it thoroughly. . . . In all classes of people there was an epidemic of dancing, jazzing, card playing and theater-going."

With many thousands of our people the war was little less than a protracted debauch, and the period of prosperity and ex-

travagance which has followed the war has intensified their mania for amusement and wastefulness.

Serious men tell us there must come a time of deflation in the currency and economically this view of theirs is sound and sensible. But there is great need of deflation in the inflated folly of the country. This is quite as necessary as the deflation of credits and money, or perhaps more so.

Such conditions cannot go on forever. They infract every principle of sound economics, as well as every one of the moral laws.

The mania for amusement is accompanied by a demand for luxuries which diminishes the production of necessities by drawing industrial forces into the making of things for mere pleasure. The amount of labor and materials is not unlimited, and if a great deal of it is consumed in producing luxuries it cannot be used for producing the things which are absolutely necessary. If multiplied thousands of men are engaged in producing materials for the making of luxuries, or in the manufacture and sale of luxuries of any kind, they cannot at the same time devote their energies to the making of food-stuffs and other essentials of life. Fabrics consumed in the manufacture of faddish wearing apparel are made at the cost of necessary clothing for all the people. It is too plain for argument that the high cost of living must continue high as long as multitudes of people who ought to be producing necessities are wasting time on amusement and causing thousands of other men and women to give themselves to the providing of amusement for them.

The high-priced gamblers, and the "fans" who gather around them in ball-parks, have strength enough to produce many fine crops of grain which the world now needs far more than it needs the worse than useless diversion which they supply. The huge investments and large number of men and women required to produce the demoralizing "movies" might be turned to better account, to say nothing of the vast amount of unproductive indolence which characterizes their amusement-mad patrons.

The secretary of the treasury recently issued a statement to the effect that the American people squandered on hurtful luxuries during the year from June 1, 1919, to June 1, 1920, more than \$15,000,000,000, an amount in excess of the national debt. This disgusting fact means that they wasted more on their lusts in one year of peace than they devoted to the defense of the liberty and welfare of the world during the entire period of our participation in the war. What an army of workers was thereby withdrawn from the production of the things which a destitute and distressed world needs, and all for the making of things that were worse than useless! When three millions of young men were carried away from productive industry to serve in the army overseas, it was thought to be a great hindrance to the forces of production in our country; but the lovers of luxury and pleasure are dragging into their service a far greater number of men annually.

The mania for amusement is beginning to intrude into the churches. The services need not be edifying, or sanctifying, now-a-days; but they must be entertaining at all cost. Music more suited to the opera house than to the sanctuary must be provided, and preachers with more "pep" than piety must pour out sensational gabble for the diversion of an amusement-mad congregation.

Moreover, some of the amusement-makers have presumed recently to tell the churches

what diversions they may, or may not, condemn as irreligious. The dancing masters are trying, for example, to constrain the Methodist churches to relax their rules against dancing. With impudence that amounts to profanity they venture to announce that they have devised a Wesleyan waltz with a slow movement. Such effrontery "wearies indignation and fatigues contempt."

Along with the mania for amusement is a manifest tendency towards improprieties and indecencies in the relation of the sexes. In the history of all nations the mania for amusement has always run in this direction. The theater exists under a law of degeneration because it undertakes to dramatize that passion which being sanctified makes the family and being perverted makes the brothel, and its dramatization always degrades and pollutes it.

Allison, the historian, affirms most truly that "the corruption of the theater is inevitable," and even Rousseau denounced it as "a monument of luxury and effeminacy."

That saintly man, Bishop McIlvaine, of Ohio, said with reference to the dance and the theater, "The only line I would draw in regard to these is entire exclusion. I am well aware how easy it is for the imagination to array both of them in such an abstract and elementary simplicity, so divested of all that gives them their universal character and relish, that no harm could be detected in either; but the question is not what we can imagine them to be, but what they always have been, and will be, and must be, in such a world as this, to render them plausible to those who patronize them. Strip them bare, till they stand in the simple innocence to which the arguments of their defenders would reduce them, and the world would not have them. If the writer be asked whether, in his view, they are included in 'the pomps and vanities of this wicked world' renounced in baptism, he answers without hesitation in the affirmative." The position of Bishop McIlvaine accords with that of all the churches in their periods of greatest purity and power.

The theater and dance of the present time are as bad, if not worse, than they ever were in any country or in any time. The cheap and foul "movies" are defiling the souls of little children even, and they are extending their polluting influence to the smaller towns and the rural districts.

Dancing is being introduced into the schools under the pretense of illustrating "folk-dances," and the tax-payers are compelled to pay for the folly.

How different was the high-mindedness of the founders of the Republic. In the midst of the War of Independence, the Continental Congress adopted the following preamble and resolution:

"Whereas true religion and good morals are the only solid foundation of public liberty and happiness;

"Resolved, That it be, and it is hereby, earnestly recommended to the several States to take the most effectual methods for the encouragement thereof, and the suppression of theatrical entertainments, horse-racing, gambling, and such other diversions as are productive of idleness, dissipation, and a general depravity of principle and manners."

The same Congress made an appropriation to import Bibles for the people. Now, some would exclude the Bible from the public schools and bring in dancing. Such people never erected a free republic, although they may help to destroy what they could never create.—*Atlanta Journal*.

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OF ASBURY THEOLOGICAL SEMINARY

Encouraging Messages from Our Great Army of Workers

West Columbus, Ohio.

Have just closed a meeting in West Columbus, Ohio, representing the International Holiness Church, Rev. J. O. Emrick, pastor. His flock numbers about sixty-five members, and are Spirit-filled and on fire for God. The Holy Spirit was with us from the start and throughout, the work seemed to be very thorough and deep. At least one hundred weary souls bowed at the altars and wept their way through to victory. A very splendid service of consecration was held the last Sunday in which thirty-one young people answered their call to special service in mission fields, pastorates and evangelism. Am praising God for the very unusual unction and liberty He gave me in declaring the whole counsel and holding up the standard of holiness.

Misses Cornell and Wilcox gave the gospel message in song each evening, and were a blessing to all who heard them. Praise God from whom all blessings flow!

EDNA M. BANNING.

Report.

The Doughty Valley Association closed at Millersburg, O., Aug. 29. The visible results were not large, but the Association appreciated the steady attendance and the yielding to God for pardon or cleansing of a number. Prejudice gave way and the truth had entrance to hearts. Most of the preaching was done by the evangelist, Miss Lawhead, but other ministers took part and brought helpful messages.

Freese and Watkin, always such splendid help at a meeting, were especially favored of the Lord here in singing. Prof. Avery presided at the piano and played like he was a spirit of music from Pentecost. Miss Grace Watkins, Children's Evangelist, taught the word of the Lord to the little ones.

The Association made plans for a larger work next year, if Jesus tarries.

MILLIE M. LAWHEAD.

Wichita Camp.

The thirty-first annual camp meeting of the Kansas State Holiness Association, held in Linwood Park, Wichita, Kan., August 19-29, has added one more chapter of sacred history. The Association had engaged 251 tents and before the camp was half over they were all occupied, besides about fifteen private tents. The workers were mightily used of God in pulling down the strongholds of the underworld. The attendance was as large or larger than in previous years. No one but the Lord could have kept exact record of seekers and finders at the altar. The various scenes were indescribable.

Our president, Rev. J. E. Wilson, so regular in attendance for the past several years, was seriously ill in a sanitarium, and could not be with us. We missed him. Rev. W. J. Webster, our vice president, assumed the duties of president, and though a new man among us (officially) did well. The dining-hall, with Bro. Poole as manager, Bro. Jack Gammage, a professional cook, to superintend the cooking, Bro. J. L. Hipple, a business man, as purchasing agent, together with an efficient corps of other dining-hall workers, gave convincing evidence of such a systematic, up-to-date, business-like cafeteria, that no one could question but the abundance of well-prepared food contributed much toward the welfare of the camp, both physically and spiritually.

Perhaps none of us could thank the Lord enough for our new camp ground manager, Bro. A. L. Hipple. He was not only tireless, but exhibited wisdom and also the indomitable spirit which cannot but triumph. His

duly elected assistant, Bro. J. T. Bivins, has proven himself indispensable to the Wichita camp.

During the camp possibly more than a hundred different campers went to see our new camp ground and were enthusiastic to go there next year. On Friday afternoon, the last week of the camp, the amount of \$2,000 was pledged to put the ground in good condition. One man gave \$500 of material, another promised \$100 in labor, scores of women offered not less than one hundred comforters and blankets. Doubtless, our 32nd annual camp will be held on our own ground. God's smile was so upon us and His invincible power so prevalent among us, that we were made to rejoice in the Lord and be glad that He spared us to enjoy this feast of good things. Personally, the writer feels under solemn obligation to render thanksgiving to God for the radical Wichita camp meeting, where "Holiness unto the Lord" is stressed from first to last. Amen!

W. R. CAIN.

Maple Leaf Revival.

God has graciously blessed with a revival of religion in Maple Leaf Church. Rev. T. J. Nixon, of Salina, Kan., was our human helper. His son, Lester, who finishes this year at Kansas Wesleyan, and whose life-work is to spread full salvation, led us in holy song in a most efficient manner.

The meeting ran seventeen days. Bro. Nixon presented the gospel faithfully, and the Holy Ghost was present in every service. About fifteen souls were at the altar for reclamation, pardon, or purity. Most of them were evidently blessed. Five united with the church, and others are expected to follow.

We are pleased to mention Rev. C. A. Pilquist, of Rolla, Kan., our neighbor pastor, who was a most blessed assistant for several days of the meeting. May God prosper his soul and labor. Perhaps the greater blessing as to future results was the awakening and refreshing of the church in general, as well as the establishment of New Testament standards. While we would have the more rejoiced to have seen greater visible results, yet it is truly believed that God has wrought a great work in our midst. For these blessed mercies we devoutly thank God, and ascribe unto Him all praise and honor. Amen.

Pray for us, that God may make our church a citadel of holiness, and a fruitful vine in the hill of the Lord.

N. H. FOLLIN.

Paton, Iowa.

Greetings to the scores and scores of saints who have given me their subscriptions to THE HERALD within the last year. The Lord has graciously blessed us in the work this year. Many hundreds of souls have found God in pardon, and many scores have received the Holy Spirit in sanctifying grace and power.

The battle at Paton, Iowa, was perhaps the hardest of the whole year, but the pastor stood faithfully by the Word, and a few of his people rallied, and God manifested His presence in the salvation of upward of forty souls. Many were at the altar seeking entire sanctification, but we cannot report that any were definite finders.

We are now in one of the most enjoyable campaigns we have ever engaged in, in the Helping Hand Mission, in Sioux City. Bro. Bartholomew, the superintendent, is a man of God and loyal to the Word. Souls are finding God in great numbers at every service; many are receiving the Holy Spirit in His fulness. The Mission has a band of faithful saints, both men and women, who are

pushing the work. There are three deaconesses connected with the Mission, and doing a mighty work for souls. God is filling our own cup to overflowing. *On with the revival!*

H. C. COPELAND.

Big Springs, Arkansas.

We just closed the Big Springs camp meeting, near Wild Cherry, Ark. This is supposed to be about the biggest camp in Arkansas. We had many campers and big crowds and there was a big spring there—but, alas, we did not have a big meeting. It is a fact that God met with us and something was done, but we shall have to console ourselves with the hope that the invisible results were bigger than the visible. However, we did our duty and as we left we felt our hands were clean of our fellow-man, for we preached the true gospel of regeneration, sanctification, and His coming again.

Sometimes the conviction was deep. One night fifty at least stepped out and gave their hand for prayer, but they would go no farther. There are some real saints at this old camp ground, and we love them. We are now in another meeting and ask for prayers.

Have you read my book, "Hallelujah Jack?" Order from PENTECOSTAL HERALD.

JACK LINN AND WIFE.

Normal, Illinois, Camp.

On Aug. 29, we closed, from every viewpoint, one of the very best camps in the history of our Association. Not a single barren service where the invitation was given for seekers. Bro. Glascock was at his very best. God is wonderfully with him; he has no superior as an all-round holiness camp leader. In declaring the whole truth he is as bold as a lion, yet as humble as a lamb.

Bro. Balsmeier is equally effective in his administration over a camp. He strikes from the shoulder and usually hits where he aims. He has unusual gifts in drawing the net, absolutely refusing to submit to closing an appeal without response. Sister Balsmeier was our song leader, with Sister Elsa Fisher, pianist. Both of them did excellent service and are effective with their guitars in accompaniment.

Sister Stretch, as usual, did excellent work with the children. We are glad to recommend any of these as safe and sane leaders for any camp. All were well pleased with THE PENTECOSTAL HERALD books and supplies. The finances were all provided for, including a newly-erected dining hall. Between \$1,100 and \$1,200 was subscribed for the expenses of our 1921 camp. Eight or ten lots were secured for the building of new cottages this year. The Lord be praised for it all.

Our date next year will be July 7-17. Our leaders, the Rev. F. E. Arthur, Rev. W. R. Cain, Mrs. Della B. Stretch. Music in charge of Taylor University Quartet.

WM. A. ASHBROOK, Pres.

A Successful Campaign.

Our campaign closing September 12, has been very successful. We were delighted with the results of our labors, God giving many souls. We have been royally cared for in every place, and we regretted to leave the many friends we met and made. They all have our prayers and we shall look for them all at the reunion in the skies.

Song evangelist, Fred L. Canaday, was in three of these meetings as song leader and rendered valuable help. He will do any camp or people good that secures his services. He is one of the best in the field, as those who have heard him will bear me out. His ad-

dress is 492 Bank St., East Liverpool, Ohio.

In our going East we had the privilege of attending the Convention and Commencement of Asbury College at Wilmore, Ky. This, without doubt, was the greatest event of its kind we have attended, and we have attended a great many. Wilmore is an ideal place for such an institution. The people are most hospitable; the moral and spiritual tone is very high. The president and vice president, Drs. Morrison and Paul, are among the strongest and safest men of the land. Sister Morrison, who has the oversight of the girls, and a competent faculty of men and women, insure the best advantages for the student body.

In a sentence, let me say, that your children, prayers and means placed in Asbury College will bring eternal dividends. We were so royally treated at Wilmore that we shall be glad to return next year for the Commencement. The missionary feature of Asbury College is a great factor in its interest and spirituality. May the Lord spare Drs. Morrison and Paul many years to this most wonderful institution. We sincerely pray that every need of this school shall be met.

Let all the readers of THE PENTECOSTAL HERALD pray for us to win souls for Christ. Mrs. McBride has been with me in all the meetings and God has used her in the salvation of souls. Blessing upon all the family of God, everywhere.

Yours always in Him,
J. B. MCBRIDE.

The Camp at Fig, North Carolina.

The writer wishes to report this camp for the sake of its fine prospects for the future. Some splendid things are found in those North Carolina mountains that one does not meet with in many portions of our country.

1. There you will find some of the purest Anglo-Saxon blood on this continent. Some of the people are of pure Scotch stock. The writer was delighted with the noble young people. Some of them are well educated. Many of them have but little opportunity, and, consequently, are but poorly educated. They have not even waked up to the possibilities of real life; but they are diamonds in the rough. All they need is a fair chance.

2. This glorious young life has never been contaminated by the evils of modern city life. They know nothing of "bunny hugs," "turkey trots," etc., *ad nauseam*. The modern card party has not found its slimy way into those mountains. What an opportunity to preach Jesus where it will do untold good.

3. There are no young people on this continent who will make finer college students than these young mountaineers. They are not prepared for college classes; but the college that will take them in and give them a fair chance will reap a rich reward in the years to come. Give them an opportunity. They will make good.

We had a gracious meeting there this year, beginning August 19, and running a little more than two weeks. Prof. Hawkins of the Asbury College faculty and this writer, did the preaching, except two sermons preached by Rev. W. H. Lewis. Rev. M. V. Lewis led the singing, and Miss Mary Hughes had charge of the piano.

The entire meeting was good. A large number of souls came through to victory. When those mountain people are saved, they get as hungry for entire sanctification as the saints were on the day of Pentecost; and when they get the blessing, they behave as beautifully as the one hundred and twenty did in old Jerusalem. There was some glorious shouting that came from hearts made whiter than snow. This year the meeting was held under a tent; but the brethren have purchased a fine lot of land, and are now preparing to erect a big tabernacle that will be ready for the meeting in August of next year.

Our prayers go up to God for this new

camp that is starting with such prospects for the future. It is right in the heart of the mountains. Fine freestone spring water can be had almost anywhere. What a place to have a tent, and spend the time of the meeting refreshing both body and soul. The Fig, N. C., camp is coming.

O. G. MINGLEDORFF.

Council Bluffs, Iowa.

A tabernacle meeting was recently held at Council Bluffs, Ia., under the auspices of the Council Bluffs Holiness Association. The tent was pitched in one of the best residential districts of the city, which proved to be a good location, for the attendance was good throughout the ten days, and the weather was ideal most of the time.

The evangelist was Rev. C. H. Babcock, and wonderfully was this man of God used for the salvation of souls. His messages were heaven-born, Spirit-filled, and heart-gripping, which resulted in about 150 souls bowing at the altar for pardon or cleansing. The Christians received new inspiration and encouragement, and sinners were faithfully warned to repent and turn to God.

Bro. W. B. Yates, as song leader, was at his best. He is well known to Council Bluffs audiences, having repeatedly been called here to preach or sing the gospel. His daughter, Miss Eva Yates, and Miss Deucier were most able pianists.

No one who attended these meetings will forget the sweet messages in song by Miss Virginia Shaffer. God is keeping this dear sister humble, with herself and talent consecrated to Him. She surely sang under heaven's anointing; we shall hear the echo of her songs in our hearts for many days to come.

There was a spirit of unity and conquest manifested among the saints. Sometimes the battle waxed hard, but the saints marched "steadily on," which turned the battle to triumph. Finances came in easy, for more was given than was asked for. We believe Council Bluffs and Omaha have much to thank God for, for the spiritual benefits received from these meetings.

J. F. HUGHES,
President Council Bluffs Holiness Ass'n.

Lubbock, Texas.

We have just closed a truly great revival at Lubbock. Eighty members have been received into the church as a direct result of the meeting. The entire town and adjacent country were brought under the telling influence of the gospel. Every heart and home seemed to be wide open to be impressed by the message of divine truth as they appeared in music and song and sermon. I have not seen in recent years so many people throng the house of God as did during the two weeks' revival. Lubbock can never be what she was before this occasion, for higher ground has been reached, and I believe will be held. Mr. James V. Reid, the pianist, Mr. O. W. Stapleton, the choir director and soloist, and Rev. Arthur J. Moore, the preacher, constituted the party. The universal verdict was that each is a master in his sphere.

Rev. Arthur J. Moore is easily one of the foremost gospel preachers of today. Outstanding texts of the Bible are used, and he dashes like a winning steed into the very heart of a remarkable gospel message. Bro. Moore makes Christianity so reasonable, so sublime, so glorious, so God-like, until nothing less than a heart of lead can fail to be drawn to it. The most superb thing is to be a Christian—the most heinous thing is to be a sinner. He has a rich store of humor; a deep insight into the word of God, and his consecration is complete. The Lord keep and use him and multiply his kind.

Mr. O. W. Stapleton is one of the first solo singers and choir directors of our times. Many were the moments when the people wept as he held up Christ and the cross, and

heaven, and the home above in his individual songs. The large choir led by this devout Christian and sweet singer swept us out into fields of new and glorious things. Mr. Stapleton rendered four services for children and young people, which are in my judgment, the most superior I have witnessed. God continue his useful life through many years.

Mr. James V. Reid, with a grand piano at his command, is a wonder. So often the great congregation sat as still as death, with tears stealing down many cheeks as this consecrated musician would render the old hymns from the piano. You could but think of the music that John describes as coming down from heaven. Bro. Reid looked after the prayer meetings. Personally, I received great good from the meeting.

J. T. GRISWOLD, Pastor.

National Conventions Begin.

We launched our seven months' campaign of National Conventions in the First Methodist Church in Pontiac, Mich., Oct. 5. Other years we have begun in the East and worked West, but this year we have so many fine openings and in order to save time and expense we will work our way East, then working back again, reach the middle western States about the New Year. We are seeking to place these conventions in strategic places where the largest number of churches and people can be reached. Then we are also planning to put some conventions in the needier, struggling places and aid them in building up the work. The calls are many, the harvest is white, and the opportunity is great.

This campaign will be strenuous; in most of the places we will have three full services a day with just one day between meetings, and then we will be travelling. We will need the earnest prayers and the hearty co-operation of all the people of God.

From the opening service these conventions will strike the evangelistic note with a ministry of a full salvation. There will be no red tape, there will be no dress parades. We believe we have a mission, namely, the spreading of scriptural holiness. There will be sermons, expositions, Bible readings, and addresses on the doctrine, the experience and the life of holiness. By prayer, we shall make these rallies fervent and by a faithful ministry of truth we will seek the saving and sanctifying of the people and the building up of the church in the most holy faith.

We will encourage the pastors, strengthen the churches and try to leave a wholesome influence behind. We shall have something to say about good holiness literature. We will take subscriptions for our good holiness papers, we will, under God, sow good seed in every field.

The readers may expect a report from week to week in the paper, so you can intelligently accompany us with your prayers.

Faithfully,
WM. H. HUFF.

Have you read "Hallelujah Jack?" If not, send 50 cents to us and we will mail you a copy. This book contains the life and conversion of C. H. Jack Linn, our valued contributor. He was converted at the age of twenty-six when he was managing a newspaper. This was the first time he was ever under conviction. God saved him and delivered him out of all his troubles. A good life-story is tonic to faith. Send in your order today.

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Colonel S. L. Brengle	Rev. C. H. Linn

(Continued from page 1.)

plain that we do not hear the gospel in its purity and fullness preached today as formerly. All kinds of odd, catchy topics are given in display, hoping to attract the people to church, but when they go there is a lack of power, and that drawing which comes only through the Holy Spirit. The sermon must be about thirty minutes long, and the service has to be dismissed exactly on time or the preacher has committed a crime against the Church.

But this is not all! The evasiveness of the gospel has produced a spirit of worldliness in the Church, and especially the younger members, until everything imaginable has to be resorted to in order to "hold the young people." Things, startling to contemplate, are coming to our desk every week, telling of the various schemes that have been resorted to in order to entertain the youngsters of the Church.

A gentleman was talking with a traveling man the other day, and in the course of the conversation the traveling man told him what they were "putting on" in the church he attended for its young people. To quote him exactly: "One night this week I was over to the church and everyone of the rooms off from the church was in use. Up in the gymnasium one group of young people were enjoying a dance—in another room a second group were having a candy pull; in a third room a rehearsal for a play was in progress; in another room the Teacher's Bible Training Class was in session, and in another room the Girls' Life Club was holding its regular weekly meeting—all five of these affairs were in progress on a single night, and we are now planning to install a basket-ball court, equipment for boxing, billiard room, bowling alley, and swimming pool."

Now reader, what do you think of that for church activities! Can you suggest anything else for this church to do to save the world! But, such things are becoming more and more the order of the day, and if there is not something very radical done revivals of religion will be a thing of the past, and our churches will be on a level with the picture shows and theaters. Before I would pastor a church like that I would seek the junk pile and pick garbage cans for a living. But the trouble is, the pastor does not object, and thinks his church is *alive* when such humming is going on.

Well, it looks like the preachers are to blame too, when such things are allowed in their churches. I am not saying that all have forsaken the Lord God of Elijah, but I do say a good long waiting at the mourner's bench would not hurt the majority of us. I am just wondering if such conditions have to be in order to fulfill the prophecy that "perilous times will come?" If this is part of the program, then let us who know that God is able to save to the uttermost cling the closer to Him, and ask for the "old paths, wherein is the good way, and walk therein." My heart now breathes the prayer,

"Help me to watch and pray,

And on thyself rely;

Assured if I my trust betray
I shall forever die."

Note of Thanks.

To those friends who responded to the notice I inserted some weeks since in behalf of a young man who graduated from Asbury College last June, and who will sail for India in December, I wish to give you a portion of a letter received in reply to a check I sent him for the amounts contributed. I do this to encourage the hearts who have assisted him, and thus give them an idea of his character and appreciation of gifts on his behalf.

"Dear Mrs. Morrison:

"I wish to express my sincere gratitude for the check for \$190.52 enclosed in your letter received today. I feel that this comes in answer to prayer and I gladly accept it as a part of God's plan. I am glad to say that in the past years I have been a tither and often in my school days I aided various causes under the firm conviction that my own needs would be supplied when the time came. I am finding my conviction amply justified now."

We want the readers of THE HERALD, and especially those who have had a part in lifting the burden of debt from him, pray that he may make a valiant soldier of the cross in the darkened field of India and win many souls for the Master.

MRS. H. C. MORRISON.

A Rare Book.

We have been reading a very remarkable book, "Purpose in Prayer," by the sainted E. M. Bounds, well known to many of our readers as a man of deep spirituality and power. It is a wonderful treatise on this subject and makes one feel the need of the secret place when reading it. It is said that E. M. Bounds understood prayer because he practiced it, and gave it paramount place in his daily life. In this book he pleads with passionate earnestness for the enthronement of prayer in the heart and life of the Christian believer. I want to commend this great book to our readers as a soul tonic and a reminder of our duties in the "Inner Chamber." May be had of The Pentecostal Publishing Company for \$1.25. Get it today for your private devotions and Sunday reading, and you will thank

MRS. H. C. MORRISON.

Brooklyn Convention.

The Brooklyn Interdenominational Holiness Association will be in charge of The National Holiness Association this year. Rev. George J. Kunz, Secretary of the National, will preside over this Convention. The evangelists are Bishop William Pearce, of the Free Methodist Church, Rev. C. W. Ruth, of the Nazarene Church and National Association, and Rev. T. M. Anderson, of the M. E. Church, who is, we understand, one of Asbury's graduates. Convention will be held (D. V.) Oct. 15-25, at Dean Street M. E. Church, corner 5th Avenue, not five minutes walk from subway stations. Further particulars address, Mrs. C. H. Cooke, 568 Atlantic Ave., Brooklyn, N. Y.

A Crisis—Can It Be Met?

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



WE have noticed in the Church press in general, and our own Church in particular, that a serious situation confronts us, in that there is an alarming shortage of preachers—not enough to man our churches. One bishop tells us that in his district of four conferences, there are over one hundred supplies, and nearly a score of charges yet vacant. The long row of young men once seen at the bar of our conferences, being admitted on trial and in full connection, is seen no more. We behold maybe two or three instead. When we were admitted on trial in 1895, the conference was so crowded that the bishop would not allow our names—fifteen in number—to be voted on by the conference for reception, until he was sure he could find places for us. Our Church today needs no less than one thousand preachers more than we have.

Each year the condition becomes more acute. A short time before the war, it was stated upon good authority, that 46,000 churches were without pastors in this country. Remember, this was from pre-war statistics; we are sure that a worse condition prevails now. We repeat the caption of this article: It is a crisis—Can it be met? Yes, it can be, but under existing circumstances—NO! Some radical changes must be made, or things will grow worse. Various and sundry panaceas have been suggested. A great and pious man, Mr. Mott, wrote a book some years ago, about the time the shortage began to be apparent, in which he made a strong plea for this question to be emphasized in all the congregations, and that it be pressed upon young men in colleges, so that the work of the ministry be put upon the conscience of the trained men; all of which is at variance with our beliefs, touching the "Call to the ministry."

Pious, eager parents, Epworth League Conventions, and college faculties may induce young men to become preachers, and the Church may accept and place them in responsible appointments, but only the Holy Ghost calls and commissions men to be preachers of the gospel. And as Bishop Denny said recently, "When men preach ethics and human uplift theories and philosophies, they forfeit their commission. He calls men to preach the gospel, and not men's notions." Human manipulation can get men into the ministry, but the Holy Ghost alone calls men with the seal of heaven upon their messages.

This is not a work of chance, or happen so. The dearth of men to supply our pulpits is not an accident; it is the simple working of the law of cause and effect. We shall not be able to diagnose this condition until we get back to the source of things. This is the dispensation of the Holy Ghost; He is the administrator and executor of all movements and activities that glorify Jesus and exemplify His Atonement. He sanctions nothing, however great and spectacular, that takes the crown from the brow of God's Son. The church, preacher, or college that devitalizes such truths as the incarnation, miracles, resurrection, and inspiration of the Bible cannot expect the presence and endowment of the Holy Ghost.

It is the office of the Holy Ghost to call men into the ministry; now why is He not doing it? Why all this barrenness? Remember that Christ could not do miracles in some localities, because of unbelief. We still retain the Holy Ghost in our hymnology and literature, but what authority has He in these later times? Where is the congregation of wealth and culture, that allows the Holy Ghost right of way, doing His office work in repentance, regeneration, witness-

ing to salvation, purifying the hearts of men by His baptism? The word declares that He will do all these things; if He is not, then why not?

But we must go back still farther to locate the virus that has poisoned the spiritual body. The big fault lies at the "sacred desk." Until we can forever be done with such cheap twaddle as "Christianizing the social order," and kindred pet phrases—human betterment schemes—we may make lots of noise, but the Holy Ghost will not sanction and empower. The problem of sin cannot be solved by environment; soap and sanitation will help to clean the outside of the cup, as it were; but a sepulchre of dead men's bones will require the supernatural impartation of the Holy Ghost. Social regeneration sounds catchy, but it is as unreal and impossible as gold at the rainbow, aside from the personal regeneration of the individual.

The expected millions upon the altars of our church, dedicated to the cause of education will not supply our vacant pulpits; the annual sermon on "A Call" will not do it. When the Church repents, and does its first works again; consecrates until the Spirit illuminates and unctionizes our altars of prayers; when our sanctuaries become places where lost men are welcomed to come and weep their way to the "Fountain opened in the House of David," rather than fastidious, orderly services; when our ministers cease to be mere chaplains to pride and religious aristocracy, and become what they were intended to be—successors of the prophets—*things will happen, and happen fast.*

When the pulpits of Methodism ring out clearly and definitely on the great doctrines of our Church; depravity, repentance, new birth, adoption, holiness, eternal punishment of the impenitent, the Lord's coming, and final judgment—the revival will be as sure as the rays of light that scintillate from the electric bulb. It will be a revival, that will "Christianize the social order," and create an atmosphere in which the Holy Ghost can work. He will then speak with apostolic authority: "Separate unto me this young man." It is possible for our Church to so meet the crisis of the hour, that the one thousand extra preachers so much needed will respond to the Call, and say: "Here am I; send me." There is absolutely no other way out of the difficulty. Yes, the crisis can be met, and somebody will be responsible if it is not met.

Be Sincere.

DO CHRISTIANS PLAY CARDS AND DANCE?

Or dance, play cards, and attend theater, because they are not Christians? The word Christian means "Christed One." A Christed one will not do these things, nor anything else contrary to the spirit of Christ. The most prevalent excuse made by devotees to these things is "I can see no harm in it." Are not those making this excuse and professing to be Christians either insincere or blind-hearted and never been converted, and are by their lives a reproach to the name Christian, an injury to the cause of Jesus Christ, a hindrance to the Church, and a stumbling-block to the world? Jesus says no man can serve two masters. Any person exercising ordinary common sense knows Jesus would have nothing to do with the dance, cards, or theater. Who then is master of these things? Be honest now, and sincere for there are but two masters, Jesus Christ of righteousness, the devil of unrighteousness. Every person having arrived at the age of accountability is controlled by one of these masters. There is no half way place; we are serving Jesus or the devil. All the excuses we make do not change the truth one iota. Let every professing Christian be one indeed and in truth, for the works of the devil and the religion of Jesus Christ will not harmonize. Therefore renounce the devil and all his works and "Come out from among them and be ye separate, saith the Lord, and touch no unclean

FOUNDED ON A ROCK.

Will Asbury College stand true—to Holiness, to the Bible, to Missions and Evangelism? Will it stand true in this generation? Will it stand true in future generations? This is the wish of its President, this is the wish of its present faculty, this is the wish of the people over the United States who are using their consecrated means to help make the institution strong; and it is the firm purpose of the Board of Trustees that Yes shall be the answer to all the above questions. In a thorough-going way, the charter, on record at the State capitol, provides for holding Asbury College to its landmarks. It is a feeder for the conferences; but no whims of any conference can change its course. What more could be asked in the form of a guarantee? It has been feared that an endowment, and a sufficiency of buildings and equipment, with its standard rating, would endanger the spiritual and evangelistic future of the College. We all face this danger frankly. Other schools have drifted when their resources and influence increased. But it is a choice between a strong existence or no existence at all, a great work or no work at all, with Asbury College. Our friends trust the College, just as they trust their children to grow. A mighty host are in training for the Master's work in all fields. Sinners are being converted and believers sanctified in its chapel and dormitories. We do not know of any better risk, of any brighter promise, in the educational world than Asbury College.

JOHN PAUL, Vice President.

Wilmore, Ky.

thing and I will receive you and be a Father unto you, and ye shall be My sons and daughters saith the Lord Almighty."

J. A. ELLIS.



GOOD NEWS
BY
REV. C. H. JACK LINN
EVANGELIST

THE LITTLE WORD DUTY.

A man marries a woman. He becomes her husband. He must love her, cherish her, honor her, protect her, provide for her—in fact, his duty to her is to make of himself an ideal husband. He deserves no credit for doing his *duty*. If he does not love her he is an ingrate; if he does not honor her he is a falsifier; if he does not protect her he is a coward; if he does not provide for her he is unfaithful.

If he were complimented for being an ideal husband, he could honestly make reply, "It is nothing but my *duty*. I deserve no thanks."

In a kindred way, this is what our Lord meant in St. Luke 17:10 with its contexts; viz., "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our *duty* to do."

There is a spiritual pride about us (yes, even we holiness folks) which seems to expect a lot of praise for simply doing our *duty*. When we were saved, it was on the condition that we accept Jesus as our personal Savior and make and own Him Lord and Master of our lives. In this relationship to Jesus, therefore, it becomes our *duty* to love Him, to confess Him, to be much in prayer so our communion with Him will be sweet. It is our *duty* to read and study His precious Book; it is our *duty* to win souls, and seek for the sanctification of believers; it is our *duty* to enhance His Kingdom by faithfully keeping all His commandments; it is our *duty*, as children of the Father, to be mindful of our Father's business in the purchasing of holiness literature, books and magazines. And many, many more things. Yea, it is our *duty* to pay the tithe and give the offering.

All this and more is our *duty*. We deserve no credit for doing our *duty*, and we must say in Jesus' words, "We are unprofitable servants; we have done that which was our

duty to do." I wonder how many of us are doing our *duty*?

You say, "I don't like that word *duty* with reference to the sanctified life." Neither do I, but yet we have a *duty*. But beyond *duty*, there is a relationship to Jesus that "passeth understanding" and is "unspeakable"—yea, words are inadequate to express. But this "unspeakable" relationship is contingent upon *duty*.

Have you done your *duty*?

Notice! Notice!

The Laymen's Holiness Association of Eastern Michigan has been organized, with headquarters at Detroit, for the intensive evangelization of that part of the state along positive second blessing holiness lines, with the undersigned officers in charge. This Association is strictly interdenominational and as strictly undenominational. The executives consider it Providential that they have secured for their active field Lay Evangelist, Mr. Edward O. Rice, a man of unusual business attainments, but who gave up even larger future successes along this line because of the call of God upon his heart, first to personal holiness, and then to the spreading of this great Bible experience. Brother Rice climbed from cash-boy at Marshall Fields in Chicago to the Vice-presidency and directorate of the banks of the Hill interests of the Northwest, and succeeding to the Vice-presidency and directorate of the banks of the great Ford interests in Detroit. We believe that backed up by the prayers of the people of God, and by painstaking, laborious effort we shall prove a great blessing to the hungry hearts of this cosmopolitan district. Will you who are thus minded pray for us and Bro. Rice that we may be so used to the glory of our great Heavenly Father. Anyone anywhere who may wish to have a series of meetings from one day up, will you write at once for datings.

Rev. Jos. H. Smith, of Redlands, Cal., as preacher with Freese and Watkin, of Ohio, as leaders in song will begin a series of meetings at the Detroit Holiness Association Tabernacle, Oct. 14th, and on Friday, Oct. 22nd, of that series a part of the afternoon services will be devoted to a consideration of the Laymen's work. Will you plan to come and stay over the last Sunday of this great holiness convention. Those who will come and who do not stay with special friends or relatives will be provided with free entertainment. Come to this great feast of Tabernacles.

Address all inquiries to Mr. Edward O. Rice, 20 West Columbia, Detroit, Mich.

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Evangelistic Notes.

Rev. Fred St. Clair: "We have been in a marvelous revival in Portland, Me. It came in answer to the prayers of a godly woman, Sister Hanscom. We were in a hall for nine weeks, then a tent for seven weeks. Bros. Brown and O'Harra were my co-laborers and preached with great liberty. We preached to 35,000 people in the campaign. The opposition of howling mobs was beautiful music. Scores sought the Lord and were saved and sanctified. Our next point is Pavo, Ga., October 3 to December 5."

Rev. E. L. Sanford: "Our meeting at Georgetown, Ky., closed with gracious results. The meeting was held under a tent, and large crowds attended from the first. We think about one hundred were saved, and quite a number sanctified. Rev. J. A. McClintock preached one sermon to the edification of all. Bro. Sam Guyn and wife had charge of the music and delighted the people with their singing. Mrs. Sanford rendered good help with her cornet. We sent in thirty new subscribers to The Herald, the best paper we know anything about. The people treated us fine. We are now in Harrodsburg and prospects are good for a fine meeting. Anyone desiring our services for the winter months address us, Lexington, Ky."

Rev. L. E. Wibel: "A well-to-do farmer purchased a tent for me with the understanding that I keep it in constant use during the summer. With Mr. and Mrs. Otho Lobenstein as my co-laborers, we pitched the tent for a meeting in the country for four weeks. Then moved to Keystone, Ind., thence to Geneva, Ind., from there to Lynn, Ind., and later to a country place near Montpelier, Ind. We held services every night and three times on Sunday. The power of the Lord was upon the meetings at times so we could not preach. Many precious souls found the Lord. We preached to over one hundred preachers during the campaign and saw some of them pray through to victory. Our labor was also rewarded in financial support, for

which we praise the Lord. Address me, 317 S. Bennett St., Bluffton, Ind."

Rev. Charlie D. Tillman: "I recently closed one of the best meetings of the year at Glendale, S. C. Besides a number being reclaimed or sanctified, several family altars were erected, which is always essential to abiding results. I begin with Dr. Morrison at Indian Field camp the 29th, and then to Hahira, Ga., until Oct. 24."

Rev. E. M. Gurtz: "After closing a years pastorate of the Interdenominational Holiness Mission in Ionia, Mich., I had a visit with my people in Indiana, preaching twice in my home town in the Methodist Church, which was well filled. After returning to Michigan, my first battle was in a Wesleyan Methodist Church, with thirty-five or more forward for prayer, and many blessed. Our next move was to Gladwin, Mich., for a camp meeting, in which Bro. Brough did the preaching and the writer led the singing. Our next point was Mt. Pleasant, Mich., where we had a battle on account of the fair being on, but God gave us a good meeting. F. E. Arthur was there and did some fine preaching. After a few days' rest we enter the field again."

John Fleming: "Have just returned from Bryantsburg, Ind., my last camp of the season. I recently held a meeting at Dyer, Tenn., in which my brother and wife were associate workers. Bro. Pickett was with us a few days, also. Rev. C. B. Fugett and the Dunkelberger Sisters were my co-laborers at Bryantsburg, and the Lord blessed our ministry together. My next meeting is at Cincinnati Bible School. Pray for me."

Rev. E. C. Dees: "I am still in the evangelistic work and God is saving and sanctifying the people wherever I go. I find it pays to preach holiness as a second definite work of grace as taught by Wesley. God laid it on my heart to get a tent and truck so I could go where they are not hearing the gospel preached. I have moved my family to Clarence, Mo., and have put my children in the holiness school there. We are at present in a meeting at Holcomb, Mo., and God is owning the truth and giving us souls at most every service. Our District Superintendent, Rev. L. W. Dodson, is with us, also Luther Roach, who is leading the singing."

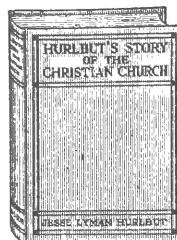
Rev. John T. Hatfield: "We have just closed a camp meeting at Ola, Mich. This is a small, young camp, but they have some enterprising men who are pushing it to a finish. They have built a beautiful tabernacle in a grove and have the money to make other improvements. We had a great meeting; more than fifty were at the altar. There were several healed by faith, some who were beyond the help of medical aid. We do not always report good meetings, but this is one we feel free to say was a success. At times the glory of the Lord was upon the camp in a wonderful way. They have fine, all-round workers and God blessed their labors. This was our second year with this people and they

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gave us a unanimous invitation to return next year. God bless that little band of fine workers."

Rev. Fred DeWeerd: "Our summer campaign closed with the Cape May Holiness Association in their camp at Erma, N. J. The altar was cleaned up and we closed at high tide. I have labored in eight camps this season and saw about 700 seekers at the altar. My own life has been enriched as I have labored with and ministered to the saints. I am now at McKeesport, Pa., with my former co-worker, Rev. Charles L. Slater. We had an unusual service with the men at the Westinghouse Air Break Co. This is a remarkable church, they pay large rent for a hall, support their pastor well, and are responsible for seven native

preachers in foreign lands. Am enjoying the battle."

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He was a man, within whose soul
The fires of genius burned
A brilliant mind, an humble heart
That to the lowly turned.

And like his Master, gave his life
Upon a cross of shame:
A greater glory than can crown
The head with human fame.

A tragic death, a stormy life,
A courage true and brave,
Which feared not man, but gave his all
Humanity to saved.

His was a vision heaven-born
Of duty to the race;
He fought the foes of man and God
And met them face to face.

His place now vacant in the state
No other man can fill:
The harvest of the sowing time
Will keep on ripening still.

The nation weeps around his grave
Her loss is very great:
No nobler, kinder, truer man,
A citizen of state.

H. A. Smith.

Huntington, Ind.

Fallen Asleep.

FIRESTONE.

Clara A. Hammond, daughter of James Alexander Spears and Eleanor Hammond, was born Sept. 15, 1875, near Hamilton, DeKalb county, Ind., departed this life, August 21, 1920, Fresno, Coshocot county, O. On Jan. 1, 1900, she was united in marriage, by the late Rev. Geo. C. Ulmer to Samuel M. Firestone.

Clara joined the church at the age of 12, and converted just two weeks before her marriage. Several years

after in Kansas she sought and obtained the experience of entire sanctification as a definite work of grace. This notation may be read on the fly leaf of her Bible: "Dec. 15, 1899, justified; Nov. 26, 1906, sanctified.—Clara."

Directly and indirectly through her, the Lord called her husband into the ministry. So from New Mexico, they emigrated to Asbury College, Wilmore, Ky., where he took a course, graduating in 1915. During this school career, she took in over \$400.00 sewing and tailoring to help defray expenses. In the spring of 1915, they started out on an evangelistic tour in Kentucky, she singing and otherwise working in the meetings. Her husband, Rev. S. M. Firestone, joined the Kentucky Conference and was appointed to London, Ky., county seat of Laurel county, as their first charge.

Mrs. Firestone felt called to preach the gospel in song, honestly endeavoring singing in the Spirit and was generally effective in so doing. Next to her last solo sung at the Richmond reunion, one week before her death, was entitled, "We are going to live forever."

During her last illness, she was attended well and had able counsel, and every possible assistance was rendered but she finally lapsed into a diabetic coma and peacefully passed away.

A funeral service was held at Fresno, Ohio, which was conducted by the District Superintendent, Rev. Geo. W. Orcutt, of Wooster, Ohio, assisted by seven ministers, including Rev. M. B. Mead, who preached the funeral sermon. The funeral was largely attended with an overflowing congregation, delegations being present from each out point on the Fresno charge, besides one from Wilmot, Ohio, a former charge of Rev. Mr. Firestone. Two sisters, Mrs. Alice Aldrich and Mrs. C. E.

Everhart, were in attendance at the funeral. Many tributes in the form of floral offerings were sent by individuals, societies and the Fresno community. There are left to mourn the loss of this precious wife and mother, a sorrowing husband, a daughter Marie, three sisters, two brothers, and other relatives and friends. A funeral service was held in the M. E. Church at Hamilton, Ind., at 2:30 conducted by Rev. H. R. Carson, of Atlanta, Ind., assisted by Rev. Thomas Davies, of Swayzee, Ind.

FREESE.

Cora Anna fell asleep in Jesus after eight years of trial, suffering and the severe tests of a lingering sickness. She was born in Solon, Ohio, Jan. 11, 1888, and a few years later moved to Cleveland, Ohio, where she received her early training. She graduated from Cleveland High School in the class of 1907, and during all the years, she was very popular among her classmates and acquaintances. Her parents then moved to Pittsburgh, where she had a position as a telegraph operator and bookkeeper, which position she held until her sickness developed.

She was an active worker in the Swissvale Methodist Church and the Union Gospel Church of Wilkinsburg, where the sweetness of her Christian life was known and appreciated by all who had the privilege of knowing her. She later received the second blessing, or God's fullness, and He seemed to come in a deeper and more wonderful way than at any time before. The very sweetness of Jesus seemed to be a basic part of her every motive, and during all her trial of sickness which did come later she could say "Jesus, thy will, not mine be done." Her ever true spirit and always abiding faith have been living examples to all of us, so that we might see the rare experiences enjoyed by a devoted follower of Christ Jesus. She spent the last few years in Salem, Ohio, where she was a true comfort to as many as knew her.

She is survived and sadly missed by her mother, Catherine C. Freese, sister Maude M., and two brothers, Edward and Paul.

The Lord gives and the Lord receives; Blessed be the name of the Lord.

Paul K. Freese.

A CHRISTIAN EXPERIENCE.

'Tis fifty-five years and more,
Since Jesus washed my sins away
By faith in His own precious blood,
And I was born a child of God.

Sweetly He spoke to my sad heart;
All doubts and fears He bade depart;
The witness of His Spirit gave,—
I felt and knew His power to save.

Oh! the sweet, rapturous delight
That filled my heart both day and night,
Old things, indeed, had passed away;
My night had turned to joyous day—

The world had lost its charms for me:
My soul was set at liberty;
The work of God absorbed my love,
My heart was set on things above.

For 14 years I walked with God,
Delighting in His Holy Word,
But, oh! there was a "craving" still,
To be conformed to "all" His will.

I knew a "blessing" waited me—
The blessing of heart purity;
So with a firm, determined mind
I then resolved this "pearl to find."

From early morn till late at night
I prayed to God to send the light;
To let me know my heart was clean
And I was saved from inbred sin.

He heard my prayer, O, praise His name!
Upon my heart the Spirit came,
"O Sacred Fire," at once I cried,
"Glory to God, I'm sanctified."

Nor tongue, nor pen can e'er express,
The depths of peace and happiness
Which my soul felt in that glad hour
When on me fell the Spirit's power.

In all the changing scenes since then,
My Lord my "present help" hath been;
He is my comfort, and my stay—
He gently guides me all the way.

In sore affliction, in distress,
He never fails "my soul" to bless—
To comfort, strengthen and assure,
Oh, bless His Name forevermore;

So I will trust Him, come what may;
His power will keep, I know, away,
Whatever comes of good or ill,
It all must work His blessed will.

While life shall last, I'll shout His praise
And work for Him through all my days
"Entirely His" I mean to be.
For time and all eternity.

Mrs. I. A. Jacobs.

50 Eggs a Day

"More Eggs" Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds, "I was only getting 12 eggs a day and now I get 50." Give your hens a few cents' worth of "More Eggs," the wonderful egg producer, and you'll be amazed and delighted with results.



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Send the coupon below. Don't send any money. Mr. Reeder will send you two \$1.00 packages of "More Eggs." You pay the postman upon delivery only \$1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risks to you. 400,000 users, praise Reeder's "More Eggs."

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126 Eggs in 5 Days

I wouldn't try to raise chickens without "More Eggs," which means more money. I use it right along. I have 38 hens and in 5 days have gotten 126 dozen eggs, or 126.

MRS. J. O. OAKES, Salina, Okla.

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefited by "More Eggs." I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left.

MRS. LENA McBRIDE, Woodbury, Tenn.

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal.

EDW. MEKKER, Pontiac, Mich.

Never Laid as They Do Now

I am very much satisfied with the "More Eggs" Tonic. My chickens never laid as many eggs as they do now. W. A. GRUETZMACHER, Great Bend, N. D.

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I never used "More Eggs" Tonic until last December; then just used one \$1.00 package and have sold over \$200.00 worth of eggs from forty-four hens. "More Eggs" Tonic did it.

A. Q. THODE, Sterling, Kans., B. No. 2, Box 47.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON.

BY JOHN PAUL

WRITTEN UPON OUR HEARTS.

Date: October 24, 1920.

Subject: "What the King Requires."

Lesson: Mat. 5.

Golden Text: "Be ye therefore perfect, even as your father which is in heaven is perfect." Matt. 5:48.

The Sermon on the Mount, of which our lesson is a part, was preached near the middle of Christ's ministry; about the time that His apostles were ordained. It has been referred to as their ordination sermon. It ranks as a kind of a charter for that glorious new government which is called the kingdom of God. It begins, in the Beatitudes, with an outline of the steps which lead to a full Christian experience. After this, the fifth chapter, which we are studying, deals with ethical questions. The part recorded in the sixth chapter deals mainly with religious exercise, and the sermon closes with miscellaneous warnings and encouragements in the seventh chapter.

The Golden Ladder.

We must get the experience before we can successfully live the life. The thought of being comes before the thought of doing in the instructions of the New Testament. The lesson before us, parallel with that in the twelfth chapter of Romans, is a wonderful delineation of the Christian life, but it is prefaced with a formula for getting a pure heart. The Beatitudes comprise a golden ladder, reaching from poverty of spirit, through the stratum of penitence, into the mind of Christ, into a passion for righteousness, into fulness of righteousness, into purity of heart, into the highest usefulness of life, and up to where the individual becomes so distinguished in his attainments that he may be persecuted for righteousness sake. The same thought is enriched further with the metaphors "light of the world," and "salt of the earth." Unlike the just man under the law, the Christian, in the new kingdom, must aim first of all to be a positive force. He must aim not only to have a full salvation from all sin, but there must be a power and attraction about his life which turns men Godward. The thought is set forth in a clearer light than it had ever been before, that in the great program of human redemption God depends upon His people as instruments. The grace that is in us must shine out through our practical deeds, and also through the radiance of our spirits with a view to gaining new citizens for the kingdom of heaven. This trust is not committed only to the ordained ministry; but it must be understood that in God's plan all His people are the salt of the earth.

The Experience of Righteousness.

The Sermon on the Mount takes righteousness out of the mere form and makes it an affair of the heart. The principle is anticipated in symbolizing the behavior of our lives by the light of a lamp, which is not put on, but which radiates out. True righteousness is from the heart, with which the heart, having been cleansed, must be filled. Verses 6 and 7. There is such a thing as experiencing our very deeds in the act of performing them. This is the perfect law of liberty,

which means that our deeds of a moral character, our duties to God, are experimental acts. Because of the change and heavenly condition in our own hearts they represent the line of least resistance for us. This is intended to be a fulfillment of the Old Testament forecast that God would write His law upon the fleshly tables of His people's hearts.

The Problem of Non-Resistance.

"Resist not evil" is an order in the kingdom of Christ over which many have stumbled. Some have explained that it anticipates the ideal way in the kingdom of Christ, where the inhabitants are all good; but this would be an empty law in an unfallen world, as would the law to give to him that asketh. Others have explained that we should give and lend to avoid controversy. We are told that a literal rendering of the order to resist not evil is, "Set not yourself in battle array." Perhaps the whole thing means that a Christian should be saved from all retaliation and revenge. The people of God under the old covenant never, by God's order, entered upon a war of conquest. Their warfare was always defensive or in vindication of God's judgments. Incidental conquests did sometimes take place. So in the New Testament God's individual servants are expected not to engage in any kind of revenge. The New Testament spirit is also an improvement over the Old in that God no longer uses His people to execute His judgments in the earth. The order now is, If thine enemy hunger feed him, if he thirst, give him drink. God has never told His people to love their neighbors and hate their enemies, but it was the inference among the Jewish commentators, that, being ordered to love our neighbors, we were authorized to hate our enemies. Under Christ's standard, a man is a neighbor to everyone to whom he is willing to make himself a neighbor.

ANNOUNCEMENTS!

Major F. M. Culver, care Good Samaritan, Salina, Kan., desires to locate a comrade in the Lord's vineyard, by the name of Alfred Johnson, a painter and paper hanger by trade. He formerly lived in Kedzie, Chicago. I understand this man is seeking my whereabouts and thought I might get in touch with him through the readers of The Herald. I shall be very grateful to anyone who will locate my comrade for me.

Estella Pugh desires to correspond with a pastor or evangelist who desires a Spirit-filled song leader. Best of references will be furnished. Address 3500 Westfield Ave., Camden, N. J.

J. A. Long has gone to Orlando, Fla., to reside for the present. Anyone desiring to communicate with him may address him at that point.

Prof. C. C. Conley, Quaker Song Evangelist, having cancelled a date for a meeting, has the remainder of October that he can give someone. Address him 729 College Ave., Columbus, O.

Rev. G. F. Jacobs has open dates after November 1, on account of meeting being cancelled.

Rev. W. R. Gilley will conduct a meeting at Otisville, Mich., beginning October 14, and continuing until November 7. His permanent address is 531 N. Butler St., Lansing, Mich.

Rev. T. P. Roberts will begin revival services at Minerva, Ky., Oct. 11, continuing until the 24th of same month.

Rev. E. M. Cornelius is engaged in evangelistic services in Elwood, Ind., where he will remain until October 17.

The Evangelistic Bureau, 910 S. 15th St., St. Joseph, Mo., seeks to find the churches for the evangelistic workers and the workers for the churches. Write us your needs.

Prof. Loney, evangelistic singer with our General Evangelist L. J. Miller, has the month of October open for other engagements. Let anyone desiring his services wire him at Bigelow, Ark., care Rev. L. J. Miller.

Rev. G. F. Oliver has been elected Dean of the Cleveland Bible Institute for the coming year and will occupy the Chair of Theology, Homiletics, and Bible Interpretation; also acting pastor of the Friends First Church of Cleveland, where they are having marked displays of divine power, notwithstanding the fact that both the church building and the Institute buildings are being remodeled and refurnished and the worship is being held in the basement of the church.

EVANGELISTIC NOTES.

Rev. A. A. Myrick: "We are in a great meeting at Bardwell, Ky., a county seat town. Many have been saved and reclaimed. Bro. W. E. Charles, my brother-in-law, is singing for me. This is my fifth meeting with Bro. Person, the pastor. I have had a great year."

Mrs. Laura Durham: "We had a wonderful camp meeting at Greer, S. C. Bro. Watson, seventy-five years of age, delivered the message in great simplicity and clearness. Bro. Huff was also there and I think it was the best place this side of heaven. We are in a series of meetings now at Judson. The people need the gospel, and we are longing for their salvation."

Miss Jennie Smith, the railroad evangelist, says of a meeting recently held by her: "I just returned from a week's meeting where over thirty were saved, but the best work done—withstanding elderly men and women were converted—was the members of the church getting alive spiritually and consecrating themselves—getting out of self into Christ Jesus—as never before, and going to work. We almost doubled the membership of the church; so many letters were resurrected and others had their membership so far away they were no good anywhere. When they were blessed they soon saw their duty and turned to the church where they are now living. Would that all could realize they will have to give an account at the reckoning day for lost opportunities, because they go to some popular church instead of helping the needy near them. I see so much of this."

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Rev. Albert Reed and wife have recently closed a meeting at Bethel camp located in the oil and coal regions of Eastern Kentucky. This is a beautiful camp surrounded with pines, has a tabernacle, six-room house, and a number of cottages. It belongs to Bro. Figg, who stands for Wesleyanism. The gospel made a great impression upon the people. We were invited back next year, as they said they wanted Wilmore preachers for the camp in the future. The people are big-hearted, and brought in more supplies than we could consume. Their hearts are open for the gospel truths.

Rev. I. H. Hauffpaur: "A revival was recently held at Crowley, La., in which Bro. Gaar did the preaching. Victory came through earnest prayer. A goodly number entered the experience of holiness, and some fifteen were happily saved. This was the best meeting we have had in Crowley for years."

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THE MAKING OF SIMON PETER. By Albert J. Southouse.

The author is an English Methodist preacher of considerable note. He deals with Peter's call, the healer in Peter's House, the draught of fishes, the aristocracy of the kingdom of God, resources of the apostles, Peter's walks on the sea, Peter's confession, Christ's praise, the rich young ruler, Peter asks forgiveness, Peter and the last hours of Christ, the crowing of the cock, the effect of the resurrection and pentecost, the finished man. Really, this is said to be one of the greatest books of the kind on the market. It will prove interesting, instructive and helpful to every member of the family. 291 pages, neatly bound in cloth, stamped in gold—a good \$2.00 value at the present price of printing.

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By the noted Scotch preacher, William Dickie, M. A., D.D. Some studies in the teaching of the Apostle Paul. Some of the exceedingly fascinating chapters are "Some Characteristics of Pauline Ethics," "The Way Out and the Way In," "The Power of the New Life," "The Optimistic Outlook," "In Praise of Love," "Christian Prayer," "Thinking the Best," "Christian Courtesy," "Christian Temper," "Mystery of Affliction," "Man and Woman," "Marriage and Celibacy," "Spiritual Discipline of the Home," "Bound Yet Free," "Apology for the Weak and Obscure," "The Spiritual Life."

One of our leading pastors says this is the greatest book he has in his library. It contains 340 pages, is beautifully bound in red cloth, stamped in gold, and if published today would sell for not less than \$2.50.

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Rev. Guy Martin has been holding a great evangelistic campaign in Detroit, Michigan. They have outgrown the temporary quarters in two weeks. Their new location is 479 Dix Ave., corner McKinley St. Rev. E. H. Kauffman is in charge of this work.

R. J. Kennedy: "We are having a fine meeting at Elkhart, Kansas. Rev. T. E. Beebe, the evangelist, is preaching good sermons. There have been

sixty-five seekers to date; twenty-six at the altar last evening. We are believing for a great revival. I am leading the music."

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Mrs. M. L. Corbitt asks that you pray for her son who has undergone an operation; also that he may be reclaimed from a backslidden state.

Miss Doshia Hundley, who has been

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afflicted for some time with rheumatism, and who desires to work for the Master; asks prayer that she may be healed.

A mother who has an invalid husband desires that prayer be made for his recovery; and that she may know the joy of sins forgiven.

Prayer is desired for a grandson who is very far from God; and for the grandfather that he may receive the Holy Ghost.

Remember a party in prayer who has never recovered from the effects of the "flu," and seems to be bordering on tuberculosis.

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OUR BOYS AND GIRLS

Dear Aunt Bettie: Here comes a little Oklahoma girl to join the happy corner. I went to the camp meeting at Wichita and got saved. I am on a visit now at my friend Mabel's house and got hold of a Herald that was there and I enjoyed the Girls and Boys' Page very much. I have six sisters and brothers. Three of my sisters and two of my brothers are married. I am going to school and in the 6th grade. I am 11 years old, and my birthday is Jan. 11.
Eva Rader.

Dear Aunt Bettie: I'll bet you all can't guess where I live? I live in Texas and the towns I live close to are Penelope, Malone, Bynum, and Hillsboro. I heard Bro. Morrison preach at Hillsboro. I was so small I couldn't remember him; only I know he was gray-headed. What have you all been doing this summer? I went on a trip and sure had some time; went fishing, swimming, boat riding. You ought to have been with me. We sure did have some fun. I learned how to swim this summer. It isn't hard to do if you won't hold your mouth open and get your breath too hard. We have some nice places to go swimming in. We live near the creek. We live on the Varnell ranche. We have pecans, grapes, plums, slosses, and other wild fruits, also mulberries and dewberries. We would have some time when spring came hunting the different kinds of flowers and fruits. In winter and fall, too, we gather the nuts. Well, I'll have to go as my letter will take up too much space. I tried to write an interesting letter and can't.
Irma Wells.

Dear Aunt Bettie: Will you let another Texas girl join your happy band of boys and girls? We have been taking The Herald for about two months, and I think this is a grand paper. I enjoy reading the boys and girls' letters. We live about eight miles north-west of Hillsboro. Sister Couther and Sister Irving held a revival in Hillsboro; they sure are workers for God. They had a good many conversions. After this meeting was closed, Brother Terry, who is a traveling preacher, was on his way home in Stamford, came through Hillsboro and preached several days and nights. He certainly is a fine preacher. On Sunday evening he lectured on Roman Catholicism, and cousins, I wish you all could have been there. I go to school at a little place called Hunt. I was promoted to the 9th grade. I think every boy and girl should have an education, if possible, but I guess I will have to quit school as I have weak eyes, and glasses don't do much good. I live on a farm and like farm life very well. We raise cotton, corn, cane, oats, millet, both kinds of potatoes; we also raise peanuts and watermelons. We have two patches, and a dewberry patch, also a peach and pear orchard. Cousins, are all of you Christians? If not, give your hearts to God because you don't know at what time you will be called off the stage of action; then it will be too late. I am 5 feet, 3 inches tall, have dark brown hair, hazel eyes, and medium complexion. I will be 18 years old Nov. 5. My address is Hillsboro, Tex., Route 5, Box 96.
Mittie Osborne.

Dear Aunt Bettie: Will you let a little Missouri girl join your happy band of boys and girls? I have light brown hair, blue eyes and fair complexion. I am 12 years old. My papa is a Methodist preacher. My mama is a Christian and so am I too. I have two sisters and three brothers.
Martha Missey.

Hello, Unseen Cousins! I too, want to take a peep into the Boys and Girls' Corner. I live in the grand old state of Oklahoma, my birth state. How many of the cousins have sheep? I have one pet lamb. How many cousins like to go to school. I would if I didn't have to go so far. I have three

miles to go. I ride a horse all the time. Papa just took me three times last year. I am 4 feet, 11 inches tall, have light blue eyes, light brown hair, and weigh about 73 pounds. I have two brothers and two sisters. My two sisters are married. My birthday is August 15; am between the age of 11 and 15. How many of you cousins can make my name out of my initials? Mr. W. P. B. will get this here at home before it gets started.
M. A. Rhueby.

Dear Aunt Bettie: Will you let a little Missouri girl join your happy band? I live in Garrison, Mo. I go to Sunday school when they have any. I live about two miles from church. I like to go to Sunday school. Who has my birthday, May 13? My age is between 10 and 15. Who ever guesses it I will send a card on your birthday. This is the first time I ever wrote so I won't write much. Mildred Earnest, I guess your age to be about 12.
Alma Stinnett.

Dear Aunt Bettie: How are all of you? I was rummaging the attic and found an old Herald, June 23 was the date. There was one letter in it that I liked especially well. It was that of Sarah Clyde Adams. Sarah, I stand on the same ground as you concerning dancing. I think it is awful. I have never seen anyone dance, but I have heard my mother talk about it. I never have been to a show or a theater. Some of the girls at school tell me I don't know what I have missed. But I know I do know what I have missed. I have missed knowing the evils and sinful things that are shown there. Sarah C. Adams, I wish you would send me your address so I could write to you, and get some of your views on certain subjects. Mother and Daddy are attending camp meeting down in the Ozark Mountains. They will be home tomorrow night. Dear Aunt Bettie, please hide my letter from Brother W. Basket so he won't get it. Please print this letter and I will be very thankful. If any of the cousins care to write to me my address is 7326 Myrtle Ave., Maplewood, Mo. I am fourteen years old, in the 8th grade at school, and love books.
Mildred Solzman.

Dear Aunt Bettie: Hello! Will you let another Tennessee girl join your happy circle? I enjoy the Letter Box more than any part of The Herald. Please some one write to me. Here is my address, Brownsville, Tenn.
Nelle Cobb.

Dear Aunt Bettie: The first and last time I wrote to you was the first part of April, so I thought I would write again as Mr. W. B. was fast asleep when my letter came. I have had a birthday since I wrote, and am 13 now. Who has my birthday, August 1? I love to read. I think the "Little Colonel" books are fine. I got one of them for my birthday. Howard Allen Clagg, I can answer some of your questions. Eve told the first lie, and it was Adam whose father was never born. I will guess some ages. Charles Frederic May, 10; Norris G. Busbee, 12; Gladys Maxwell, 10; and Elda C. Patton, 10. My address is Clinton, Ind., Route 4, so if I have guessed right send your pictures. Fannie Barland, I would like for you to write to me. I would write to you if I had your address.
Martha Church.

Dear Aunt Bettie: I saw my last letter in The Pentecostal Herald not long ago. All of my letters have been published. I think Ocie Hamm writes very interesting letters. Come again. Now I am going to guess some cousins' ages. Mildred Ernest, I guess your age 13; Marvin Newsom, your age is 15; Nettie Mintner, your age is 13. F. A. Shepherd, I guess your age to be 15, and I expect you are a

girl. Now, am I correct. How many of you cousins are enjoying this fine weather? Our school opened September 13. We have nine months' school and three months' vacation. I will be in the 6th grade. Who can guess my age, between 9 and 15? If I see this in print I will write again.
Ruby Margaret May.

Dear Aunt Bettie: Will you let me into your happy band again? Write again, Thelma Thompson. You ask where the shortest chapter was found in the Bible? It is found 117th Psalm. Who has my birthday, Dec. 5? Would any of the cousins like to exchange books? I have one I would like to exchange for a good one, value \$1.00. The name of it is "If I were a Boy." How many of the cousins like to tell stories?
Alicie Cooper.

Dear Aunt Bettie: I am a Kentuckian who has written before. My letters were in print so I thought I would come again. Mama takes The Herald. My sister is 16 months old. She can walk a little. She has a few teeth. My birthday is Dec. 12. As no one guessed my age correctly I will now tell you all. I expect you will be surprised, too. I am so young to come all alone from Ashland to Louisville. I am 4 years. I was born in 1916. Who has my birthday? I have no pets, though I have a dollie with black curls. Aunt Bettie, if this short letter is appreciated please publish it so I can surprise mama when she reads it.
Ruby Jessie May.

Dear Aunt Bettie: Move over a wee bit and let me have a chat with you and the cousins of the Boys and Girls' Page. I enjoy the letters so much especially those from the neighbor states. Why don't more of you Mississippians write. Let's don't let them get ahead of us. Some of you come over and help make syrup. I'll promise you to get sweet. Marvin Newsom, I guess your age to be 16 years, and F. A. Shepherd, I guess you to be a girl, and 20 years of age. Write and let me know if I am right. My address is Vaiden, Miss., Route 3.
Myrtle Devine

Hello, here! You loving Aunt Bettie and Cousins, too. This is a gloomy day, so I will come to the merry boys and girls' circle of the good Herald for a little sunshine. May I come in and have a seat by you, Aunt Bettie? But perhaps you think I have been here too often, but I'll not stay very long. My school has been going on for almost a month, and I was certainly glad when it began for I love to go to school. I am in the 8th grade and find my studies very interesting. I am a farm girl in my happy teens. Who has my birthday, June 6? Cousins, what do you do for pastime? I love reading, horseback riding and music. Mittie Mautner, I guess your age to be 13. Laverne Penick, I guess yours to be 14. Am I right? If so I would love to hear from you. Well, cousins, I fear that I may be selfish and may be crowding someone else out, so I had better go for I see Mr. W. B. smacking his lips in anticipation of a "feed." By-by, cousins and Aunt Bettie.
Annie Dee Leatherwood.

Dear Aunt Bettie: Will you let a Georgia girl join your happy band? I enjoy reading The Herald. I have three brothers and one sister. I go to Sunday school every Sunday. I am in the 5th grade at school. My teacher's name is Miss Slayton. I am between 8 and 12. I will write a card to the cousin who guesses my age. Love to all the cousins and Aunt Bettie.
Hettie Lou Hamil.

Dear Aunt Bettie: I just could not wait a moment longer to write to you all, even though I was in the midst of your letters. I read a letter from Jamestown, N. D., but was disappointed in finding that it was not South Carolina. Papa is a Methodist preacher. We have prayer meeting every Thursday night and so far I haven't missed it. We have the dearest little baby brother. I only wish my little cousins could see him. He

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has brown eyes, golden curls, and a fair complexion. Of course, he is "all the world" to us. He is one year and four months old. Can anyone tell me why Lot's wife turned to a pillar of salt? My seventeen-year-old sister and I read the poem in this paper entitled "Reverie," by Mrs. R. J. Smith. It certainly was lovely. Now, can anyone tell me how old I am? If so, I, in return, will try to answer a question for them. My age is between 10 and 15. Well, dear Aunt, I must close now.
Emmie McConnell.

Dear Aunt Bettie: I will come again as my other letter wasn't printed. How are you and all the cousins? I am just fine. Who has my birthday, March 28? The one who has it I will send them a card. I weigh 102 pounds, and will be 13 March 28. What are your pets? My pet is a kitten. Ola V. Herfert, I guess your age to be 11. Beulah Schurman, I guess your age to be 12. My chums are Pauline Phillips, Lela Stinson, Irene and Myrtle Mallory.
Floy Lou Hunt.

Dear Aunt Bettie: This is my first letter to The Herald. I live in Missouri? I enjoy reading the Boys and Girls' Page. I was 19 years old May 9. Has anyone my birthday? I have dark hair, brown eyes. Some say I am not very large for my age. I am a Christian and belong to the International Holiness Church. We live close to the church. I always try to go to every meeting we have. I am a Sunday school teacher. I love to do my best for Jesus. Pray for me. I will close with love from your niece,
Lela Maupin.

Dear Aunt Bettie: I want to know if you will allow me to join your happy band of boys and girls? I enjoy reading your interesting letters. I am fifteen years old. My birthday is Feb. 12. I have dark hair, brown eyes, and weigh 116 pounds. Am 5 feet, 2 inches tall. I go to Sunday school every Sunday and church. We go to the International Holiness Church. There is a revival going on at the church now. I also go to school and am in the 8th grade. I don't want to forget to tell you I am from Missouri.
Your new niece,
Thelma Evelene Lillian Maupin.

Dear Aunt Bettie: I thought I would write this time as my sister is writing. I live in the good old state of Missouri. I am 10 years old and am in the 4th grade. I have three brothers and three sisters. We have a cat and some chickens. I have brown hair, blue eyes and medium complexion. I belong to the International Holiness Church. My father is a preacher. For our pet we have a hen named Rosey Posey. I am saved and sanctified. We have a garden and we children sell vegetables. Mama is making me a new dress. One of our hens has some little chickens. They are little black fluffy ones. Bushels of love and kisses to Aunt Bettie and the cousins.
Naomi Bassett.

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Permanent address, 1754 Washington Blvd., Chicago, Ill.

GUY WILSON'S SLATE.
Baltimore, Md., Caroline St., M. E. Church, Oct. 17-Nov. 4.
Sebring, Ohio, First M. E. Church, Nov. 7-Dec. 5.
Whitefield, N. H., First M. E. Church, Dec. 7-22.
Carbondale, Pa., First M. E. Church, Jan. 2-23.

BUD ROBINSON'S SLATE.
Ft. Worth, Tex., Oct. 12-17.
Plainview, Tex., Oct. 19-24.
Grandfield, Okla., Oct. 26-31.
Dalhart, Tex., Nov. 2-7.

E. G. COMER'S SLATE.
Gibson City, Ill., Sept. 26-Oct. 17.
Schuyler, Neb., Oct. 18-Nov. 7.
Great Bend, Kan., Nov. 8-28.

E. J. MOFFITT'S SLATE.
Hurlock, Md., Nov. 14-28.
Deltaville, Va., Dec. 1-19.

SLATE OF NATIONAL CONVENTION
Rev. Thos. C. Henderson, Rev. A. P. Gouthey, Rev. Wm. H. Huff, Mr. and Mrs. Kenneth Wells.
New Castle, Pa., Oct. 12-17.
Cleveland, O., Oct. 19-24.
Johnstown, Pa., Oct. 26-31.
Syracuse, N. Y., Nov. 2-7.
Cambridge, Mass., Nov. 9-14.
Providence, R. I., Nov. 16-21.
Perkasie, Pa., Nov. 23-28.
Collingswood, N. J., Nov. 30-Dec. 5.

R. E. COLEMAN'S SLATE.
Oddville, Ky., Oct. 10-24.
Bethel, Ky., Oct. 24-Nov. 7.
One open date in November.
Permanent address, 512 W. Southern Ave., Latonia, Ky.

CHAS. C. CONLEY'S SLATE.
Amour, Neb., Oct. 7-24.
Marion, Ohio, Nov. 7-21.

SLATE OF H. W. GALLOWAY AND WIFE.
Curtis, Neb., Oct. 17-31.
Maywood, Neb., Nov. 7-28.
Farnam, Neb., Dec. 5-19.
Home address, Elizabethtown, Ky.

SLATE OF L. J. MILLER AND CHARLES R. LONEY.
Cleveland, O., Oct. 15-25. First Friends' Church and Cleveland Bible Institute.
Mansfield, O., Oct. 31-Nov. 21.
Edgley, N. D., Nov. 28-Dec. 19.

SLATE OF F. F. FREESE.
Detroit, Mich., Oct. 15-24.
Canton, Ohio, Oct. 28-Nov. 7.
East Palestine, O., Nov. 11-28.
Akron, O., Dec. 1-12.
Williamsport, Pa., Feb. 27-Mar. 7.
Permanent address, Upland, Ind.

SLATE OF FRANK AND MARIE WATKIN.
Detroit, Mich., Oct. 15-24. (532 McGraw Ave.)
Canton, O., Oct. 28-Nov. 7 (622 Mahoning Rd.)
East Palestine, O., Nov. 11-28 (602 Park Ave.)
Akron, O., Dec. 1-12. (77 E. York St.)
Bethesda, Ohio, Jan. 2-23.
Williamsport, Pa., Feb. 27-Mar. 7.
Permanent address, Bethesda, Ohio.

REV. T. J. NIXON'S SLATE.
St. Francis Church, with Rev. Robert Parker, Sept. 29-Nov. 10.
Webster, Kan., with Rev. L. A. Branson, Nov. 10-Dec. 19.
Ransom, Kan., with Rev. Morton Miller, Jan. 9-Feb. 1.

SLATE OF MACKEY SISTERS.
Truway, O., Oct. 12-31.
Washington, D. C., Nov. 5-21.
Erie, Pa., (2216 Wayne St.) Nov. 23-Dec. 12.
Home address, New Cumberland, W. Va.

SLATE OF C. A. STRAIT AND WIFE.
Columblville, Mich., Nov. 7-28.

CHARLIE TILLMAN'S SLATE.
Hihira, Ga., Oct. 10-24.
Andalusia, Ala., Oct. 31-Nov. 14.
Home address, Tillman's Crossing, Atlanta, Ga.

E. L. SANFORD'S SLATE.
Harrodsburg, Ky., Sept. 18-Oct. 25.

C. M. DUNAWAY'S SLATE.
Vineville Macon, Methodist Church, Oct. 11-27.
Cardell, Ga., First Methodist Church, Oct. 31-Nov. 14.

E. M. CORNELIUS' SLATE.
Lelure, Ind., (P. O. Elwood) Oct. 17-Nov. 7.
Elmhurst, Ill., Nov. 14-28.
Permanent address, 3103 Bell Ave., St. Louis, Mo.

FRED DEWEERD'S SLATE.
Freeport, Mich., Oct. 24-Nov. 7.
Marion, Ind., Nov. 14-28.
Hammond, Minn., Dec. 5-19.
Home address, Fairmount, Ind.

JARRETTE AND DELL AYCOCK.
Shelbyville, Mo., Oct. 15-Nov. 1.

J. L. GLASCOCK'S SLATE.
Central Bridge, N. Y., Oct. 10-31.

LELA MONTGOMERY'S SLATE.
Indianapolis, Ind., E. Park M. E. C., Oct. 10-30.

JOSEPH OWEN'S SLATE.
Lost Springs, Kan., Oct. 3-24.
Detroit, Mich., 2147 East Grand Blvd., Oct. 31-Nov. 20.

C. C. RINEBARGER'S SLATE.
Malden, Mass., Oct. 17-Nov. 7.
Kansas City, Mo., Nov. 14-Dec. 5.
Home address, New Albany, Ind.

SLATE OF F. W. COX.
Lisbon, Ohio, Oct. 22-Nov. 7.

REV. AND MRS. G. S. POLLOCK.
Harmony, Pa., Jan. 2-18.
Wurtemburg, Pa., Jan. 19-31.
Home address, 512 Armendale St., Pittsburgh, M. S. Pa.

RUFUS D. WEBSTER.
Dudley, Ill., November.
Permanent address, Clayton, N. M.

R. A. SHANK.
Minerva, Ky., Oct. 11-24.
Howell, Mich., Nov. 7-22.
Port Clinton, O., Dec. 3-12.
Home address, 1810 Young St., Cincinnati, O.

GEO. BENNARD'S SLATE.
Dudley, Ill., Oct. 7-24.
Chicago, Ill., Oct. 26-Nov. 3.
Washington, D. C., Nov. 5-21.

MARIE DANIELSON.
Superior, Wis., Oct. 4-11.
Chandler, N. D., Oct. 13-25.

F. J. MILLS.
Portland, Mich., Oct. 24-Nov. 7.
Grand Ledge, Mich., Nov. 14-28.
Eagle, Mich., Jan. 1-16.
Lansing, Mich., Dec. 6-20.
Home address, 723 Washenaw, Lansing, Mich.

PAUL BRASHER.
Leon, Kan., Oct. 3-31.
Englewood, Kan., Nov. 7-Dec. 5.
Home address, Oneonta, Ala.

M. E. BAKER'S SLATE.
Open Date—September and October.
Home address, 1715 Hall Place, Indianapolis, Ind.

SLATE OF H. A. LONGINO AND WIFE.
Cleveland, Kansas, Oct. 10-30.

F. P. McCALL'S SLATE.
Hosford, Fla., Nov. 10-21.
Saint George, Ga., Oct. 31-Nov. 14.
Carrabelle, Fla., Nov. 21-Dec. 5.
Dade City, Fla., Oct. 19-Nov. 7.
Brunson, S. C., Oct. 5-17.
Tallahassee, Fla., (annual conference) Dec. 8-12.
Home address, Jasper, Fla.

H. O. JACOBSON'S SLATE.
Chandler, N. D., Oct. 4-24.
Larimore, N. D., Oct. 31-Nov. 14.

BONA FLEMING.
Hammond, Ind., Oct. 15-31.
San Antonio, Tex., Nov. 6-21.
Cambridge, Md., Nov. 27-Dec. 12.

A. L. WHITCOMB'S SLATE.
Bridgeton, N. J., Oct. 20-24.
Pontiac, Mich., Nov. 7-21.
Dallas, S. D., Dec. 5-19.
Home address, University Park, Iowa.

A. H. JOHNSTON'S SLATE.
Fairview, Pa., Oct. 17-30.
Permanent address, 600 Princeton St., Akron, Ohio.

MOORE STAPLETON AND REID.
Rome, Ga., Oct. 3-24.
Pensacola, Fla., Oct. 25-Nov. 14.
Arcadia, Fla., Nov. 21-Dec. 13.
Home address, Macon, Ga.

REV. J. E. HEWSON'S SLATE.
Sutton's Bay, Mich., Oct. 12-24.
Long Beach, Cal., 2178 Lime Ave., Nov. 1-21.
Empire, Ohio, Dec. 30-Jan. 16.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

E. T. ADAMS' SLATE.
Hurlock, Md., Oct. 10-24.
Home address, Wilmore, Ky.

P. F. ELLIOTT'S SLATE.
Ola, Mich., Oct. 22-Nov. 7.
Ashley, Mich., Nov. 18-25.

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Chicago, Ill., (East Side) Oct. 5-24.
Carleton, Mich., Oct. 31-Nov. 21.
Jackson, Mich., Nov. 23-Dec. 19.
Permanent address, Naperville Ill.

J. V. COLEMAN AND WIFE.
Westerville, Ohio, Oct. 12-24.
Wrentham, N. J., (City Rescue Mission) Oct. 31-Nov. 14.

SLATE OF JACK LINN AND WIFE.
Boone, Ia., Oct. 5-17.
Middleton, O., Oct. 24-Nov. 7.
Greensburg, Pa., Nov. 14-28.
Pittsburgh, Pa., Dec. 5-19.
Home address, Oregon, Wis.

EDNA M. BANNING'S SLATE.
Lowell, Mass., Sept. 26-Oct. 17.

G. F. JACOBS' SLATE.
Clinton, Ia., Oct. 1-31.
Home address, University Park, Ia.

BLANCHE ALLBRIGHT AND JEWEL REED.
Poplar Bluff, Mo., Oct. 8-17.
Waverly, Ill., Sept. 15-Oct. 3.
Waverly Circuit, Ill., Oct. 4-24.

SLATE OF J. E. REDMON AND WIFE.
Hampton camp, Hampton, Ky., Aug. 27-Sept. 6.
Home address, Brookville, Ind.

HARRY S. ALLEN'S SLATE.
Calvary, Ga., Oct. 6-17.
Dublin, Ga., Oct. 20-Nov. 7.
Home address, Macon, Ga., Route 1.

W. R. CAIN'S SLATE.
New Philadelphia, O., Oct. 10-24.
Columbus, Ohio, Oct. 31-Nov. 21.

E. E. SHELHAMER'S SLATE.
Altoona, Pa., Oct. 5-15.
Home address, Altoona, Pa., 542 21st Ave.

G. EDWIN ELLIS' SLATE.
Evangelist and Singer.
Detroit, Mich., 2147 E. Grand Blvd., Oct. 31-Nov. 17.

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Meridian, Miss., Oct. 17-29.
Smithville, Tex., Oct. 31-Nov. 14.
Home address, Center Point, Texas.

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Song Evangelists.
Kingsley M. E. Church, Mill Grove, Ind., Oct. 1-30.
Mill Grove Church, Ind., Nov. 1-Dec. 1.
Home address, New Salisbury, Ind.

BLANCHE SHEPARD'S SLATE.
Care, Mich., Oct. 3-24.
Fairgrove, Mich., Oct. 31-Nov. 21.

J. B. McBRIDE'S SLATE.
Dalton, Kan. (M. E. Church) Oct. 17-Nov. 7.

C. G. CURRY'S SLATE.
Everybody's Mission, 305 Third Ave., Pittsburgh, Pa., Oct. 3-17.
Home address, University Park, Ia.

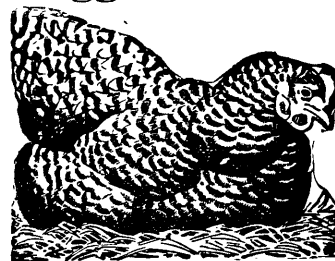
W. W. MCCORD'S SLATE.
Statenville, Ga., Oct. 3-17.
Scott, Ga., Oct. 18-31.
Alma, Ga., Nov. 1-14.
Moultrie, Ga., Nov. 17-21.
Open date, Nov. 22-Dec. 5.
Open date, Dec. 6-20.
Sale City, Ga., Dec. 21-31.

HOWARD W. SWEETEN'S SLATE.
Cambria, Ill., Oct. 6-25.
Home address, Ashley, Ill.

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Haynes City, Fla., Nov. 11-21.
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THE HUNGRY AND THIRSTY.

BY THE EDITOR.

IT was in His sermon on the mount that our Lord Jesus Christ said, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." These are very gracious words; they may be received with undoubting assurance that our blessed Lord is easily equal to His promise. He can fill all the longings of the human soul that cries out for righteousness.

It should be remembered, always, that emptying comes before filling. There are conditions attached to the promises of our Lord; we must meet the conditions before we can hope to realize the promise. To be filled with righteousness, one must be emptied and cleansed of sin. There is a deep hunger of which the human soul is capable which produces an aversion to sin, and a complete revolt against it. Those who long for righteousness abhor sin.

How fortunate the human soul that has so come under the influence of God's Spirit that it cries out in protest against all "filthiness of the flesh and spirit," and pants after purity of heart. I think anyone would agree that it is of great advantage to the spiritual nature that the heart should be longing after, and on a stretch for, purity. The rising of such desires, longings and prayers is like the rising of the sap in the trees in the early springtime, which produces the new life, which pushes away and sheds the old life, blooms into beauty and ripens into fruit.

All truly awakened souls that have so apprehended God and become acquainted with Him, that they have entered into new life through the regenerating power of the blessed Spirit, as naturally hunger and thirst for righteousness as the new-born and healthy babe hungers and thirsts for its mother's breast. Infinite wisdom has not only called unto holiness, but has placed within us, by the renewing of the Holy Ghost, a longing after holiness; that is, purity of heart, and righteousness of life.

No one can realize the blessedness of the Christ who is able to save from all sin, until one comes to long for so gracious a salvation. To such a soul, Jesus becomes infinitely great, and exceeding precious. Such a soul perhaps, after trying many expedients and failing, turns to Christ, cries to Him, exalts Him, hangs to the skirts of His garment, entreats Him, worships Him, trusts in Him, hungers and thirsts to be cleansed from all sin, and "filled with righteousness." When the filling is realized the promise of the blessed Master is made good, the soul exults in the Lord. Then He is indeed, the "fairest among ten thousand, the bright and morning

Star, the Lily of the valley." Do not wonder that such a soul should cry out in an ecstasy of praise, should give Christ glory. Those who have not traveled over the road of hungering and thirsting after righteousness cannot understand or appreciate the joy which comes into the heart that has longed for the Master, and has received Him in His divine fullness. Let those who hunger and thirst after righteousness never be discouraged, never give up. Cling to His promise; remind Him of it, believe it, and wait upon the Lord, and suddenly, He may come into His temple with such blessing that you will not begrudge time spent in pursuing after the Lord for the fullness of His blessing.

A Danger Signal.

THERE was a time when Methodism contended earnestly for the new birth, and the witness of the Holy Spirit to sins forgiven, and acceptance with God through our Lord Jesus Christ. Methodism laid such importance on a genuine Christian experience that those who professed religion and wished to join the church, were received on probation for six months, and given time and opportunity to prove the genuineness of their salvation by six months of consistent Christian living. At the end of this time, if their walk and conversation had been godly, they were received into full membership.

The attitude of the Church is very different today, and multitudes of people are being received into the Church with little reference to regeneration or the witness of the Spirit. Probation is unthought of; the class meeting is gone, and in many churches, there is no opportunity given for testimony. It will be readily admitted by most all honest people that we have thousands of persons in the Church today who do not claim a Christian experience, who will not pray in public, who have no glad testimony, who cannot engage in altar service, who know nothing of how to point a soul to Christ, or do any sort of soul-winning work; having never found Jesus, they cannot know how to lead anyone else to Jesus.

The inevitable result of receiving large numbers of unregenerated people into the Church is unbelief, worldliness, the introducing of worldly methods into the Church; it means unregenerated men in official position, in the end, unregenerated men in the pulpit, strange doctrine, skepticism, opposition to true revivals of religion, opposition to the altar of prayer, the cry of the penitent, the shout of the regenerated; opposition to sanctification, opposition to the Holy Ghost, and

finally, a sort of human club instead of the Church of God, in which the people walk with Christ and rejoice in personal salvation, and have power to live holy lives, and to rescue the perishing.

There is great need for a genuine revival. We ought to try to get the Church converted. Methodist preachers all over this nation should take for their Sunday morning text, "Ye must be born again." They should show the necessity of repentance, faith, regeneration, and a knowledge of sins forgiven. They should insist on a definite religious experience with great earnestness. They should point out to those who have never experienced a change of heart that they are lost, that their hopes of heaven are a delusion, that mere good behavior, or faithful church service cannot take the place of that new birth which brings one into the Kingdom of God. Some faithful preaching on regeneration would create quite a stir in many congregations; but why not have a stir. What are preachers for but to stir the people up, to warn them of their danger and prepare them to meet God in peace. We can think of nothing more fearful than that a preacher should seek the approval, the compliments and support of a deluded people, rather than to seek their salvation. If we would have a revival in Methodism let us preach the great doctrines of salvation, warn and entreat the people. Let us not forget that the Holy Spirit is in the world, and He will make the word of truth, earnestly preached, the sword of the Spirit. There is many a dear man scratching his head and wondering, as I have done, what to preach about. To all such, we suggest a few earnest discourses on regeneration, the witness of the Spirit, and a know-so salvation. The man who knows the truth and fails to preach it is going to meet an awful day at the judgment bar.

The Preacher In Fetters.

THE loyalty of the great masses of Methodist people in the two sister Methodisms is admirable indeed. It is remarkable how they receive the pastors sent them, give them hearty support, generous sympathy and a warm place in their Christian affections. There is no better evidence that God's Spirit is in, and His blessing on Methodism than this wonderful union between pastors and people and the ease and grace with which the constant changes go on; preachers fall into their new places, and people receive their new pastors,

(Continued on page 8.)



The Blacksnake Whip and the Currycomb.



BY REV. ANDREW JOHNSON, D. D.

ROMANISM.

WE will examine a dozen doctrines of Romanism in this article. We have no abuse to offer to any church or to any member. This is a free country and we allow everyone the privilege to worship God according to the dictates of his own conscience. But the doctrines and dogmas of the different denominations are public property. We have a moral and constitutional right to rake the gospel curry comb over them.

1. *The Church Question.* The Catholics claim that their church is the only true apostolic church in the world today. In all references in this article we quote from the Advanced Catechism by Rev. Thos. J. O'Brien used in the higher grades of Catholic schools. In answer to "who is the visible Head of the church?" he says: "Our Holy Father the Pope, the Bishop of Rome, is the Vicar of Christ on earth and the visible Head of the Church," "because he is the successor of St. Peter. We know that Christ made St. Peter the visible Head of the Church, because He built His Church on Peter." The true Church of Christ may be known by all, by studying the attributes and works of the Church—authority, infallibility and indefectibility—"It is one; it is Holy; it is Catholic; it is Apostolic." "None of the non-Catholic denominations possesses these four works, and consequently cannot be the true Church of Christ."

Anyone can see by these official statements just what Romanists really teach in regard to the Church. We remark, Christ did not build the Church on Peter. (It is *petram* and not *Petrum*). Peter was not the first bishop or pope of Rome, and the popes are not the successors of the Apostle Peter. The Roman Church is not one (there are divisions); it is not holy by a long shot; it is not Catholic (universal); it is certainly not apostolic. As to the three attributes it is not infallible, it is not indefectible and it has not the authority that it would like to have.

The Roman Catholic Church is not the real true Church of Christ for three reasons: It is not old enough; it is not big enough, and it is not good enough. All that are saved are in Christ's Church, but who would dare to say that all who are saved are in the Roman Catholic Church. All who are in Christ's Church are saved. Can this be truly affirmed of the Roman Church?

2. *Baptismal Regeneration.* Rome teaches baptismal regeneration. "Baptism," says the Catechism, "is a sacrament which cleanses us from original sin, makes us Christians, children of God, and heirs of heaven." Again it says: "Actual sins and all punishment due to them are remitted by Baptism, if the person baptized be guilty of any. Baptism is necessary to salvation, because without it we cannot enter into the kingdom of heaven."

Rome also teaches three kinds of baptism—"the baptism of water, the baptism of desire and the baptism of blood." The baptism of desire (an ardent wish to receive baptism) in the opinion of Romanism, is sufficient to produce the effects of water baptism if it is impossible to receive water baptism. The name of some particular saint is given in Roman baptism in order that the candidate may imitate his virtues and have him for a protector.

Romanism knows nothing of the baptism with the Holy Ghost, the real essential, saving, sanctifying baptism. The mere outward sign can never impart the inner grace which it signifies. (Titus 3:5, 6). Romanism is wrong in advocating salvation by water works.

3. *Works of Super.* The Protestant churches condemn the unscriptural Roman dogma on works of super—, and Indulgences. The advanced Catechism teaches that "Christ gave power to the Church to grant Indulgences, and that they are most useful to Christians." "The Church by means of Indulgences remits the temporal punishment due to sin by applying to us the merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary and of the saints; which merits and satisfactions are its spiritual treasury." The superabundant satisfactions, according to the Catechism, are "the store of good works and satisfactions of the saints, over and above what was needed for their salvation."

My! Think of it! The Bible does not even hint at such false doctrine, but on the other hand condemns it. There is no merit but the merit of Christ and that is not applied by the Roman Church, but by the Holy Ghost. So far as the saints are concerned they have no oil or meritorious satisfactions to spare. When we have done all that is commanded of us, we are yet unprofitable servants.

4. *Transubstantiation.* Romanism defines the Eucharist as the "Sacrament which contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine. This is my body—This is my blood—are to be taken, says the Roman Catechism, in their plain, literal and obvious sense. In answer to the question, "What happened when our Lord said, This is my body; this is my blood?" the Catholic creed returns the following answer: "When the Lord said *This is my body* the substance of the bread was changed into the substance of His body; when He said *This is my blood*, the substance of the wine was changed into the substance of His blood." Again the Catechism says: "After the substance of the bread and wine had been changed into the substance of the body and blood of our Lord there remained only the appearances of bread and wine." Man, the creed continues to explain, changes the appearance but not the substance, while God changes the substance, but not the appearance.

The Catechism gives several references of changes in the Bible—the creation of Adam (dust into human body); Moses' Rod (Exod. 4:3); the Waters of Egypt (Exod. 7:20); Water at Cana (Jno. 2:9), and remarks that in these the appearances were changed, but in the Eucharist the substance only was changed—the appearances remained the same.

Again the creed adds: "In the Eucharist there is no true bread or wine, but only their appearances, under which Christ is really present."

Note how shrewdly the creed tries to dodge around and evade the question and cover up the weakness of this unreasonable article of faith by playing on the terms—*substance* and *appearance*. This very artful dodging itself exposes the fallacy of the dangerous and superstitious dogma. For the substance of anything cannot be changed without changing the appearance at the same time. The fact that the appearance is not changed is proof positive that the substance is not changed. When the water was changed into wine the appearance was necessarily changed. The expression—*This is my body*, means, this represents my body. Well, why did it not say so? I answer for the same reason that the Bible did not say, the seven candlesticks represent the seven churches. This is evidently what was meant. If, "This is my body" must be taken literally then, "The

seven candlesticks are the seven churches" must be taken literally. The same in regard to Pharaoh's dream. Joseph said, "The seven good kine are seven years; and the seven good ears are seven years." (Gen. 41:26). "I am the true vine." (Jno. 15:1). The seven candlesticks represent the seven churches. The seven kine represent the seven years. Jesus was represented by the vine. This is my body—really, this represents my body. The bread and the wine are not really changed into the body and blood of Christ, but symbolize or represent the broken body and shed blood of Christ. Instead of changing the bread and wine into a different substance God purposes to change the sinner into a Christian. This is the change that is needed most. "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." (2 Cor. 5:17).

5. *Praying to Mary and to Saints.* Do Catholics teach this? Yes, indeed. The Catechism says, "It is lawful and useful to pray to saints because the angels bear our prayers to God's throne, and the saints offer their prayers to God for us." Again it says: "We know that the saints hear us, because they are with God, who makes our prayers known to them." The Catechism states that they do not pray to the crucifix and relics and images but before them. But many ignorant persons not only pray to Mary and the saints but likewise pray to the relics, crucifix and charms, etc. The command is to worship God—Him only shalt thou serve. Ask the father in my name. We become idolaters when we worship or pray to anyone but God.

6. *Priestly Absolution.* Do Catholics believe that the priest can forgive their sins? Listen to their Catechism on the subject: "How does the Sacrament of Penance remit sin, and restore to the soul the friendship of God? A. The Sacrament of Penance remits sin and restores the friendship of God to the soul by means of the absolution of the priest. The words of absolution are—I absolve thee from thy sins, in the name of the Father, and of the Son and of the Holy Ghost. Amen." "Whose sins you shall forgive, they shall be forgiven them; whose sins you shall retain, they are retained." The Catechism says: "The priests of the church exercise the power of forgiving sins by hearing the confession of sins, and granting pardon for them as ministers of God and in His name." If the sinner repents and believes Christ will forgive him, and if Christ forgives him why should he want a priest to forgive him? If he does not repent of all his sins and exercise saving faith Christ will not forgive; and if Christ does not forgive, it will do no good for a priest to forgive. The priest's forgiveness along with the forgiveness of Christ is superfluous and unnecessary. And the priest's forgiveness without the forgiveness of Christ is unavailing. In either case and any way you look at priestly absolution is unnecessary and unavailing. It is no account.

7. *Mariolatry.* The Catholics offer prayers to Mary as though she could hear and bless and have mercy upon them. "Hail holy Queen, Mother of mercy; our life, our sweetness, and our hope. To thee do we cry.—Turn thine eyes of mercy toward us.—Make me worthy to praise thee, holy Virgin." The Catechism asks this question, "Is the blessed Virgin Mary truly the mother of God?" Then answers: "The Blessed Virgin Mary is truly the Mother of God, because the same divine Person who is the Son of God is also the Son of the Blessed Mary." But John says, "In the beginning was the Word and

the Word was with God and the Word was God." (John 1:1). Mary was not the Mother of God—the Deity of Christ which is co-eternal and co-equal with God, the Father but was the mother of Jesus, the human nature of Christ. Jesus Christ was, and is, the God-man.

8. *Seven Sacraments.* The Bible teaches only two sacraments—Baptism and the Lord's Supper or the Eucharist. The Roman Church add five more, namely: Confirmation, penance, extreme unction, holy orders and matrimony. It claims that baptism makes us citizens in Christ's kingdom; confirmation makes us soldiers of Christ, our King; holy orders makes us the officers of the Christian army.

9. *Auricular Confession.* The Bible teaches us to confess our sins to God and to those whom we have wronged; but Romanism teaches that we must confess our sins to the priest. The Catechism defines confession as follows: "The telling of our sins to a duly authorized priest, for the purpose of obtaining forgiveness." Further, it instructs: "On entering the confessional we should kneel, make the sign of the cross, and say to the priest, *Bless me, father; then add, I confess to Almighty God and to you, father, that I have sinned.*"

10. *Salvation by works.* The Bible teaches salvation by grace through faith without

works. (Eph. 2:8; Rom. 3:27; Titus 3:5). The good works follow salvation. We work not in order to be saved, but because we are already saved. Romanism on the contrary teaches that water baptism saves, that the Lord's Supper saves, that salvation is in the Church and its ritualism and good works. The catechism plainly says: "The church sanctifies and saves all men by means of the Mass, the Sacraments, and special blessings and devotions."

Romanism sees salvation in the Church while Protestantism sees salvation only in Jesus Christ. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:13).

11. *Must be married by Catholic priest in order to be valid.* The Catechism asks, "Can a Christian man and woman be united in marriage in any other way than by the Sacrament of matrimony?" They cannot is returned as an answer. Romanism very nearly denies the civil law any part in the matrimonial alliance. It says: "The church alone has the right to make laws concerning the sacrament of marriage, though the State also has the right to make laws concerning the civil effects of the marriage contract." Again, "Christian marriage is not a mere civil contract, but a divine sacrament."

Note the word *mere* and the lack of the

word *also* in the last clause of the sentence—the ambiguity of the language. Again, "The marriage of a Catholic before a minister or civil magistrate is invalid." This selfish sectarian idea of the Church is too narrow for intelligent people to consider for a minute in the light of present civilization.

Catholics hold that the Church ought to rule the State. England claims that the State ought to rule the Church. The United States and the great majority of Protestants believe in the separation of Church and State; neither one should rule the other; each should govern in its own sphere.

12. *The Infallibility of the pope.* The infallibility was defined and declared as an article of faith at the Vatican Council, 1870. Authority, infallibility and indefectibility are considered as attributes of the Roman Church. The question is asked, "In whom are these attributes found in their fulness?" Answer, "These attributes are found in their fulness in the Pope, the visible Head of the Church, whose infallible authority to teach bishops, priests, and people in matters of faith or morals will last to the end of the world."

The Pope, even when speaking *ex cathedra*, is fallible and liable to err. Jesus Christ was the only infallible person that ever trod the soil of this old world.



The Camel's Nose.

Rev. Will O. Scott.



ONCE upon a time, according to the fable, a camel came to the door of a miller one stormy day, and begged to be admitted. He was informed by the inmate that the room was too small to accommodate a guest of such huge proportions. He pleaded so earnestly, however, that the miller might open the door just wide enough to admit his nose. This request being granted it was not long until his next wish for the entrance of his head was acceded to; then his front feet, and finally, his entire body, hump and all, was admitted. It was with much chagrin the miller surveyed the huge proportions of his unwelcome visitor. He discovered when it was too late that his fatal mistake was made when he admitted the camel's nose. Thereupon he expostulated with the animal for imposing upon good nature, assuring him that there was not room enough for both in the same apartment. "If that be true," replied the camel rather curtly, "then perhaps you had better step on the outside."

The inference to be drawn from this fable is too obvious to be misunderstood by the thousands of readers who have followed the warning notes sounded week after week by Dr. Morrison in THE PENTECOSTAL HERALD, with reference to the threatened influx of worldliness into the Lord's house and the disarrangement and final expulsion of its most sacred and time-honored forms of worship. Neither can its lessons be brushed lightly aside by those who have treated this storm of protest as merely a joke or a "tempest in a teapot."

The writer has never been a frequenter of picture shows and would hardly be qualified to sit in judgment and give decisions, first hand, with reference to the direct influence, good or bad, being exerted upon those who are in the habit of attending. But we wish to reproduce the opinion of one who made a tour of the principal motion picture theaters for the purpose of informing his congregation as to existing conditions. If a tithe of what this eye-witness discovered, as reported the next morning after the delivery of his sermon, be true, and we have no reason to

doubt any of it, every self-respecting man and woman should steer clear of such demoralizing and contaminating influences, more deadly by far than the infernal poison-gas flung into the allies' trenches by the Huns.

"The movies are emotionally dangerous," declared the preacher. "Their aim seems to be to play upon the emotions alone, to incite and exhaust them. Nothing is natural; everything is abnormalized. If most of the actors were to behave off the stage as they do in the pictures, they would be put into the asylum on general principles."

The reporter complained of the darkness of the theaters, which he said often leads to insults upon women without escorts. "I saw women," said he, "forced into lustful marriages; saw them forced into lives of shame, and saw those shameful lives portrayed with all the vividness of attractive reality. True, virtue usually won in the end, but it was lost sight of many times. I saw men kill themselves when their wives found out their infidelity; saw men take liberties with their stenographers just as if that were expected; saw fathers and sons leading double lives much to the amusement of the audience. I think I saw enough suggestiveness to produce a crop of thieves, libertines and drunkards that will supply our jails with material for the next generation if all the seed should grow. I believe some of the theaters are trying to lift their programs into a higher atmosphere, but competition is fierce, and unrelenting. The 'tame' plays are slimly attended and not profitable."

Could anything in these "perilous times" measure up truer to the "pestilence that walketh in darkness?"

I have before me a clipping from an Ohio daily announcing a photo-play in which the hero, after passing through all possible orgies of a dissolute life, enters eternity by self-murder where he spends a season in riotous living and carousal with his former associates. After a time he entreats his Maker for another chance which request being granted, the gullible audience is regaled with an out-and-out example of the infinite mercy of the Almighty and a fling at all who will

not accept the popular trend in our day toward "second probation." This is only a sample of the tommyrot that is reeled off by the mile day and night.

But someone wants to know what all this has to do with the exhibition of clean and sterilized picture shows in the churches on Sabbath? That question, to the superficial enquirer, seems to embody all that is involved in the issue at stake. But there is a series of deep-seated principles here that must be reckoned with before the correct solution can be arrived at. It is the surrender of the citadel of the Christian's bulwark against the forces of evil. It is the opening of the flood-gates of worldliness to the sacred precincts of the sanctuary. It is the obliteration of the last line of demarcation between those who serve God and those who serve mammon. It is an acknowledgment that the old-time gospel message has lost its power to attract; that pictures are more potent than prayer; that the sermon is no longer an essential part of public worship; that the Bible has lost its grip on the human heart; and that Holy Ghost revivals are supplanted by the community idea and a hearty handshake. In other words, in whatever light one may view this complex subject, the lesson of the "camel's nose" is the most distinct and real.

An attempt was made not many years since in Princeton College, under the able presidency of Dr. McCosh, to restrain the pupils from improper gaming by supplying the college with billiard rooms and pool tables. After a few months' experience a committee, including Mr. McCosh, was appointed to examine the practical results. They found to their amazement and sorrow that the innovation had greatly increased the evil they sought to cure; that many young men had been led by it into gambling and dissipation to an alarming degree, directly traceable to the initial games-played in the college rooms. They pronounced the experiment a disastrous failure and abandoned it at once.

An Episcopal minister of New York City, believing that billiards, in connection with his church, might serve a good purpose in

(Continued from page 7).



The Wonders of Converting Grace.

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



REGENERATION," says Rich-Watson, "is that mighty change in man wrought by the Holy Ghost, by which the dominion which sin has over him in his natural state, and which he deplores and struggles against in his present state, is broken and abolished; so that, with full choice of will and the energy of right affection he serves God freely, and runs in the way of His commandments."

A great mystery is converting grace! Nicodemus, that master of Israel, as he heard about it could only say in his amazement, "How can these things be?" "The dynamics of the phenomenon (we call conversion) elude our philosophy," says one writer. Coleridge, writing about it said, "By what manner of working God changes a soul from evil to good; how He impregnates the barren rock with gems and gold is to the human mind an impenetrable mystery in all cases alike."

"It is only a religious force," says that eminent English writer Harold Begbie, "which in the twinkling of an eye can so alter the character of a man, that he not only there and then escapes and stands utterly free from tyrannical passions, but is filled full of a great enthusiasm and desire to spend his whole life in working for righteousness, and feels as if he had fed on honey dew and drank the milk of paradise."

Someone has put the points or stages culminating in conversion thus:

1. Perplexity and uneasiness.
2. Climax and turning point.
3. Relaxation marked by rest and joy.
4. Release of dormant powers.

We see all these illustrated in the conversion of John Wesley. "I am clearly convinced," he said to Peter Bohler, "of unbelief—of the want of that faith whereby alone we are saved." "Lord give me," he prays, "a full reliance on the blood of Christ shed for me, a trust in Him as my Christ, as my sole justification, sanctification and redemption."

May 24, 1738, he goes that night to Aldersgate Street Chapel and listens to a man reading Luther's Preface to the Epistle of Romans about quarter before nine. The speaker describes the change which God works in the heart through faith. Wesley's prayer for faith now becomes the breathing of faith. He feels his heart *strangely warmed*. Wesley rises and testifies thus: "I now for the first time feel in my heart that I trust in Christ, Christ alone, for salvation. I have an assurance that He has taken away my sins, even mine, and saved me from the law of sin and death."

Charles Wesley celebrates the joy of converting grace in the following lines:

"Long my imprisoned spirit lay,
Fast bound in sin and nature's night;
Thine eye diffused a quickening ray,
I woke, the dungeon flamed with light;
My chains fell off, my heart was free,
I rose, went forth, and followed Thee.

"No condemnation now I dread;
Jesus and all in Him is mine!
Alive in Him, my living Head,
And clothed in righteousness divine;
Bold I approach the eternal throne,
And claim the crown, through Christ my own."

I have before me, which I will insert here, the unique account of a sailor's conversion. He was a Norwegian and his prayer and testimony are in broken, almost distracted English, but the genuineness of the conversion will impress you. He prays as follows:

"Dear Fader Gott, you know I haf been so bat, zo fery bat. I haf been blag lige pitch. I tink bat, speak bat, do bat, all day, efery day. Unt den you make me know you love me; you make me see mineselluf yoost as I vas, but I benn afrait. But now I know, Glory to Gott! I know the blag sin is gone; I am all nice unt vite inside, unt I don't afrait any more.' Afterward Jem spoke in a public religious meeting in this style, and a more forcible, pointed, and effective style has never been employed by any doctor of divinity: 'Dear Vrients: You hav asked me to tell you vat de Lort haf done for me. How can I dis do? Ven I tink of his gootness unt lofe, I hav not vorts efen in mine own langridge to speak of it; how den can I tell you in Engelisch, vish I only talk like any oder sailor-man? But yet I not can say no. I vas a teufel—I dink vorse, because de teufels dey haf no hope, und I haf shut my soul up from hope myselluf. If dere is anything bad I can do, I haf do it. I haf hate de dear Vater Gott, I haf hate all his peoples. O, is dere anything bad I haf not do? I will say not any more about my sins, because I haf much shame for dem, unt yet I feel dat if I talk 'bout dem, I vill tink mooch of myselluf, because I haf been so bad. Unt more, I vas so misbul. I nefer haf no peace, I never haf no res', I nefer haf no pleasure, 'cept I ked tronk unt fight, unt dat cos' all de money I vork so hardt for. Den I come to Port Chalmers unt I go into de meetin', unt I hear a man say dat de Lort Jesus Christ is come to tell man vat Gott is; dat Gott ton't hate me, an' not vant me to die unt go to hell; dat hell ain'd vatin' for me, but Gott vaits alvus, unt dat he ben sorry dat I vas not happy. He tell me dat der is only von man can send me to hell, unt dat is me myselluf, unt dat if I come unt ket into his hants der ain't no von—no, not efen de Sattan himselluf—dat can pull me 'vay agen. Unt vile I lissen unt hear effery vort, believing id's all true—'pout somepody elles—I hear a vort in here [striking his breast] dellin' me. 'Yes, Yem, you ben de man all dis for.' Unt I don't wait anoder minit. I belief id. I say: 'Yes, Lord Yesus, I ben de man you die fur. Unt now I ben coin' to gif myselluf all pop fur you.' Unt, if any man say to me any more, 'How do you know all dis?' I say to him, 'How I knod? Vat you tink id is keep me frum svearin', from bein' bucko, frum keddin' tronk, frum hatin' myselluf unt eferpody elas? You trum't know? Vell, I do. Id ben de Lort Gott Almighty. Nopotty ellas can do it.' Unt now I vast yoost like a leedle shild. I haf lose de taste for de bad, unt find it for de goot, t'ank Gott. Unt if I, dot vas so bad, unt ton't know anything 't all, get holt of dis goot ting, who in de vorlt coin' to be left oud? Gott bless eferpody, for Yesus Christ's sake, Amen.'"

The following account of the remarkable conversion of Jim Owen has been given by Dr. George W. Truett:

"I'll tell you of the most marvelous conversion I ever saw. I have told you it was my joy every summer to preach in the cattle camps in West Texas. One year when I went some of the men came to me and said, 'There is one man here on whom you need not waste your time, and that is ex-Sheriff Jim Owen. He'll come once, then he'll curse you all over the mountains; he always does. They described him to me so that I could not miss him. One evening I went to preach, and as I stood before that great congregation in came Jim Owen. I preached and the Spirit of God moved mightily over that great audience and many sinners came, but there Jim sat with a most intent gaze upon his face, but apparently unmoved.

"After the service we stood around talking, and some said, 'Jim Owen was here to-night, but he'll never come again. He'll curse you out; he always does when any preacher comes. He'll come once and then curse you and the Church out,' but some of the others said, 'No, I believe he will be back; he had a peculiar expression on his face that he never had before; he'll come again.'

"I started for my lodging place, some rods from the camp, away from the noise, over a mountainous region when I heard someone talking, but as I drew nearer I realized there were two of them, and that they were praying. I did not mean to eavesdrop, but I was held to the spot. They prayed something like this, 'Oh, God, thou hast promised that if two of us shall agree on earth as touching anything that we shall ask, that thou wilt give it us. We are praying tonight for Jim Owen. They say he can't be saved, but Oh, God, thou canst save the vilest sinner. Save him and let the people know that nothing is too hard for God; save Jim Owen, that thou mightest close the mouth of the people and get glory to Thyself.' That's the way to pray, that's the way to pray."

"I slipped away—they never knew I heard their prayer—but I did not sleep. The next evening, when I stood up to preach, in came Jim Owen. All the sermon that I had prepared fled, and I said, 'We'll sing a stanza and then I'll ask this brother in front to lead in prayer asking that God will give me the right message. His Spirit knows the needs of these hearts.' I preached that night from the parable of the Prodigal Son, telling it as simply as to a little child. I said: 'Here was a man well reared, but he abused it, good environment, but he trampled it under foot and went away despite the protests of his father and friends and wasted his substance; but when he had spent all he came to himself. Oh, that men would come to themselves! He said, 'I will arise and go unto my father, and shall say unto him, father, I have sinned against heaven and in thy sight and am no more worthy to be called thy son; make me as one of thy hired servants.' He not only made the good resolution, but he kept it; he arose and came. Now I see that old father at the gate; he's watching. 'Oh, how I wish my boy would come home; how often have I longed for him! Who is this coming? It walks like my boy, but so many have passed that I thought walked like him, but as he draws nearer, he looks more like him,' and when he was yet a great way off the watching father recognized him and ran and fell upon his neck and kissed him."

"If there is a man in this audience that is in this poor prodigal's condition, I've a friend for him. If there is such a man and he wants to come back let him come down the aisle and take my hand,' and Jim Owen sprang to his feet and came, reeling like a drunken mah because of the intensity of his emotions. Everyone was on his feet in a moment. Jim took my hand and said, 'Mr. Truett, do you mean to tell me that if I surrender myself to Jesus He'll save me?' 'That's exactly what I mean.' 'But,' he said, 'I'm the worst man this side of hell, can he save me?' 'He died to save the vilest sinner this side of hell, and He'll save you if you will surrender to Him.' 'That's right, Jim, the preacher's right,' said the men. 'If I surrender now to Him, when will He save me?' 'He will save you now, Mr. Owen, right now.' 'That's right,' said the men, 'that's right, Jim.' Then he said, 'Lord Jesus, the worst man out of hell surrenders to you just now.' Everyone was crying, the men and women kissed him, and there was great joy, for the

chief of sinners had been saved, God loosed his tongue and he turned to those men and gave the most marvelous testimony I ever heard.

"For years there had been a great feud

between him and another man, and the next day he went to his enemy and said, 'Friend, you're not afraid of me and I'm not afraid of you, and I've come to ask your forgiveness for all the wrongs I have done you. I'm a

new man now.' Thus the breach was healed, and they came together singing the praises of God.

"Friend, Jesus of Nazareth, is mighty to save."



A Holiness Minister.

Joseph H. Smith.



(1 Thess. II:1-12.)

HERE is Paul's own ministry in miniature. In but eight or nine verses we have a more complete portrayal of what a holiness minister ought to be, than we can find in whole volumes on the art of preaching, or whole terms in a Theological Seminary. And the beauty of it, too, is that we have it in the concrete instead of in mere abstract rules or principles and advices. This *master minister*, for such Paul is rated to be, is before us as the real, living exponent of this ministry of courage, humility, kindness and faithfulness and diligent love.

Moreover, we would notice that he calls both God and the people to whom he has ministered to witness to the truthfulness of what he here testifies concerning himself—see verses 5 and 10. "God is witness," and "Ye are witnesses;" for there are some of these things, such as motive and sincerity, that God only could see; and there were others, as to his behavior, which they themselves could see. A holy minister will neither camouflage sensual or selfish motives with his gifts or speech, or taking ways; nor excuses wrong or doubtful conduct by turning away from those entitled to an explanation, and saying: "God knows my heart." Paul's ministry was established by *their witness* to his life and by *God's witness* to his heart.

Notwithstanding what he himself and others had suffered for it elsewhere; and notwithstanding what "contention" and opposition was arrayed against it at this place, he says: "We were *bold* in our God to speak unto you the gospel of our God." Observe that phrase, "in our God." It was not the boldness of the flesh which would avow that though all others "denied Christ yet will not I," but it was that *pentecostal* courage of the Spirit which declared, "We cannot but speak the things which we have seen and heard." The holiness ministry must be a ministry of courage; and this must be a *divinely supplied* courage—"Bold in our God."

Consciousness of Stewardship is the substratum of his minister-mind. "We were allowed by God to be put in trust with the gospel;" as where the departing Lord had said, "Occupy till I come!" and where the King had entrusted talents, one to five, in the hands of his servants; and where the Master had appointed faithful servants over His house to give them meat in due season, this man of God recognizes that God had "counted him faithful, putting him into the ministry." Having something that was not his own, but rather his Lord's property, he felt that he was "debtor to both Jew and Greek." In the truth which saves from sin and sets men free, we have a depositum which it is ours to minister to rich and poor to the ends of the earth. Something not ours,—no, not even our church's; but His,—His and theirs who are His.

God's pleasure has precedence over man's favor in his ministry. Hence popularity is ruled out as a motive in his work. Both God and men have ways of showing their pleasure or displeasure with the preacher. There are presents; there are pleasures; there are preferences in social and business ways for one's family and preferments for himself when the preacher pleases men; and there

are precious tokens of God's love in his inmost soul, gracious attendants of power upon his ministry, rich spiritual advantages to his family and promise of abundant reward in heaven for his fellowship with the sufferings of Christ, to the preacher who pleases God. And a holiness preacher cannot afford to pay the price of being a *popular* preacher.

Immune Against Two Preacher Perils: "Neither at any time used we a cloak of *covetousness*, nor of men sought we *glory*." Both of these are multiform. Each of them has been the bane of many preachers. For covetousness is not only the greed of gain; it is also the mincing fear of those who have gotten gain; not only the desire for a mansion, but the dread of a poor-house; not just the ambition for an automobile but the stepping from the right path lest some big official's auto will run over him. So long as there is a tinge of covetousness still left in the soul of the preacher, he will turn his pulpit sails to the breeze that blows, not from the Amen corner, but from Colonel Moneybag's pew. A holy minister must know how to live on less; how to work with his own hands, and how to trust God; then he will have light to see the poverty of the rich, and go in to offer him gold tried in the fire and white raiment to clothe his nakedness.

"*Seeking Glory*" has cost some ministers their souls. One who is now a bishop explained to a friend who asked him why he had given up preaching holiness, said, "He found a fellow could *never get anywhere* if he took too much stock in that;" and we have noticed that those who have gone from us to seek the glory of ecclesiastical honors or even big popular union evangelistic propaganda, have usually found excuses for giving holiness a lesser place in their ministry. This evil has its different sections; for not only the man who is rounding his corners to win favor with appointive powers, in hope of promotion; but likewise also, the other who muffles his clarion note on holiness to a dull murmur of caution against extreme, lest he may be sent to hard-scrabble circuit, is caught in the lure of man's glory. With the great Daniel Steele, we would rather "preach a big gospel in a small church, than a small gospel in a big church." And we better add that the glory of the lecture forum, the big Chautauqua platform, and political and national offers of recognition, are easily foregone by one who has the glory of the Holy Ghost resting upon his simple ministry of the Word, notwithstanding some of his unwise friends may try to flatter him about the gifts he has for entertaining and moving the people, etc.

Next his *Ministry is a Relationship rather than an Office*. In the seventh verse it appears as a relation like a *mother* and in the eleventh verse as a *father*. He is as an Ambassador or a Herald to the world, and to nations and peoples that are as yet like foreigners to the kingdom of grace. But, as to the "household of faith," he has learned from the Lord to esteem those as his mother, and brother and sister who do the will of the Father. His objective end is not sermons but souls; not humanity, but my brothers and sisters, and my little children in the Lord. That is certainly a degeneration or disease of some kind that chooses to have a "doctor" rather than a pastor. When the

military, professional and society titles come to be more preferred either in the home or in the Church, than the tender names of brother, and sister, or father and mother, there must be a variance or estrangement somewhere. Or at least, a conventional chill of the affections whereas, we are enjoined to "love with a pure heart fervently." And this master minister sets the example of family fealty and tenderest affection. Indeed, in verse twelve of the next chapter, he cites this affectionateness he had for them as the pattern for their love of one another. So we look at it more closely in passing.

"Ye were dear unto us." "We were gentle among you, even as a nurse cherisheth her children." And again, "We exhorted and comforted and charged everyone of you as a father doth his children." And, beloved, it is worse than sending your own children off to an orphan asylum and simply paying their board there, when the minister institutionalizes the Church, professionalizes his office, and makes it his ambition to get everything on a "business basis." We have heard of pastors who boasted, "I never visit; I only preach."

His work is stated:

- (1) In general.
- (2) In particular.

I. "We preached unto you the gospel of God." And it is blessed to know that notwithstanding the many other arts in which men are trained for the ministry, and the many substitutes that are proposed for the gospel, that preaching, real preaching, has not lost its power to attract, hold and save men; and that men are still in our own day endowed of God to preach the gospel with the Holy Ghost sent down from heaven. The two cardinal elements of such preaching are Vision and Union—to see and to say the things of God that are revealed in His word for man's salvation.

II. "We exhorted and comforted and charged everyone of you." The authority to charge, the humble fervor to exhort, and the sympathy and wisdom to comfort, may all be vouchsafed to us by the Spirit of Him who hath separated and anointed us to this very service. And the end and aim of it all in every man's case is that he *would walk worthy of God* who hath called us unto His kingdom and glory. That is, holiness here because of heaven hereafter.

His Own Life: "Ye are witnesses and God also, how holily and justly and unblameably we behaved ourselves among you that believe." Thus he is able to appeal to what they have seen of the man, *out of the pulpit*, in support of what they had heard of the preacher *in the pulpit*. If there have been infirmities of various sorts, these were so manifestly inevitable, rather than purposeful, or careless, that in the sight of his own conscience and of reasonable men, as well, for these he was "unblameable." In the meeting of his own obligations, or in the treatment of those who served him; or in settling questions among them, he dealt "justly," without partiality or unfairness; and in all his conversation, with women, as well as men, his purity of thought and speech, and look, and touch, proved his freedom from covetousness, sensualism, pride, envy, and self-seeking, so that his life "holily" expressed the holiness his ministry expounded.

Encouraging Messages from Our Great Army of Workers

Report.

The camp meeting season is over. We have been busy all the summer and we are now starting into the fall work with a full slate and numbers of calls turned down.

The camp meeting at Mt. Lookout, O., started with twenty-five at the altar the first Sunday morning. This is an old camp ground and the scene of many glorious victories for the Lord. This was our third year. We enjoy laboring with these dear people, and the Lord blessed our efforts together. My wife and brother were with me. Dr. Vayhinger, of Taylor University, was there over the last Sunday and was a blessing.

I came from Mt. Lookout to Sloan, Iowa. This is not a large camp, but there are some of the finest people that I have ever met in this association, which is made up of Nazarenes and International Holiness people. The Lord gave us some gracious services. Finances came easily. A good offering for missions and expenses for the camp in general were readily met. Quite a number claimed to pray through. The Lord willing, I will give these people a meeting at another place next year.

From Sloan, Ia., I came to Nampa, Idaho, camp, which also marks the opening of the Northwestern Nazarene Holiness College. Dr. Goodwin, the General Superintendent of the Nazarene Church, was my co-laborer. I enjoy laboring with him. The camp opened and closed with victory. People came at every altar call, not by one and two, but by forty and fifty. Some said there were seventy-five at the altar the last Sunday night. This was a great camp. The holiness people just about have things their way in this town. They have a splendid school and church, also a holiness hospital—the first of its kind in the world. They have sanctified nurses and sanctified doctors, who shout and cry and get blessed and are strong believers in divine healing. Bro. W. B. Herrell had charge of the camp, and is pushing the work for God in the Northwest. I return next year, D. V. I am now in Wolverine, Mich.

— BONA FLEMING.

Beulah Heights Camp, Kentucky.

The Beulah Heights camp is located three miles from Wiborg, Ky., on the main line of the Southern R. R., between Chattanooga and Cincinnati. It is in the mountain section. Bro. Chas. B. Kolb has charge of this work. He is undertaking to establish a holiness school and annual camp meeting for the welfare of the mountain people, and if we holiness people will back him with our prayer and finance, we see no reason why the work should not prosper in these parts. Bro. Kolb is in possession of about three hundred acres of land which possesses immense natural resources, such as coal, lumber, etc. This land was given for the purpose of helping spread scriptural holiness.

The camp this year was a real success. Bros. Koons, of Robbins, Tenn., Loveless, of Ohio, and the writer from Wilmore, Ky., were the workers. On account of personal illness Bro. Loveless was unable to be with us. Bro. Koons opened the camp and preached the first five days, when he was called home on account of sickness there. The writer came in on the last section of the relay, for the last five days.

The crowds were very good, especially at night and on the last Sunday; people came from Barren Fork and the country round about. Many souls fell about the altar seeking the blessing of God on their souls. Twenty-one were either pardoned or cleansed.

Mrs. G. T. Kingary, Mrs. Carl Haight, and Mrs. C. E. Hardy rendered valuable services in the music, personal and altar work. They are indeed saints in Israel, and certainly their presence and efforts went far in helping to conquer the enemy.

Bro. Kolb is doing a mighty work for God in this part of His vineyard. Let us hold him before the throne of grace and lend our financial support to this work. He is a man of unusual ability and rare optimism. The days spent at this camp were fruitful and rich for my own soul, and I thank God for the privilege of laboring in this needy field.

Yours in Christ redeemed,

— WARNER P. DAVIS.

Florence, Alabama.

Our meeting at Florence, Ala., was a success from the very beginning. The crowds were large and attentive. I don't think I ever saw such altar services; more than 200 must have knelt at the altar during the meeting, and 133 were reclaimed, saved, or sanctified. A class of more than forty was received into the church. A large number of men were saved during the meeting, and there were some unusually remarkable cases; one was that of a woman more than eighty years of age, who was converted. One man sixty, and one seventy-four was saved. To see their old gray heads bowed at the altar seemed remarkable indeed. I believe statistics say that only one man out of 750,000 is saved at seventy-five.

Holiness has been preached in Florence for many years; two meetings seem to linger definitely in the hearts and minds of the people—one held by Bud Robinson and Ed Ferguson, the other by Miss Mae Taylor, now Mrs. Ed Roberts. Numbers now in the front ranks of holiness dated their conversion to these meetings. Thank God, for a work that counts.

We are now in the midst of a camp meeting at Nauvoo, Ala., and many are praying through.

— JARRETTE AND DELL AYCOCK,
Evangelists.

Evansville, Indiana.

It is God who giveth us the victory through our Lord Jesus Christ. We closed a victorious battle at Fifth Ave., M. E. Church, Sunday night. God's power was manifested from the first service. In the two weeks there were about fifty saved, many of them men and their wives. They were real live workers in the meeting after praying through.

On the first Sunday morning we preached on Acts 1:8, giving altar call for believers to be sanctified and twelve hungry-hearted souls came, and in only a few minutes the pentecostal fire was falling. You that read understand that the devil gets busy and carnality asserts itself when we say God can sanctify the people. On this Sunday morning the Sunday school superintendent came forward and called the board together, asking them to have this preaching stopped, but the board of church informed him they wouldn't lay their hands on God's work.

The next day I was called by phone, and for thirty minutes this superintendent tried to convince me I was preaching unnecessary doctrine and he wanted nothing more said about holiness from the pulpit. I said, "Only God-given messages would I preach and he could not dictate."

God continued to fill the altar nightly, and his anger increased, till, on the closing Sunday morning after I'd preached again on holiness and given my altar call, he came

right to the platform and taking hold of me, said I must not say sanctification; the church didn't need it. 'Twas not essential, and if I said more he'd publicly repudiate all I'd preached while there.

While he was opposing, souls were seeking the blessing, and without compromise we went right on and there were twelve seekers the closing night.

God is able and a God of battles. I'm more and more convinced that what the Church needs is to tarry for the Holy Ghost. May God sweep Methodism with old-time power. I'm going forth in the name of Him who careth for His own.

— LELA MONTGOMERY.

Good Hope, Indiana.

Our last meeting was held in a Christian New Light Church, with the Rev. Sarah Barr, pastor. Several Spirit-filled saints came in from other churches who could pray things to pass. The Holy Ghost was present to convict. People who are willing to walk in the light will bring a revival every time.

After the fourth night there was never a barren altar service. This meeting was marked in that many of the seekers were heads of families; in some cases the whole family getting victory. One brother who did not believe in sanctification as a second definite work of grace, gave up his tobacco crop after he had it raised, prayed through out in an old barn, and said that "the half had never yet been told." About seventy claimed pardon or purity. We closed with ten at the altar. Prayer meeting was announced to continue until Jesus comes. Pray for us.

— CARL TUCKER.

The Waco Camp Meeting.

B. F. Gassaway.

It may be that someone has reported the Waco camp for THE HERALD, but if so I have failed to see the write-up. We had much to contend with in the way of hindrances. Heavy rains prevailed for several days making the roads almost impassable for automobiles, and as many people now depend upon the autos to get them to the meeting instead of camping on the grounds as formerly, this fact affected the attendance to a large degree; however, we had a most excellent meeting and the attendance the latter half of the meeting was quite satisfactory.

The preaching was all that could be desired. Dr. W. L. Clark, pastor of the Southern Methodist Church at Somerset, Ky., is a past master in expository preaching, and was in high favor with the Texans from start to finish. Dr. O. G. Mingle-dorff, evangelist, of Wilmore, Ky., easily at home in prophetic profundities, and a master exegete, preached with great acceptability, and there was a unanimous call for the return of these brethren to the meeting in 1921. Much to our regret, previous engagements will prevent their return next year, but Dr. Mingle-dorff accepts our call for 1922. These brethren will fill the bill and give satisfaction at any camp, and we commend them most highly to camps desiring the best quality of preaching on the "Second blessing, properly so-called."

Rev. W. W. Owen, aided by his accomplished young wife, led the singing with great acceptability. Bro. Owen is a splendid song leader, soloist and altar worker and preached several good sermons; while Sister Owen presided at the piano, and led several young people's meetings.

Miss Catherine Hines, of Colorado, presided at the organ and had general oversight of

the Children's Meetings, and gave faithful and satisfactory service, as she always does. Sister Catherine also presided at the Book Table and distributed much good literature among the people. A number of subscribers were obtained for THE PENTECOSTAL HERALD and other holiness periodicals. Rev. J. T. Upchurch, known far and near for his work for fallen girls, with the Berachah Quartet, consisting of Sister Upchurch and the Misses Christine Collins, Bertha Harris and Mabel Bowen, with Miss Ruth Upchurch as pianist, was with us, preaching a stirring sermon along the line of his special work, while the Quartet aided us greatly with their most excellent singing and efficient labors in the altar and prayer service. It would be a blessing to every congregation in Texas to hear some of Bro. Upchurch's addresses on the White Slave Traffic and to listen to the Berachah Quartet sing their deeply spiritual songs. Bro. Upchurch and his workers have right of way at the Waco camp. A good freewill offering was made to the support of the Home. The general collection was entirely satisfactory, more than \$1,100 being contributed for expenses of the meeting, and steps were taken to raise \$10,000 for repairs, improvements and general betterment of the camp, so as to be ready for future meetings. The boarding house with Sister Thorne in charge, measured up to every requirement and gave general satisfaction.

Many of those who formerly shined and shouted, prayed and paid for the upbuilding of God's cause and the advancement of scriptural holiness at the old Waco camp, were missing, gone on home to glory; absent, but not forgotten; but quite a few of the faithful "old timers" were present, ready for every good word and work. These "old timers" are leaders in their local churches, loyal in the support of their pastors, ready to work, pray or pay, as occasion requires; and by their godly walk and consistent living have, in a large measure, disarmed the opponents of holiness in their several localities, and greatly aid in the dissemination of spiritual truth concerning the doctrine of entire sanctification. While true to their home churches they can't afford to miss the "feast of tabernacles" at old Waco camp. Notwithstanding the general lack of interest in things spiritual and the great difficulty in getting men to move in the matter of seeking salvation, quite a number were converted, a large number of backsliders reclaimed and many believers sanctified wholly, for which we give glory, honor and praise to the Father, Son and Holy Ghost. Hitherto hath the Lord helped us. We take new courage and press forward, always seeking higher ground.

Five Fine Meetings.

Reading, Mich., was the first. It was a tent meeting held under the auspices of the M. E. Church, Rev. Geo. A. Beacock, pastor. Good crowds, deep interest, a number of conversions and sanctifications, probably about twenty in all. Bro. Beacock and his wife are as true as steel to the cause of Christ. This was the third time we have assisted them in revival work.

Caseyville, Miss., was the second in order. Bro. W. W. Nelson, pastor, had prepared the way for the camp. Talk about crowds! They still go to meeting in Mississippi, whenever and wherever there is something doing. Prof. Chas. Conley, the sanctified (earth) Quaker song evangelist was the "Secretary of war," or leader of the choir in this meeting. Conley was hoarse, yet he plowed through and shouted the victory. He is a deeply consecrated, Holy Ghost singer. We fared well in the home of Bro. and Sister Nelson. The best camp meeting food we have found for many years. Surrounded by all the good southern hospitality possible we certainly felt at home.

The camp was a real success. Souls were

saved and sanctified in a number of victorious altar services.

We hastened back from Mississippi to Michigan, to Romeo camp, above Detroit. We found the meeting already under splendid headway, with the North Dakota Morrison at the helm. Dr. J. L. Brasher was one of the workers in the first part of meeting. From all reports he had done some excellent preaching of which he is capable. Revs. Nixon and Weaver and a number of other pastors and a group of laymen are making Romeo count for holiness all over that part of the state. Several preachers from Canada were present. The altar services were marked with victory.

Following Romeo revival came the famous, historical, Hollow Rock, Ohio, camp. This noted place is not very easily accessible, but when once there you are in a camp meeting never-to-be-forgotten. This camp is the oldest camp meeting in the world, being over a hundred years old. We will not attempt to describe the natural scenery surrounding the encampment. It would take up too much space; but take it from me, it is some beautiful spot.

There were three "sons" of thunder in the camp—Henderson, Anderson and Johnson. Tom Henderson was the platform man as well as one of the evangelists. He knows what preaching is. Then Tony Anderson is a rising star of the first magnitude in the evangelistic sky. The people will remember that he attended the camp. Bro. and Sister Shanks led the singing and did it well. The Mackey Sisters favored the audience with splendid songs on two or three different occasions.

Raymond Bush, the missionary, conducted a fine service during the camp and assisted in many other services. Sister Tillie Albright led the circle sundown meetings on to victory. The "groaners" meeting on the hill-top was well attended this year. What! Yes, the groaners meeting. (Rom. 8:26). Many souls were blessed, some were saved, and some were sanctified. Hollow Rock is admittedly a great camp.

The last camp of the season was Circleville, Ohio. It is the official state camp of the Church of Christ in Christian union, the denomination of which Alvin York, the hero soldier of the world war, is a member. This was some meeting. There were near three hundred conversions and sanctifications. The old-time fire fell and souls were blessed in demonstration of the Spirit and power. The victorious altar scenes beggar all description. Rev. G. C. McGibban, of Columbus, Rev. Keaton, of Chillicothe, and Rev. Furgeson, of Circleville, managed all things well.

We are now in the People's Tabernacle, Denver, Colo., with Rev. C. W. Ruth, engaged in a ten-days' indoor camp. From here we go to Lexington, Ky., with Rev. E. K. Pike, in his big, new church where the annual conference was held. Amen!

ANDREW JOHNSON.

THE CAMEL'S NOSE.

(Continued from page 2.)

attracting and interesting young men, made the experiment under his personal direction. He became very fond of playing himself, and was compelled at length to resign his pastorate because of the power the habit had acquired over him. He had also contracted the habit of drinking and soon filled a drunkard's grave.

A gentleman advertised for a coachman, and four men applied for the position. The road leading from his home passed close to the brink of a frightful precipice. The gentleman took one of the applicants along the route and asked him how near he could drive to the edge without going over. He said, within six inches. He tried another and he replied four inches. The third assured him

that he could drive so the outside of the tire would be even with the brink of the precipice. The fourth, a whole-souled Irishman, full of common sense, upon being called and the same question propounded, replied, "Sure, sir, I would keep just as far from the edge of the abyss as possible." The gentleman, slapping the son of Erin on the shoulder, said, "You are the man I am looking for."

A wise man will keep just as far away from known danger as he can. He not only avoids the evil but the appearance of evil as well. Only a fool-hardy adventurer, will see how close he can approach the edge of impending disaster and not fall to his doom.

God forbid that we should be so blind to our own interests and the interests of Christ's kingdom as to hand over the reins of control to some reckless and rapid driver who, with Jehu-like haste to reach some selfish end, will inevitably land us all in the ditch of moral and spiritual ruin.

Answered Prayer.

Abbie C. Morrow Brown.

Much that perplexes us in our Christian experience is but the answer to our prayers. We pray for patience and God sends tribulation; for tribulation worketh patience. Rom. 5:3-5. We pray for submission and God sends suffering; for we learn obedience by the things which we suffer. Heb. 5:8. We pray for unselfishness and God gives us opportunities to sacrifice ourselves by thinking on the things of others, and by laying down our lives for the brethren. Phil. 2:4. Matt. 27:42. 1 John 3:16. We pray for victory and the things of the world swoop down upon us in a storm of temptation; for this is the victory that overcometh the world, even our faith. 1 John 5:4. We pray for strength and humility and some messenger of Satan torments us until we lie in the dust crying for its removal. 2 Cor. 12:7. We pray for union with Jesus and God severs natural ties, and lets our best friends misunderstand us and seem indifferent to us; and calls on us to walk "alone." Isa. 51:2, 63:3. We pray for love and God sends peculiar suffering and puts us with apparently unlovely people, and lets them say things which rasp the nerves and lacerate the heart, for love suffereth long and is kind, love is not impolite, love is not provoked.

LOVE BEARETH ALL THINGS.

believeth, hopeth and endureth, love never faileth. 1 Cor. 13:4-8. We pray for likeness to Jesus and the answer is, "I have chosen thee in the furnace of affliction. Can thine heart endure or can thine hands be strong? Are ye able?" Isa. 48:10, Ezek. 22:14, Matt. 20:22. In the furnace He melts us into something of His own tenderness and gentleness and teaches us how to bear one another's burdens and how to live to make intercession for the sick and the sorrowful. Gal. 6:2, Heb. 7:25, Eph. 6:18.

But this is only the transitory side. There is an everlasting recompense of praise and honor and glory at the revealing of Jesus Christ. 1 Pet. 1:17. For the momentary lightness of our tribulation, in a manner yet more and more excelling, is working out for us an age-aiding weight of glory; so long as we are not looking out for the visible things but for the invisible; for the visible things are for a season, whereas the invisible are age-abiding." 2 Cor. 4:17, 18.

Have you read "Twelve Striking Sermons" by Rev. Andrew Johnson?

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(Continued from page 1.)

and the blessing of the Lord is given in the salvation of souls.

We cannot conceive of a more perfect ecclesiastical organization if all men were crucified to selfish motives and filled with the Spirit. It is quite remarkable how well the whole machinery works, even with the selfish man, and the sinister motive cropping out here and there. It is to be expected that the laity will have its choice in preachers, and that certain churches will desire certain pastors, and express their wishes. We can hardly conceive of an intelligent, pious people being indifferent with reference to whom their pastor would be, and having no choice in the matter of spiritual leadership.

It is perfectly right and proper for the laymen of the Church to feel deep concern with reference to their pastor, and to express that concern to the appointing power. It certainly would be the part of arrogance for the powers that be to ignore the wishes of devout, intelligent laymen in matters of this kind.

All this by way of introductory remarks. What we really intended to say is that the pastor who permits himself to fall into the great mistake of thrusting himself upon the Church that does not want him, who manipulates his influence to get himself appointed pastor of a congregation when he knows the congregation does not desire him, may be sure that he will have a hard road to travel. Possibly he is a four-year man, he has served three years and is determined to go back in order that he may fill out his quadrennium, or he is in a church that does not limit the pastorate to four years, but for some reason his heart is set to hold on to his congregation, and he manipulates the appointing powers so as to secure his desired end. He has made a great mistake. He may determine to make his ministry a success in spite of the fact that he knows he is preaching to a congregation who does not want him, and he knows that the congregation *knows* that he *knows* that they do not want him. What an embarrassing and unbearable situation!

He may be quite sure that he is in the right, that he ought to have that charge, that his abilities are easily up to the requirements, but the work will not go. He may find fault with the official board; he may blame them that Zion does not bring forth; he may feel that they will all go to perdition

if they do not come to the altar and confess themselves sinners because they do not want him as their pastor. He may fret and fume, preach and threaten, accuse and condemn, but they will not lick the salt out of his hand. Woe be to the preacher who manipulates the appointing power and secures a charge over the protest and against the wishes of the people. He has tied himself hand and foot. He is in danger of hurting his spiritual life and ministerial usefulness for all time to come. Blessed is the Methodist preacher who refuses to accept an appointment to any charge over the protest of the people. The minister who thrusts himself unwanted and unwelcomed upon a congregation is bound with fetters he cannot break.

Question Bureau.

BY JOHN PAUL.

What do you think the prophecy means in Zechariah 14th chapter?

The latter part of this chapter convinces us that the allusions of the chapter are figurative, when it uses the terminology of national Israel, and that the chapter refers to the conclusion of the age in which we are now living, or rather to an age which is to follow by a sequence after the age in which we live, and which is to be characterized, and, in its fulness, introduced, by the second coming of Christ. (See latter part of verse 5). We could give you an opinion upon the manifold descriptions and figures of speech used by the prophet in this chapter, but they would probably have no more value than your own opinions as I am quite sure that the full interpretation of the chapter must be reserved to the time of its fulfillment, at which time its terms will serve as a means to identify the great divine events to which it points. That is perhaps a more prominent function of prophecy, after all. The prophecies referring to the first coming of Christ were never understood, excepting in a very general way, until He came; then they served their main purpose in furnishing to wise and devout men a sure means for identifying the Messiah.

A discussion is requested of the view held in the recent "pentecostal" movement that the ability to speak in tongues is the only witness to the baptism of the Holy Ghost.

The writer of this question refers to a recent instance in which a lady advocating this theory lost her mind. We have known of people losing their mind over this more than once. Of course, a person predisposed to lunacy may become unhinged on any subject; but when a theme produces more than its share of unbalanced minds it may be lawfully presumed that there is something abnormal about the theme itself. No doubt the miraculous manifestation of tongues as at first given was intended to break up the provincial limitations under which the true religion was held among the Jews. They were the first custodians of the divine oracles, and it was very hard to cure them of the idea that salvation was to be confined to their own circles. This marvelous manifestation, by which the Jews of the dispersion, coming in from different nations, were made to hear the Jews of the home land speak in the language of their adopted countries served to break up the narrowness that was in their minds as perhaps nothing else could have done. It produced a revolution of sentiment among Jewish Christians; and while we may not suppose that the gift was designed to have any very great practical value, it served to lift the range of their vision to include the whole human race. The lesson was perpetuated, wherever Jewish Christians tarried for the pentecostal baptism. The Samaritan Christians, recorded in the eighth of Acts as having received the

gift of the Holy Ghost under Peter and John, do not seem to have received the manifestation of tongues. We may answer the contention that the manifestation of tongues is necessary to prove that we have the baptism of the Holy Spirit by saying that it is nonsense. Even in the days of Paul the gift of tongues was not intended to be universal. See 1st Cor. 12:30. Whether the gift is intended at all for our day may be left as a matter of individual opinion. The Scriptures do not force us to conclude that it is, or that it is not. Certainly it will bring on a perverted and morbid condition of things for us to exalt any subject of this kind above that of salvation from sin and the love of God.

What is blasphemy against the Holy Ghost, and what does a man do to commit the unpardonable sin?

Observing the context, where our Lord referred to the subject of blasphemy against the Holy Ghost, we would say that it would be the act of maliciously attributing a work of the Holy Ghost to the devil. Any similar act of deliberate insult to God might take the form of blasphemy. This is unpardonable sin; but any sin by which a man finally takes himself over the deadline and ends his own day of grace may be unpardonable. The last sin that every sinner commits before dying in an unsaved state is with him the unpardonable sin, but I am convinced that men do not have to die to cross the deadline.

Was the Methodist Church the first Church in the United States to preach that Christ atoned for the sins of the whole world, and that anyone could be saved who met the gospel conditions?

It was the only denomination of any size, holding this Theological view at that time. Individuals in the Calvinistic churches might have preached it, and some small religious organizations other than the Methodists might have preached it.

At the time the Methodists originated, a little more than half a century before the United States became a nation, all of the outstanding Christian denominations held John Calvin's viewpoint on limited atonement, and believed that Christ did not die for all men. The Methodist agitation on this point was so powerful in its influence that it has modified the preaching of all denominations at the present day, so that, whatever their old creeds may have to say about it, the preachers at the forefront in all denominations, who count for anything, preach an unlimited atonement, the benefits of which are conditioned upon the sinner's repentance and faith.

You should be able to get the statistics of the denominations you mention in an appendix to the year book of your own denomination, in some new encyclopedia, or from the government Census Department at Washington, D. C.

Is it wrong to deceive little children about Santa Claus?

We should talk to children of Santa Claus in the same vein in which we talk to them of fairies. If we failed to do so, if we make old Santa a little more real than the fairies, the children will soon find out anyway that that is the plane on which he lives. This status of Santa Claus is pretty well understood in the average group of children, although they like to make as if they were fooled. It is the nature of a child to enjoy taking a myth and playing the game as if it were real. Some think this confuses their faith in God. I do not think so, if their spiritual teaching is what it ought to be or if they have any opportunity to hear believers talk about God and call upon His name.

Do you think it is in keeping with the Bible for a woman to preach, and do you consider such preaching as effective as if done by a man?

We are somewhat short of material, either to oppose or defend woman's preaching,

when we refer to the New Testament. Our Lord was not an express champion of woman's rights, but he was implicitly lined up with the modern movement for giving woman her place in the vanguard of service, in the Church and out of the Church. In His teachings He refused to make any distinction; He said that in His kingdom there was neither male or female, bond nor free, Jew nor Greek. (Gal. 3:28). Thus, by giving woman an equal chance He seems to let her go on and do whatever she can do. He did not champion labor unions or the cause of the working men, or the rights of the poor; but by this act of putting them all on an equal footing and ruling against discrimination or distinction in His kingdom, He ordered an open door of equal opportunity for all classes, and both sexes. This means that a woman may preach if she has the call and the gifts. The one or two scriptures which have been used against it have been misapplied for want of a proper understanding of those scriptures. The question of whether woman's or man's preaching is more effective, depends entirely upon which woman and which man. It is not a question of sex, but a question as to the gifts they possess and the degree of the Holy Spirit's anointing that may rest upon them.

As to the use of automobiles and horses to ride to Church, and for other purposes on the Sabbath day.

There should be no question as to the propriety of using these means of conveyance to attend Church on the Sabbath, or to go to any other place in the performance of a duty, the character of which is in keeping with the sanctity of the Sabbath. Perhaps the only complicating thing in the problem is the importance of giving rest to our domestic animals. This is provided for in the fourth commandment, and should not be overlooked. A righteous man regardeth the life of his beast; but the beast has no soul, and no religious habits which would be disturbed or perverted by letting him get his rest on Saturday or Monday, or some other day.

Do you think the Corinthian brethren were sanctified? If so, why did Paul call them carnal?

I do not think they were sanctified, in the full New Testament meaning of that term. Paul says in the second verse of 1st Corinthians that they were sanctified in Jesus Christ, which to me simply means that they were provisionally sanctified; that is, sanctification was theirs, through the atonement which Jesus Christ had made for them, because of the fact that the new birth had made them heirs. See also verse 30. We might believe that "sanctified in Christ Jesus" meant that they had the experience, if the expression were not followed by the words, "called to be saints." A saint is one who is actually in the experience of sanctification. Every believer is called to be a saint, but all believers are not saints in the full technical use of that word.

With the Annual Conferences.

Rev. H. C. Morrison, D.D., Editor of THE PENTECOSTAL HERALD, has been invited by a number of annual conferences to conduct the evangelistic services. Recently he was at the St. Louis Annual Conference, Bishop W. B. Murrah presiding. The following appeared in the *St. Louis Christian Advocate*:

"A GREAT PREACHER.

"A number of sermons were preached by the superb Dr. H. C. Morrison, of Kentucky. He was eloquent, dramatic, humorous, pathetic, magnetic, scriptural, unctious, powerful. The Holy Ghost was upon him. His eighty-minute sermons were short. He was a benediction to everybody and the effects of his visit will be seen all over the conference through the coming year. We will all preach better."

HELP TO EQUIP GOD'S ARTILLERY.

The College is a center of influence from which the Church, the State and the world must be affected for weal or woe. Its power to type the standards and trend the influences at work in the world has been doubled within a century and will be doubled again within another century. All that is best and all that is worst in the theology and economics of the streets is on its way to a throne; its strength will head up and its defense will put on the airs of a scientific formula in the college, to be handed back to society as "the findings of the latest authority." That is where we get our skeptical criticism, that is where we get our more dangerous type of bolshevism, that is where the pulpit gets its doubting Thomases and its Sadducee scribes, and that is where the business world gets its impregnable infidels.

A hater of the old gospel, a despiser of what is best in the moral and economic order of yesterday cannot serve his vicious ideals with more precise results than to bequeath his money to colleges whose management despises the old land-marks of spiritual religion and Christian democracy. But it is equally true that those who love holiness and evangelism and the old-fashioned home will spend their money with the surest prospects of permanent results if they make strong an institution like Asbury College, that it may send out a powerful, trained manhood and womanhood to answer the challenge of infidelity and ungodliness.

JOHN PAUL, Vice President,
Wilmore, Ky.

Some Remarkable Offers.

Mrs. H. C. M.

We wish to call attention to the advertisement of Gipsy Smith's Biography in this issue of THE HERALD. It is one of the most thrilling books that has ever come to our office. It is profusely illustrated, bound in cloth, and is large type, making it easy to read by all. Mothers, if you are looking for something to interest your boy or girl, there is nothing that will so fascinate and hold them as the life of this marvelous man of God. He is a living miracle of the saving grace of God. Preachers should have this book in their libraries to stimulate and encourage them in the work committed to their hands. The fact that it is now in its fortieth thousand edition is evidence of its worth and the wonderful sale it has had. Order today from The Pentecostal Publishing Company, Louisville, Ky. Price, \$2.00 postpaid.

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YEAR BOOK.

We were reading the Year Book of the Board of Missions of the M. E. C., S. We have 389 missionaries scattered over the earth. It occurred to us that we should like to send THE HERALD to as many of these as possible, but we are not able to do this alone, but we suggest that we start a Missionary's Fund, and those who wish to contribute something to have THE HERALD visit these missionaries may send in their mite and we shall see that the paper is sent promptly. If you know of a missionary, please to send the name with remittance. We shall be glad to contribute 50 cents of the amount, \$2.00, which is the regular price to foreign countries. We do not urge this, only as the Lord leads you.

A BARGAIN INDEED!

We wish to call attention to the fine offer made on page 16 of this issue. There are ten volumes of first-class books, anyone of which will prove a blessing to the one who reads it. The set is offered for the very low price of \$6.00. The "Biography of Bishop Morrison" will prove very interesting read-

ing; also the "Making of Simon Peter." "The Mother of the Wesleys" should be read by mothers, especially, and see what God can do through a woman who is fully consecrated to Him. Along with this book, order Bro. Culpepper's "Happy Home." There is no one who can write on this subject more practically than Bro. Culpepper. All Christians need a book for daily reading: this need you will find is met in "Showers of Blessing," contained in this offer. It is beautifully bound in tan with gold lettering, has scriptures and comment for every day in the year. Take my word for it, it would make a most acceptable gift for old or young. Order one for yourself, and then you will want a number later on for Christmas gifts. It has 396 pages. Price, single copy, \$1.00. Or, with the complete set of ten volumes, for \$6.00. In this list is a little book which contains a lot of ready information; it is a "A Manual of American Citizenship." It contains what every American should know. Here are some of the chapters: The Settlement of America, The War of Independence, The Founding of the Nation, The Government of the U. S., Weights and Measures, Laws of the U. S., The Home, The Family, Character, The Neighborhood, God and His Universe, closing with Christianity and Democracy. I believe I would order the entire set, read them all, and then have a fine lot of Christmas presents ready when the time comes. What a treat, for only \$6.00.

Jack Linn on Indian Reservation.

"We received a letter one day," writes Bro. Jack Linn and wife, "In which the question was asked, 'Would you hold a meeting in a school-house on an Indian reservation where there are practically no Christians?' We answered 'Yes.' And so Mrs. Linn and I went to near Bliss, Okla., and held the meeting in the school-house. Praise God, we had no one to dictate but God, and we sang and prayed and preached and shouted with all freedom, and God signally honored our work. Glory to His name! The people were rough and sinful, but had hearts that were not hardened and the Lord came in and it was a hallelujah time. Some of the men had not been to church in more than twenty years, save once or twice, but in our meeting they were regular and enthusiastic listeners.

"The school-house was near the famous 101 Ranch, and we had the privilege of eating dinner one day with Mr. Joe Miller, the great ranchman, in the beautiful and costly whitehouse. The people unanimously want us back in the spring, and they promise they will build a church. Now what church should it be. That's a hard question, isn't it? I told them I would have nothing to do with a church that did not have a great big altar, for that's the most important thing in the Christian work. Glory! I like to see strong men and women on their knees before God.

"If Mrs. Linn and I had a car equipped for this work, I sometimes believe I would just go from school-house to school-house in those western states and hold meetings. It is a real missionary work, and, bless God, brings big results. Amen! If you are led, please pray that God will give us a car and necessary equipment. Time is short, and we ought to do all we can.

"We are now in meeting in Boone, Iowa, and want your prayers. Yours in perfect love,

MR. AND MRS. JACK LINN."

"Edinburgh or Hell."

A railroad train being somewhat delayed, some one said to the engineer that he would not reach Edinburgh on time. He replied, "Edinburgh or hell!" But soon afterwards the train plunged into a ditch and the engineer was killed. Delay in seeking God was fatal to him, and is so with others. It may be so with you, even though you are not profane.—A. W. Orwig.

Letters from the People.

EXTRACTS FROM LETTERS.

E. Codling: "I love The Pentecost-Herald. I used to enjoy sitting under Dr. Morrison's preaching in Des Moines, Ia."

J. A. Milligan: "If we ever needed a revival it is now. Let every man and woman pray that God may send us an awakening. The majority of the people have forgotten God and gone after worldly pleasures. God is not thought of, but worldly pleasures are fleeting, and the time will come when they will see their mistake. Let's strive to bring sinners to Jesus and do all we can for the Master."

Jacob Moyer: "I enjoy reading The Herald. I am living so as to meet my loved ones in heaven. I love everybody, and hope some day to join in the praises of my Lord and Savior, who has redeemed me by His own precious blood."

Mrs. W. M. Haggard: "The Herald is a great blessing to my soul. It fills my heart with joy to read of the good meetings. We have recently had a good meeting in our church and many were definitely blessed. Two of my sons were converted, and I want you to pray they may receive clean hearts."

Mrs. R. L. McLendon: "The Herald cheers and blesses with every passing day. May its banner remain unfurled, and may God spare its noble Editor until Jesus comes. There is no true life without Jesus. Our reputations and man-made characters will vanish away, but with Him there is everlasting peace and joy. There is a life we can live where the waters of life refresh our souls, and the song birds forever sing, and the flowers of salvation forever bloom. We may have trials and tests but we can be kept in perfect peace, if our minds are stayed on Him."

Mrs. Mary B. Sayers: "I promised the Lord if He would heal me of a cancer I would testify through The

Herald. The answer was given in obedience to His command—I will give you whatsoever you ask. God healed me, for which I praise Him."

Mrs. Sarah L. Clark: "My parents belonged to the church but never had family prayer, until after I was saved. My brother and I walked about eighteen miles to the camp meeting, desiring to know what real religion was. I went to the altar and stayed on my knees until I knew Jesus pardoned my sins. A few years after I heard holiness preached and after long struggling and praying the Lord filled me with the Holy Ghost. Nearly seven years have passed and I still have the abiding Comforter in my soul."

Mrs. V. Simpson: "I am praising the Lord for taking my feet out of the miry clay and placing them on the rock Christ Jesus. Pray for my family that we may be drawn closer to the Lord."

T. M. James. "The Herald is one of the best papers I ever read. I wish it could come every day. It is food to my soul. I glory in the way you fight worldliness. The people are going wild over pleasure and dress. Pray that I may get back into the Lord's service, as I used to be."

S. N. Adams: "I have been a subscriber to The Herald for about eight years and it seems to get better all the time. The days are evil; let us watch and be sober."

Miss Bonner: "I wish to thank God for The Herald and the friend who sent it to me. I enjoy reading its wonderful messages. May God's blessing rest upon it and the readers."

Mrs. Charles Severns: "I had the privilege of attending Sychar camp the ten days. I met Sister Morrison and enjoy reading her writings more since we met. I certainly enjoyed the fellowship of the sisters and brethren. Praise God from whom all blessings flow."

Samuel Paradee: "I have been in the hospital for eleven years. I know God has forgiven my sins. I enjoy reading The Herald very much. It helps me to understand my Bible better."

William H. Evans: "In the last few months I have conducted revival meetings in Virginia, Missouri and Arkansas. The last meeting was at Washburn, Arkansas. We closed a two weeks' revival there last Thursday night, Aug. 26, 1920. Rev. W. E. Bishop is in charge. We took fifty-seven new members into the Methodist Church and fifty-five of them by baptism, and also baptized twelve infants. We are now in a meeting at Bennington, Okla. Pray for us. Many fail to get my services by writing me after my time is taken."

A Book You Need.

The 1920 Year Book of the General Board of Missions has recently come from the press. It contains reports from all our foreign fields, schools and hospitals; a review of the work by the secretaries; receipts and disburse-

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BE YE KIND ONE TO ANOTHER.

Eph. 4:32.

If to perfection's height we never here may climb,

We may possess the love of Christ which makes us always kind.

In vain we may for greatness strive (which often makes us blind),

But don't forget, we may receive the greatness to be kind.

There is some good we all may say of everyone we find,

But no greater good of us is said than he or she "is kind."

In seeking in this world the best, how oft we leave behind

The very best of all the good, God's love, that's always kind.

The earthly friends we prize so dear, we always keep in mind,

But often, often, we forget the One to all that's kind.

If when we're near our journey's end how blessed if we find

The greatest treasure we possess is Christ who made us kind.

J. A. Ellis.

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Fallen Asleep.

DR. GODBEY SAFE HOME AT LAST.

Chas. L. Slater.

I arrived at the Mount of Blessings about 10:30 Monday night. After ringing the door bell and while waiting for entrance, I stepped back on to the large stone steps, and as I looked up to the heavens I somehow felt the near presence of God. My soul was blessed differently from anything I had ever experienced. The door opened; I was greeted with these words, "Did you hear that Dr. Godbey had gone to heaven?" Ah, then I understood the reason for the blessing. We slipped gently in to view that precious old face. Did I mourn? No; I was carried away. I saw less mourning at Dr. Godbey's funeral than any I ever attended. It did not seem like a funeral but like a coronation.

On Tuesday, Sept. 14, at 2:00 P. M., a most impressive service was held at the Bible School, the place he loved best of any place on earth, except the Holy Land. It was my solemn, yet joyful privilege, in company with Bro. M. G. Standley, to accompany the body to Perryville, Ky., to deposit same by the side of his beloved wife who passed on in 1915. Rev. G. W. Boswell, the pastor in charge, read the obituary and commented on same, touchingly. Rev. James Crutchfield, one of Dr. Godbey's former pastors, read the burial service of the Church Discipline. Rev. John Paul, Dean of Asbury College, read the Scriptures, and the writer was called on to lead the prayer.

Rev. Andrew Johnson said he deemed it the greatest privilege of his life to pay a tribute to the memory of Dr. W. B. Godbey; that the reading of the Doctor's books had meant more to him

than any other author. He told us of Dr. Godbey's ability as a debater; that it never took him more than fifteen minutes to silence his opponent, and the remainder of his allotted time he spent in exhorting sinners to repentance and believers to get sanctified.

Rev. W. S. Maxwell, pastor of the great holiness M. E. Church, South, of Wilmore, spoke very feelingly of Dr. Godbey's visits to his home; how he laid his hands on the heads of his two boys and prayed that they might be the successors of James and John, the sons of thunder, and that his two daughters might be the successors of Mary and Martha.

Rev. M. G. Standley, of God's Bible School, Cincinnati, Ohio, said that in all the years that he had known Dr. Godbey he had never heard him speak unkindly of anyone, had never once heard him complain, and that he was the easiest man to please that he ever knew. Dr. Godbey felt that everything was always too good for him.

Dr. H. C. Morrison, President of Asbury College, made the closing address, and, in his characteristic way lifted us heavenward as he spoke so tenderly of the great blessing that Dr. Godbey had been to him. Before he was twenty years old the Doctor laid his hands on his head and exhorted him to be true to his calling. He said further, that Dr. Godbey was the best informed man he had ever met. Ask him about old Jerusalem, or Greece, or Nineveh, or one of the Pharaohs, ask him of Alexander, or Napoleon, anything in Ancient or Medieval History and he would launch out immediately on the subject in a most interesting conversation and answer you correctly. Dr. Morrison said when some men died he had no hope, no assurance whatever that they were

saved; then there were others he was not sure about them; he hoped that they got through all right; and then there were others that he had the fullest assurance that they were all right and that they had gone to heaven, and when he heard of the departure of Dr. Godbey he was sure that he had gone home. Dr. Morrison closed with a touching exhortation to all to get ready to meet God.

We then carried the remains out to the cemetery where Rev. J. R. Tucker, of the Pillar of Fire, offered prayer. Thus we turned away with a deeper determination and a firmer grip on God than we had ever known, to be true. Like Andrew Johnson, I felt it was the greatest honor of my life to be able to pay a last tribute to this, the most remarkable preacher of the twentieth century. His race was run; he was ready to go. One preacher said that for over forty years there was not a minute when Dr. Godbey was not ready to go. It seems to me he is the best known and loved, and yet the least mourned, of any man I ever heard of. He is safe home at last.

DAVIS.

"Death loves a shining mark." And in the passing away of Mrs. J. J. Davis we lose one of the finest Christian characters in Olathe. She has been a great sufferer for months—even years, but in it all she has been so patient and loving that her Lord and Savior's life has been blessed by her testimony.

Caroline Fisher was born on the 15th day of January, 1846, at Wheeling, W. Va., and died at her home, 206 East Santa Fe Avenue, Olathe, Kan., Thursday, Sept. 16, 1920, at the age of 74 years, 8 months and one day.

When a child they moved to Ohio and on December 31, 1866, she was married to Mr. Jacob J. Davis. Nine children were born to this union, three having passed on before their mother.

In very early life she was converted to Christ and united with the Methodist Episcopal Church, of which she was a most faithful and devoted member to the day of her death. Her husband and children arise and call her blessed because of her beautiful life and every acquaintance and neighbor praises the memory for the beautiful example of true faith and loving deeds that she wrought.

The funeral service was held from the home on Saturday afternoon at 2 o'clock, conducted by her pastor, the Rev. J. Willard De Yoe. The body was laid to rest in the Olathe cemetery.

SMITH.

Mrs. Nettie Smith (nee Cornwell) was born in Schoharie Co., New York, Oct. 1, 1837, of a family of 12 children, all of whom have preceded her to the other world.

At the age of 14, she sought the Lord and while alone in her room, felt the peace of God steal into her heart. However, she was troubled more or less with doubts, until at a camp meeting a few years later, the glory of God so flooded her soul, that she shouted His praises, unmindful of those around her.

She was married to F. M. Smith, a Methodist minister, of the Central Illinois Conf., at the age of 21. To this happy union were born four children.—Mrs. Alice Wood, William, who died in infancy, Carrie A. Cook, and Florence, who was a babe when the father died, leaving the mother to battle alone in the world with her three little girls. However it was the rule of her life to read the Bible and pray with them every morning and evening. Some of them were old enough to remember when she received the blessing of perfect love or sanctification, and all can testify that she was a living example of this blessed but sometimes misunderstood doctrine.

They have often said, both in public and private, that they never saw her angry. When her daughter was called to South America, she never murmured about giving up their little home, nor once said, "I wish you wouldn't go," but was glad to make the sacrifice for the Lord whom she loved so much.

When told that this was probably

her last illness, she seemed rather surprised but very soon began to say, "Glory to God" and expressed the wish that her death might be a blessing to others. Her mind was clear and very active to the last,—thinking of those she was leaving and sending messages to those she loved.

When she would notice her failing strength she would say, "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens."

In answer to the prayer that she might go before she became a burden, God took her to the world of endless love at 4 o'clock, Sept. 2, 1920, being 82 years, 11 months and 2 days old.

Truly blessed are the dead who die in the Lord from henceforth, yea saith the Spirit, that they may rest from their labors and their works do follow them.

Although it had been ten years since all of her children had been with her, the Father led them to come together for a visit at this time that in His providence they might receive the benediction of her home-going. She was laid to rest in the Mitchell cemetery, six miles from Hutchinson, Kan.

Florence R. Smith.

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MRS. J. O. OAKES, Salina, Okla.

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A. G. TIDDE, Sterling, Kans., B. No. 2, Box 47.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON.

BY JOHN PAUL

UNANSWERABLE ARGUMENTS OF GRACE.

Date: October 31, 1920.

Subject: Hew down the Corrupt Tree. (World's Temperance Sunday).
Lesson: Matt. 7:13-29.

Golden Text: "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Matt. 7:19.

Our lesson is found in the closing climaxes of our Lord's sermon on the mount. It is a plea for thoroughness in the experience and practice of our religion. The figure of a tree, with all its foliage and profession, warns us of the possibility of failure in our outer lives, which will result at last in our destruction in perdition, as the tree will be hewn down by the ax of justice. This is followed by a warning against a failure in our inner lives, in the foundations of experience which are not visible to the world. A house is builded upon the sand, and no one suspects its insecurity till at last the judgment of storm and tempest falls upon it. Those who take an interest in eternal things and make some effort in the direction of salvation, must bear in mind that there is a possibility of failure through being superficial through lack of thoroughness; but they should bear in mind that this failure may be pending, even when the outside observer thinks well of our prospects.

The Excluded Middle.

The Master does not say that every corrupt tree bringeth forth evil fruit; neither does He say that every tree failing to bring forth good fruit is corrupt, but just here there is one alarming fact with regard to divine judgment; that is, an unfruitful Christian must some day have his part with corrupt sinners; every tree that bringeth not forth good fruit is hewn down and cast into the fire with corrupt trees. In the sight of human judges there may be people of the Church who dwell in a kind of a spiritual no man's land, whom the optimists say belong to the Lord, and whom the pessimists say belong to the devil; but in God's sight there is no middle ground. Each of us is at this moment assigned to the side to which he belongs, so far as God's estimate is concerned; and that is the only estimate by which we shall have to abide in the day of doom.

Experience and Life.

In the figure of a tree and its fruits, we have suggested to us the intimate relation between our heart experience and the life we live. Some have emphasized the thought that holiness was pre-eminently a life, a round of conduct, a mode of behavior; others have emphasized the fact that it is an experience, separating the soul from all its inward sin in one supreme moment under the baptism of the Holy Ghost. In fact, it is both, and the experience and life are intimately related. The moment you separate one from the other they both vanish. The experience embodies itself, so to speak, in the life, and it cannot subsist apart from this embodiment, any longer than a man's spirit could subsist in this life after the death of his body. It is feared that we have sometimes had a tenden-

cy not to view this vital relationship as seriously as we should; to suppose that we could drift off a little here and there in the life, and fail to bear the fruit of patience, or temperance or kindness, or some other species of the fruit of the Spirit, and still be examples of experimental Holiness; but it cannot be; whatever may be said of all other trees, "EVERY good tree bringeth forth good fruit."

The Fruit of Temperance.

As temperance has prominent mention under the head of the fruit of the Spirit, and as our lesson deals with the analogy of fruit-bearing, this gives us an opportunity to introduce some remarks appropriate to the World's Temperance Sunday. We understand that the literal meaning of temperance is self-control. We say much about prohibition, which is now becoming such a fortunate fact in America, but we need to bear in mind that temperance is inhibition, the control of one's self, whereas prohibition assumes that my own self control has become a fact, and that in the interest of the weak and the young or unprotected we purpose to control the other fellow. Temperance supposes my facility of living right; prohibition, which is a prerogative of government, represents an effort to carry out Gladstone's theory of the duty of government to make it as easy as possible for men to do right, and as hard as possible for men to do wrong. Our victory for prohibition in each section of the United States, and finally in the United States as a whole, was preceded by a victory for temperance; but it is doubtful if the achievements in the promotion of temperance, which were sufficient, aided by the emergencies of the great war, to bring on prohibition, will be sufficient to maintain it. At any rate, let us assume that it will not be sufficient, and let us go after another victory for temperance, turning people more unanimously against strong drink by developing their intelligence and their conscience on the subject.

ANNOUNCEMENTS!

Mr. L. E. Adkins, song leader, has an open date during the month of November. His address is Box 8, University Park, Iowa.

The Montana Branch of the Layman's Holiness Association is perfected, and the campaign began at Billings, Mont., Oct. 10, and will continue until Oct. 31. Rev. J. G. Morrison is in charge at this meeting. Rev. Otho Wise, first vice president, will be connected with the work throughout the year. Those wishing evangelistic services address Rev. Wise, Boulder, Mont.

Rev. John B. Culpepper, Jr., is ready to assist in meetings as song leader, children's preacher, or pastor helper. Address him, New Smyrna, Fla.

WANTED!

"The Crisis of the Christ," by Rev. G. Campbell Morgan. Will exchange a copy of any of our \$1.00, or \$1.25 books for same if in good condition. Pentecostal Pub. Co., Louisville, Ky.

There will be a revival meeting held in the M. E. Church, of Nebo, Ill., Nov. 12-22, conducted by Rev. Allie Irick and wife. All lovers of God and holiness are urged to attend and enjoy this feast, especially those adjacent to this place. For information, address Mrs. Laura Peck, Nebo, Ill.

Rev. Carl Tucker, 543 W. Franklin St., Winchester, Ind., would like to correspond with a Spirit-filled man who is called to do evangelistic singing, both song leading and solo work.

Rev. A. Britton Peterson, of Avondale, Pa., is entering the evangelistic field and is open for engagements. Bro. Peterson is a member of the Philadelphia Conference Methodist Church. Anyone desiring his services may address him, Avondale, Pa.

Dr. S. A. Danford, Supt. of the M. E. Church, in Southern Oregon, wants four young preachers. Write him at Ashland, Oregon.

Rev. A. H. Gregory: "Miss Gladys Beavin has been pianist of the Henderson, Clay Street Methodist Church for a number of years. She is a young lady of superior ability, and having a good Christian experience can be of great help in camp meetings and other revival services. She feels called of God into this work and I gladly recommend her to anyone desiring such help. Her address is 802 Dorman St., Indianapolis, Ind."

R. J. Kiker, of Waco, Texas, desires to make dates with parties who desire his services. His experience as pastor qualifies him for the great work of soul-winning. He will continue the "Y" work, but can find time for a few weeks of camp work next season. Address him, Belle Meade, Waco, Texas.

NEW IN THE FIELD BUT NOT NEW IN THE WORK.

Rev. R. E. Coleman, of Latonia, Ky., who has been a successful pastor in the Kentucky Conference for a number of years, has been appointed to the evangelistic work. Bro. Coleman has all the gifts of an evangelist. He has the power, the voice, the temperament, the experience, the ability to mix with the people, and best of all he preaches a free and a full salvation. He knows how to prevail with God in prayer. If you are casting around to pick you out an evangelist you would do well to settle on Coleman. Keep your eye on the reports from the evangelistic field and you will see Coleman at the front of the battle.

Andrew Johnson.

EVANGELISTIC NOTES.

Rev. F. P. McCall: "Closed a great meeting last night. Had 12 to join the church, old troubles were settled and confessions were made, and money got to the right pocket. The old gospel pick gets results."

Robert Kennedy: "We are in a great revival at Elkhart, Kan. There have been 125 seekers so far. Conviction is on the people and hard men are yielding to Christ. All expenses have been met, \$1,000 raised for the Orphans' Home, and \$1,000 for a new church. Took a fine class of members into the Nazarene Church. God is on the throne. We do enjoy The Herald. Our next date is Pasadena, Cal., instead of Wichita, Kan., as previously announced."



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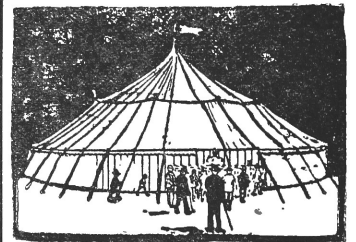
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Rev. C. B. Kolb: "The Beulah Heights camp closed Sept. 26. Revs. Coons and Davis were the evangelists, while the music was conducted by Mrs. Hardy, Mrs. Kingery, and Mrs. Light, of Lockland, O. It was the best camp, in many respects we ever held. The people were hungry for the gospel and nearly all who came as seekers were blessed in either conversion or sanctification. We transferred the meeting to a Methodist Church about two miles away and Bro. Peters is continuing the meeting and souls are finding the Lord."

B. D. Sutton: "The camp at Clarence, Mo., was a success. Bro. W. E. Shepherd was the evangelist and did some great preaching. The people attended by the thousand. From there we went to Springerton, Ill., which was conducted by Sisters Mattie Wines and Effie Moore. The writer had charge of the music. It was a great camp because everyone did what they

could to make it a success. We are now in a meeting in Mangham, La."

WILL GOD SUPPLY OUR NEEDS?

For the encouragement of young preachers who have a definite call to preach the gospel and for the glory of our God who says, "I will supply all your needs according to my riches in glory through Christ Jesus," I want to witness that God will do just what He says.

Six years ago on the 6th day of last May I was licensed to preach, having already preached eight months without a license, and the Lord gave me souls in every one of my revivals, and I witnessed the great demonstration of the Holy Ghost.

On the day I received my license I received some peculiar words of encouragement. One party told me I ought to wait until I could speak the English language more fluently. Another party told me that I would not preach six months for I was too radical and people would not give me a hearing. Another party told me if I kept on preaching radical holiness that I would soon receive no compensation whatever for my work. I made answer to the first party and told him he should blame God for calling me to the ministry; for I was not the one that chose the calling, but God had chosen me. To the second party I replied God has called me to preach and He will find places for me to preach. To the third party I said, "I will obey God and preach holiness if I have to live on a piece of corn bread and a glass of water every day."

Now dear reader, let us see if God will really do what He said. God has wonderfully helped me to learn the English language and I have seen several thousand American people saved and sanctified under my ministry, and also hundreds of foreigners have accepted Christ and been saved and sanctified under my ministry, and from among those foreigners there are forty-three young saved and sanctified ministers who are preaching the unsearchable riches of Christ in Jugo-Slavia in their own native country. To Him be all the honor and glory who shed His precious blood for our redemption. Have I had a place to preach since I started out to tell the world of Jesus' power to save and sanctify? For the last seven years I have averaged to preach 400 times a year, so you can tell by this that I have never had any big "lay-offs" at any time, but I have gone as long as seven months without missing a night in preaching.

Has God supplied my temporal needs, you ask? I can truthfully say that He has. I do not owe a cent to a living soul. I have supported my own family of wife and four children. I have supported my widowed sister and her three children whose husband and father died three years ago. They have not suffered for anything. I have sent to my dear mother and my sisters in Europe whose husbands were killed in the beginning of the great world war, the sum of \$2,100.00 since I have been in the ministry trying to keep their souls and bodies together. I have also given to holiness schools, orphans homes and churches the sum of \$1,150.00. I have also bought \$516.00 worth of Bibles and New Testaments in foreign languages and distributed them among the foreigners in this country.

So you see, dear reader, that God will do just what He said, "That he would supply all our needs."

Besides this I also want to testify since I have been saved and sanctified and began to preach, have read the Bible through thirty-two times from Genesis to Revelation, and the New Testament through more than one hundred times, and I still believe that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." I really believe that Enoch walked with God for 300 years without backsliding. I believe that God answered Elijah's prayer on Mt. Carmel, and the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trenches; I believe there was a man in the land of Uz whose name was Job, and I believe Job's father was named Issachar, and Issachar was the son of Jacob, so this looks like that Jacob was the grandfather of Job, therefore Job was a real man of flesh and blood and not a myth as one of our bishop's teach. For proof of my belief read Gen. 30:18 and 6:13. I believe that God gave Isaiah a prophetic vision so that he could see the Son of God coming to this world to give His life for our redemption. I disagree with one of our young Methodist preachers who said last year, at the M. E. Conference at Frankfort, Ind., "that the prophet Isaiah knew no more about the coming Messiah than a hog knows about Good Friday." I also disagree with the professor of theology, of Garrett Theological Seminary, who said last year at Youngstown, Ohio, that the Book of Daniel can never be depended upon in anything either historical or doctrinal. I really believe that the three Hebrew boys were cast into the midst of the burning, fiery furnace by the king's orders because they refused to bow down to Nebuchadnezzar's golden image, and God delivered them out without even being scorched. The only thing the fire burned was the ropes they were tied with. I also believe that Daniel was cast into the lion's den because he refused to quit praying to, and worshipping the true and living God and that God delivered him out of the lion's den without being harmed in the least by the lions.

I believe also in the deity of our Lord Jesus Christ, and in His power to save, sanctify and heal. I believe in the second coming of Christ to this world to establish His kingdom that shall never be destroyed, and I am now looking, watching and waiting for His return and can say, like John, "Even so, come, Lord Jesus." I believe in the personality of the Holy Ghost and that He is the third person of the adorable Trinity and that we can have Him come and dwell in our hearts.

Now, dear reader, if God can do all this for a poor ignorant man as I was, who never saw a Bible, or heard the gospel preached until eleven years ago; I am sure that He can do just as much, if not more, for those that have the advantages that I never had; so put your trust in God, let the Holy Ghost be your leader, you be the follower, and I am sure He will use you and make you a blessing to this old sin-cursed and dying world.

Yours in this holy war,

Sam E. Polovina.

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OUR BOYS AND GIRLS

Dear Aunt Bettie: I live in Springfield, Mo. I used to live in Kansas. I like Kansas better. I go to school and am in the 7th grade. I have brown hair and blue eyes. I am 12 years old and weigh 100 pounds. I go to church every Sunday. I have three or four miles to go. I go on the street car. I see that Missouri doesn't write as many letters to The Herald as the other states. Missouri, hurry up. Ethelyn Margaret Bassett.

Dear Aunt Bettie: It has been a few years since I have written to the Children's Page, and I suppose everyone has forgotten me. I used to be a Kansas girl, but now I live in Springfield, Mo. Come on Missourians, don't let the other states get ahead of us. I still love Jesus and am getting ready to go to Africa for Him. Let us all do our best to fulfil Jesus' great commission and pray, give, or go. All can pray for the heathen. As I am nearly 23, I hope to go before long. The Lord gave me a good year at Bible School in Cincinnati last year, and wonderfully supplied the finances. I would advise you all to go to some good holiness school, so you can get a good knowledge of God's precious word. Let us all live a life of faith in Jesus and be ready for His coming and do our very best to get others ready. Let us remember that "without faith it is impossible to please God." Your loving niece and cousin, Beulah Bassett.

Dear Aunt Bettie: I am a little Oklahoma girl. I was 9 years old Jan. 12. Have gray eyes and brown hair. I like to go to Sunday school and church. I have a little brother two years old. We have a good time. We have a good dog for a pet, and a gentle horse that mama and I drive. I live on a farm. My school started Sept. 13th. I have three-fourths of a mile to go to school. I was saved a year ago last June. My mother takes The Herald and we like the paper fine. I am going to visit my grandpa and grandma this fall. Blanche Covey.

Dear Aunt Bettie: Will you make room for me again? Cousins, I will stop a while and see how you are. How many of you cousins were glad when school began? My school began Sept. 13. How many of the cousins like to read? Sometimes I compose a poem or a short story in my head. I would love to be a poet, but I must do what the Lord tells me to do. I consecrated my life to Him. Well Kate, I guess you will see my letter if Aunt Bettie prints this. Jas. Mills, I hope God will heal you. Laverne Penick, I guess your age to be 14. Am I right? Ocie Hanna, you wrote an interesting letter. Your niece and cousin, Nellie Smutz.

Dear Aunt Bettie: I see so many sweet letters in The Herald from the dear cousins I just thought I would write a few lines too. I am a little boy at the poor-house near Mayfield, Ky. If I should live 11 years and 1 month longer I will then be 100 years old. I love The Herald and have been taking it for about 25 or 30 years. How I would love to see Bro. Morrison and hear him preach, and you, too,

Aunt Bettie. Well, I must tell the dear cousins I am going to school every day. You can't guess my teacher's name; He is the best teacher I ever went to. His name is the Holy Ghost and He does show me so many good things in His Book. He tells me all about my Elder Brother (Jesus). I just want you to get the Book and turn to Heb. 2:11; Heb. 12:14; Heb. 13:12, and 1 John 3rd chapter. It just suits me. My school will not be out until my Elder Brother comes and says, "It is enough; come up higher. Well done, thou good and faithful servant, enter into the joy of the Lord." I do pray that the dear cousins will go to my teacher in their youth and learn of Him. It makes me feel like shouting to write about my Savior to the dear boys and girls. I love you all. I hope to see you all in that good home Jesus has gone to prepare for all who love His appearing. Your little cousin, W. I. Powell.

Dear Aunt Bettie: It has been some time since I wrote to you. How are you and all the cousins? I enjoy reading the Boys and Girls' Page. We go to Sunday school almost every Sunday. My father is the pastor of a church about twenty-five miles from home. We belong to the Friends' Church. I have four brothers and three sisters, and two of my brothers are in High School. They attend the Stella Friends' Academy. I will be in the 8th grade this year. We live on a farm ten miles from Kiowa, Kan. We lived in California about three years ago. Papa attended the Bible School two years. We liked it just fine out there. While we were there we rode 27 miles out in the Pacific Ocean. It sure was lots of fun. Who has my birthday, July 2? I am 14 years of age. Your niece, Mabel Gindlesberger.

Dear Aunt Bettie: We get The Herald and I enjoy reading it very much. I have blue eyes, light hair, light complexion. Who has my birthday, Oct. 22? Faith, Hope, and Charity Hawkins, I think you have beautiful names, and I agree with Aunt Bettie when she said you would have to do well to live up to your great names. How many sayings did Jesus utter on the cross? Who told the first lie? I will close by asking Aunt Bettie and the cousins to pray for me and our family. Love to the cousins. Antwin Sandifer.

Dear Aunt Bettie: Here comes a Kentucky girl in your happy circle. I hope Mr. W. B. will be eating "plum-granny" when this arrives. I have yellow hair, fair complexion, blue eyes, and wear glasses. I have one sister and two brothers. My brothers work away from home, one of them in South Carolina, and the other in Kentucky. I go to school and am in the 8th grade. We have an organ and I can play some. Mazie Hodnett, I guess your age to be 16. Am I right? If so be sure and send me your picture. Who has my birthday, Sept. 21? Mazie, you and I like to have been twins; mine Sept. 21 and yours Sept. 24. I like to go to church and Sunday school. I am the Secretary in Sunday school. I have a pet calf named Artizelite. With love to Aunt Bettie and cousins. Ina Sutton.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band? This is my first letter to The Herald and I hope Mr. W. B. will be taking a car ride when this arrives. I have brown hair, blue eyes, and fair complexion. I have four brothers and three sisters. My father is dead. He was a Methodist preacher. Who has my birthday, Dec. 3? Hazel Milton, I guess your age to be 13. Am I right? My post office is Gap Creek, Ky. Bessie Wilson.

Dear Aunt Bettie: Will you let a Louisiana girl join your happy band? My Aunt takes The Herald and I read it sometimes. I have brown eyes and brown hair, and dark complexion. My age is between 11 and 15. Lessie Sandifer.

Dear Aunt Bettie: This is my third letter to The Herald. I saw my first letter in print, but I never saw my second one. I have two half brothers and one half sister, so I am mama's only child. My two brothers are away working, and my sister is away on a visit, and papa said that he might have to go off to work. I have auburn hair, light brown eyes, and dark complexion. I will be in the 6th grade when school starts. I have five kittens for pets. Hazel Milton, I guess your age to be 12. Lacey Mayfield, you said that your birthday was Oct. 21. I am just a little bit older than you, for my birthday is Oct. 12. The most wicked queen in the Bible was Jezebel. My best friend is writing to The Herald. Love to Aunt Bettie. Elizabeth Toney.

Dear Aunt Bettie: I have light hair, dark brown eyes, and dark complexion. I have one little sister 3 years old, and one brother one year old. I will be in the 3rd grade next year. My age is between 7 and 10. The one who guesses my age I will send them a card if they will give me their address. My birthday is Aug. 15. The most wicked queen in the Bible was Jezebel. Love to Aunt Bettie. Margaret Wilcox.

Dear Aunt Bettie. I am in the 8th grade. My age is between 10 and 14. Nettie Mautner, I guess your age to be 13. I also have your birthday, March 11. Nettie, if you will send me your address I will write to you. Mine is Estherwood, La. If I see this in print I will call again. Hark! Mr. W. B. Ella Mae Jones.

Dear Aunt Bettie: Will you let a Louisiana girl join your happy band? This is my first letter to The Herald. My aunt takes it and I read it sometimes. I have light hair, brown eyes and light complexion. I will close, hoping to see this in print. Mattie Sandifer.

Dear Aunt Bettie: Here comes a Louisiana girl to join your happy band. I am 4 feet and 2 inches tall. I am in the 2nd grade at school. If any of the cousins wish to write to me my address is Colfax, La., Route 1, Box 22. Love to all. Lizzie Inzey.

Hello! Aunt and Cousins! How are you all making it? I am staying around the house and going to church once in a while. Oh, say Auntie, please just turn that Mr. W. B. out of the room and let him get some fresh air. I think it will be good for him. Well, laying all jokes aside, how many of you girls and boys are Christians? I think it is so nice to see young folks out in the service of God. It pays to serve God, for some day sooner or later our heads have got to press a dying pillow, and each one of us has to stand before the shining light of the judgment and give an account of how we have lived. It is awful to think about dying without God and without hope. Be a Christian and serve God and you will get to live with Him in that home not made with hands. This is just about half what I want to write, but must close as someone else might have something to say. I am 16 years old, have blond hair, light blue eyes, and fair complexion, and weigh 109 pounds; not so good looking. I am lovingly your cousin, Vela.

Dear Aunt Bettie: Here comes a Virginia girl to join your happy band of boys and girls. I have fair complexion, gray eyes, and golden hair. Who has my birthday, November 28? I am 10 years old. My mother takes The Pentecostal Herald, and I certainly enjoy reading the Boys and Girls' Page. I go to the Methodist Church, and I love to go to Sunday school. We raise chickens and I get the eggs

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for mother. I live in a village, and I only see one Virginia girl. I read all the letters, and they were fine. I don't think there are many Virginia boys and girls. My address is Falls Church, Va., Box 2. Gwendolyn Bucker Smith.

Dear Aunt Bettie: As I have seen so many letters from the cousins will try to write one myself. I have light hair, blue eyes, and fair complexion. I weigh 60 pounds. I go to school about one mile from home, and like it fine. We live about three miles from the city of Dothan. Why don't more of you Alabama boys and girls write to The Herald? I guess I had better ring off before Mr. W. B. gets this. Ralph Burdeshaw.

Dear Aunt Bettie: I am a little boy just 9 years of age. I have light hair, blue eyes, and fair complexion. I go to school and like it fine. How many of the cousins like to go to school? We are picking cotton now. Some of your boys come over and help me. Guess I will ring off and come again if I see this in print. Lehman Burdeshaw.

Dear Aunt Bettie: Here comes a little brown-eyed boy from North Dakota. My age is between 6 and 9; the cousins may guess. My father takes The Herald and my sisters read the cousins' letters for me. My father is a local preacher. I go to Sunday school. My S. S. teacher is Miss Marie Harnie. If this escapes the waste paper basket I'll step in once more. Love to all. Wesley Conover Overby.

Dear Aunt Bettie: I will be 9 years old Dec. 5, if I live. I have blue eyes, black hair and fair complexion. I go to Sunday school every Sunday. My teacher's name is Miss Beryl Troutman. I will close. Love to Aunt Bettie and the cousins. Elizabeth Brown.

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Dear Aunt Bettie: I have not written to The Herald before. I am a little girl of 9 years. I have blue eyes and rosy cheeks and blond hair. My mother died of the "flu" last winter. She was a sweet Christian mother and is now in heaven where she will never suffer any more. I have two brothers and four sisters. I am now staying at Aneta, N. D., but I lived in Crookston, Minn., before. My father is a minister. As this is my first letter I won't take up too much room. Hoping to see this in print.

Evelyn Lydia Haugland.

Dear Aunt Bettie: Mama takes The Herald and I enjoy reading the Boys and Girls' Page. I have blue eyes, dark hair and fair complexion. We had the "flu" last January; it went pretty hard with me. It killed one of my brothers. Our school starts in about a month. I had better close for fear of Mr. W. B. With love to Aunt Bettie and cousins.

Leona Brown.

EVANGELISTS' SLATES

G. W. RIDOUT'S SLATE.
Bounton, N. J., Oct. 15-31.
Philadelphia Convention, Nov. 5-14.
Milo, Maine, Nov. 17-29.
Clarksville, Mich., Dec. 2-20.

H. E. COPELAND'S SLATE.
Butte, Neb., Oct. 3-24.
Nortonville, Kan., Oct. 29-Nov. 14.
Des Moines, Ia., open, Nov. 21-Dec. 19.
Home address, 739 Twentieth St., Des Moines, Iowa.

FRED ST. CLAIR'S SLATE.
Pavo, Ga., Oct. 3-Dec. 5.

JOHN F. OWEN'S SLATE.
Thompsonville, Ill., Oct. 13-24.
Home address, Boaz, Ala.

HARRY MORROW'S SLATE.
Dixon, Ill., Oct. 10-31.
Dickey, N. D., Nov. 7-21.
Glover, N. D., Nov. 24-Dec. 12.
Permanent address, 1754 Washington Blvd., Chicago, Ill.

GUY WILSON'S SLATE.
Baltimore, Md., Caroline St., M. E. Church, Oct. 17-Nov. 4.
Sebring, Ohio, First M. E. Church, Nov. 7-Dec. 5.
Whitefield, N. H., First M. E. Church, Dec. 7-22.
Carbondale, Pa., First M. E. Church, Jan. 2-23.

BUD ROBINSON'S SLATE.
Plainview, Tex., Oct. 19-24.
Grandfield, Okla., Oct. 26-31.
Dahart, Tex., Nov. 2-7.

E. G. COMER'S SLATE.
Schuyler, Neb., Oct. 18-Nov. 7.
Great Bend, Kan., Nov. 8-28.

E. J. MOFFITT'S SLATE.
Hurlock, Md., Nov. 14-28.
Deltaville, Va., Dec. 1-19.

SLATE OF NATIONAL CONVENTION REV. PARTY.
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Cleveland, O., Oct. 19-24.
Johnstown, Pa., Oct. 26-31.
Syracuse, N. Y., Nov. 2-7.
Cambridge, Mass., Nov. 9-14.
Providence, R. I., Nov. 10-21.
Perkasie, Pa., Nov. 23-28.
Collingswood, N. J., Nov. 30-Dec. 5.

R. E. COLEMAN'S SLATE.
Oddville, Ky., Oct. 10-24.
Bethel, Ky., Oct. 24-Nov. 7.
One open date in November.
Permanent address, 512 W. Southern Ave., Latonia, Ky.

CHAS. C. CONLEY'S SLATE.
Amour, Neb., Oct. 7-24.
Marion, Ohio, Nov. 7-21.

SLATE OF H. W. GALLOWAY AND WIFE.
Curtis, Neb., Oct. 17-31.
Maywood, Neb., Nov. 7-28.
Farnam, Neb., Dec. 5-19.
Home address, Elizabethtown, Ky.

SLATE OF L. J. MILLER AND CHARLES R. LONEY.
Cleveland, O., Oct. 15-25. First Friends' Church and Cleveland Bible Institute.
Mansfield, O., Oct. 31-Nov. 21.
Edgley, N. D., Nov. 28-Dec. 19.

SLATE OF F. F. FREESE.
Detroit, Mich., Oct. 15-24.
Canton, Ohio, Oct. 28-Nov. 7.
East Palestine, O., Nov. 11-28.
Akron, O., Dec. 1-12.
Williamsport, Pa., Feb. 27-Mar. 7.
Permanent address, Upland, Ind.

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St. Francis Circuit, with Rev. Robert Parker, Sept. 29-Nov. 10.
Webster, Kan., with Rev. L. A. Branson, Nov. 10-Dec. 19.
Ransom, Kan., with Rev. Morton Miller, Jan. 5-Feb. 1.

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Detroit, Mich., Oct. 15-24. (532 McGraw Ave.)
Canton, O., Oct. 28-Nov. 7 (622 Mahoning Rd.)
East Palestine, O., Nov. 11-28. (602 Park Ave.)
Akron, O., Dec. 1-12. (77 E. York St.)
Bethesda, Ohio, Jan. 2-23.
Williamsport, Pa., Feb. 27-Mar. 7.
Permanent address, Bethesda, Ohio.

SLATE OF MACKEY SISTERS.

Triway, O., Oct. 12-31.
Washington, D. C., Nov. 5-21.
Erie, Pa., (2216 Wayne St.) Nov. 23-Dec. 12.
Home address, New Cumberland, W. Va.

SLATE OF C. A. STRAIT AND WIFE.

Columbiaville, Mich., Nov. 7-28.

CHARLIE TILLMAN'S SLATE.

Hihira, Ga., Oct. 10-24.
Andalusia, Ala., Oct. 31-Nov. 14.
Home address, Tillman's Crossing, Atlanta, Ga.

E. L. SANFORD'S SLATE.

Harrodsburg, Ky., Sept. 18-Oct. 26.

C. M. DUNAWAY'S SLATE.

Vineville Macon, Methodist Church, Oct. 11-27.
Cardell, Ga., First Methodist Church, Oct. 31-Nov. 14.

E. M. CORNELIUS'S SLATE.

Leisure, Ind., (P. O. Elwood) Oct. 17-Nov. 7.
Birmingham, Ill., Nov. 14-28.
Permanent address, 3103 Bell Ave., St. Louis, Mo.

FRED DEWEERD'S SLATE.

Freeport, Mich., Oct. 24-Nov. 7.
Marion, Ind., Nov. 14-28.
Hammoud, Minn., Dec. 5-19.
Home address, Fairmount, Ind.

JARRETTE AND DELL AYCOCK.

Shelbyville, Mo., Oct. 15-Nov. 1.

J. L. GLASCOCK'S SLATE.

Central Bridge, N. Y., Oct. 10-31.

LELA MONTGOMERY'S SLATE.

Indianapolis, Ind., E. Park M. E. C., Oct. 10-30.

JOSEPH OWEN'S SLATE.

Lost Springs, Kan., Oct. 3-24.
Detroit, Mich., 2147 East Grand Blvd., Oct. 31-Nov. 20.

C. C. RINEBARGER'S SLATE.

Malden, Mass., Oct. 17-Nov. 7.
Kansas City, Mo., Nov. 14-Dec. 5.
Home address, New Albany, Ind.

SLATE OF F. W. COX.

Lisbon, Ohio, Oct. 22-Nov. 7.

REV. AND MRS. G. S. POLLOCK.

Harmony, Pa., Jan. 2-18.
Wurtemburg, Pa., Jan. 18-31.
Home address, 512 Armendale St., Pittsburgh, M. S., Pa.

RUFUS D. WEBSTER.

Dudley, Ill., November.
Permanent address, Clayton, N. M.

R. A. SHANK.

Minerva, Ky., Oct. 11-24.
Howell, Mich., Nov. 7-22.
Port Clinton, O., Dec. 3-12.
Home address, 1810 Young St., Cincinnati, O.

GEO. BENNARD'S SLATE.

Dudley, Ill., Oct. 7-24.
Chicago, Ill., Oct. 26-Nov. 3.
Washington, D. C., Nov. 5-21.

MARIE DANIELSON.

Chandler, N. D., Oct. 13-25.

F. J. MILLS.

Portland, Mich., Oct. 24-Nov. 7.
Grand Ledge, Mich., Nov. 14-28.
Eagle, Mich., Jan. 1-16.
Lansing, Mich., Dec. 6-20.
Home address, 723 Washtenaw, Lansing, Mich.

PAUL BRASHER.

Leon, Kan., Oct. 8-31.
Englewood, Kan., Nov. 7-Dec. 5.
Home address, Oneonta, Ala.

M. E. BAKER'S SLATE.

Open date, September and October.
Home address, 1715 Hall Place, Indianapolis, Ind.

SLATE OF H. A. LONGINO AND WIFE.

Cleveland, Kansas, Oct. 10-30.

F. P. McCALL'S SLATE.

Hosford, Fla., Nov. 10-21.
Saint George, Ga., Oct. 31-Nov. 14.
Carrabelle, Fla., Nov. 21-Dec. 5.
Dade City, Fla., Oct. 18-Nov. 7.
Brunson, S. C., Oct. 5-17.

Tallahassee, Fla., (annual conference) Dec. 8-12.

Home Address, Jasper, Fla.

BONA FLEMING.

Hammond, Ind., Oct. 15-31.
San Antonio, Tex., Nov. 8-21.
Cambridge, Md., Nov. 27-Dec. 12.

H. O. JACOBSON'S SLATE.

Chandler, N. D., Oct. 14-24.
Larnimore, N. D., Oct. 31-Nov. 14.

A. L. WHITCOMB'S SLATE.

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Tombola, Fla., Oct. 25-Nov. 14.
Arcadia, Fla., Nov. 21-Dec. 12.
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REV. J. E. HEWSON'S SLATE.

Sutton's Bay, Mich., Oct. 12-24.
Long Beach, Cal., 2178 Lime Ave., Nov. 1-21.

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Empire, Ohio, Dec. 30-Jan. 16.
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Wrentham, N. J., (City Rescue Mission) Oct. 31-Nov. 14.

SLATE OF JACK LINN AND WIFE.

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Greensburg, Pa., Nov. 14-28.
Pittsburgh, Pa., Dec. 5-19.
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G. F. JACOBS'S SLATE.

Clinton, Ia., Oct. 1-31.
Home address, University Park, Ia.

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Waverly, Ill., Sept. 15-Oct. 3.
Waverly Circuit, Ill., Oct. 4-24.

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Hampton camp, Hampton, Ky., Aug. 2 (Sept. 6).
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Frederick Evans wishes to be remembered in prayer that he may be a Christian. He is afflicted with heart disease and desires to become reconciled to Christ. His mother and sister are likewise afflicted.

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Mrs. Martha Jeffreys desires to be remembered in prayer that she may be restored to the experience of sanctification; also for her healing and the salvation of her family.

Mrs. Mary Whitson asks that prayer be made for her family, that they may be saved.

Mrs. W. A. Wells asks that we pray for her brother who is in the sanitarium with tuberculosis; also that he may be saved.

Prayer is requested for Mrs. Jennie Wolf who was the victim of an automobile accident, and is in the hospital in a very serious condition.

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OF ASBURY THEOLOGICAL SEMINARY

PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Oct. 27, 1920.

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Vol. 32, No. 43.

COME TO JESUS.

BY THE EDITOR.

OUTSIDE of the Lord Jesus Christ there is no redemption, no pardon for sins committed, no cleansing from natural corruption. The whole sin question must be settled at the feet of Christ, fully recognizing Him as the only help or hope for those seeking pardon or purity. "There is none other name given on earth among men whereby we can be saved." To seek elsewhere is to seek in vain. Let those who would find forgiveness of their sins, or cleansing for their hearts, come to Jesus.

Our Lord Jesus is able to save to the uttermost. In Him all fulness dwells. He is able to do exceeding abundantly above all we can ask or think. When the most sinful soul has passed through the gracious effect of the atonement and salvation which Jesus provides, God is satisfied with that soul. That soul is accepted of Him; and the soul is satisfied. That soul can sing, "'Tis done, the great transaction's done; I am the Lord's and He is mine." There is no need to go elsewhere because all-sufficiency is in Christ. Let those who would be pure in heart and righteous in life, come to Jesus.

We believe the Bible. We accept it as a revelation from God. It contains His law, His will, His love, His plan of salvation and His instructions and directions for every day life. The Bible with its holy truth covers the whole program of human existence and conduct. We believe in doctrine, in the preaching of the fundamental truths of the Holy Scriptures. We believe in theology, a proper arrangement and systematic adjustment of the fundamental doctrines of evangelical Christianity. We believe in a theory of salvation, clear-cut, scriptural, understandable; a plan that marks out the highway and successive steps of the prodigal's return road to the Father's house. But, a man may be orthodox, he may accept the truth, he may have an intelligent grasp of the whole system of Christian doctrine, and not have an experimental knowledge of personal salvation through faith in the Lord Jesus. Therefore, the thing of greatest importance is, come to Jesus.

The thought that we would emphasize in these paragraphs is the importance of finding the Lord Jesus Christ. Not finding out about Him; of course, that is important. One must find out about Him but one must not stop there; he must press on and find Him. It is one thing to know *about* Christ and another thing to *know* Christ. There is nothing quite so great and gracious as the finding of Jesus; to know that one has found Him and been received and blessed of Him; to sit at His feet, to feel His loving forgiveness, to follow Him, to obey Him with alacrity, to

serve Him with delight, to commune with Him, to take His yoke and learn of Him, to know the cleansing power of His precious blood, the sacredness of fellowship, to feel His glorious efficiency and keeping power; to witness to others of His grace, His greatness, and His mightiness to save to the uttermost. To one and all, we would say, come to Jesus. Know in your heart that you have found Him—found Him in His fulness, that your faith is fixed, that your soul is anchored, that you have entered into the rest that comes to the soul that has experienced the satisfaction that Christ's full redemption gives. Blessed is the soul that can sing,

"I've anchored my soul in the haven of rest,
I'll sail the wild seas no more;
The tempests may sweep o'er the wild stormy deep;

In Jesus I'm safe evermore."

Shall the Methodists Surrender!

PART I.

FOR full thirty years it has been my privilege to travel up and down the length and breadth of these United States as an evangelist. Time and again I have preached from the Canadian border to the Gulf of Mexico, and from the Virginia beach to the California shore. I have crossed the continent from east to west at least sixteen times. I have preached in almost every large city in the United States, and in scores of towns and county seats, and for thirty years I have spent about three months of each year preaching in camp meetings. This has taken me from the great centers of population within street car reach of large cities, far into rural communities away from railroads. This work, with THE PENTECOSTAL HERALD office as a center of spiritual influence, has given me a very good opportunity to become acquainted with the Methodism of these United States, North and South. In all of my work I have preached the peculiar doctrines of Methodism—the fall and sinfulness of the race, the inherent natural tendency to evil, the importance of conviction for sin, true repentance, saving faith in Jesus Christ, the new birth, the witness of the Spirit to sins forgiven, the obedient, prayerful life of service, remaining sin in the regenerated, the necessity of entire sanctification, and the application of the cleansing blood of Christ by the baptism, purifying and abiding of the Holy Ghost.

The great masses of Methodist people everywhere, from great city churches to the camp meetings in the backwoods have received this message, enjoyed it, endorsed it, approved of it, and begged for more of it. I

know if I could multiply myself by one hundred, with the same message I have been giving to the people, everyone of the one hundred could be kept busy day and night before great throngs of eager people hearing and receiving with joy the fundamental doctrines of Methodism. While I have not seen under my own ministry the direct results in conversions and sanctifications that I should like to see, and that some men have seen, yet I have seen a multitude of souls converted and sanctified under this plain gospel message of Methodism.

This Methodist message is being controverted in the Methodist Church. We have groups of preachers, sometimes very small groups, in nearly every annual conference, who are unfriendly to Methodist doctrine, Methodist experience and Methodist methods. They are not holding revivals of religion, sinners are not being smitten with conviction under their preaching, souls are not being born again under their ministry. With this and that method they are taking quite a number into the Church, but they are bringing into the Church unregenerated material which in time to come will be a most serious problem. The Church of Jesus Christ is not a place for unregenerated people who do not know God in the pardon of their sins, or understand the sacred mystery of union with Jesus Christ. By and by an unregenerated membership will mean unregenerated officials, and an unregenerated or backslidden ministry. Then the Church becomes a mere club. It will have no spiritual attraction, and naturally, its unsaved people will bring into the Church the entertainments, movies, shows, theatricals and festivals which entertain and please the sinful and worldly. The Church itself is no longer the Bride of Christ, but the harlot of the world. The standard of morals is let down, the spirit of unbelief and infidelity comes into the pulpit, sin becomes rampant; there is impurity, lust, crime, murder and lawlessness in the community; riots break out, blood flows, the foundation of the republic gives way, riot and revolution are rife. All of these things are the legitimate harvest of the sowing of bad seeds from the pulpit, the school, the Sunday school teacher—the natural and logical outflow from unregenerated hearts.

The destructive critics and new theology men in our schools, pulpits, and influential places are becoming more bold and insistent. They are defying God and the Church; they are sowing the seed that will destroy the faith, paralyze the Church, and blight the nation. We have seen the effect of their teachings in Germany; while the cannon was roaring and blood was flowing these false teachers were a bit intimidated but they were not regenerated. Now, they are coming forth with their brazen effrontery to make up for lost time.

(Continued on page 3.)



The Other Side of Religion.

Richard W. Lewis.



HE Christian religion is spiritual, else it is nothing worth while. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." The spiritual side of our blessed religion is its inner side. It is the primal side, and the essential foundation of that other side, the outer side. These two sides are interdependent. Outside religion minus the inside gives us the moralist, while inside religion minus the outside gives the fanatic. A foundation is a fine thing when a superstructure goes up on it, otherwise it is perfectly useless. Spiritual religion is all right when duly followed by every-day, practical Christian living.

We live in the most practical age of the world. The Church now deals with men who are educated, trained, well organized, and whose vision is direct and straight. It is mighty hard to fool such men! It seldom happens that they are deceived. They are after results. They demand more than theory in their business. Their employees must be practical men, able to bring things to pass, else they are dismissed.

When we stop to think about it, most of our Church fights have been over the theoretical, or spiritual side of our religion. All the big debates of the past were over doctrinal differences. Never did we hear of two denominations fussing over which one accomplished most for the Master. If this is true, and who dare question it, then is it not equally true that we should begin to develop the practical side, the outside, of our blessed religion in a more vigorous and determined way than ever before?

There can be no spiritual service without substantial support. The apostle Paul recognized this principle when he said, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? . . . Do ye not know, that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." It seems that Paul made an exception of the Church at Corinth in that he did not ask of them any financial support, and the only straight apology he makes is to that Church, saying, "For what is it wherein you were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong." Here Paul admits his mistake of not allowing the Corinthian Church to support his work among them. This Church gave him more trouble than any other. It descended to the lowest depths of degradation. In 2 Corinthians 12:21 is given an intimation of the dark and damnable deeds of which they were guilty.

The cold fact is that preachers, like all other mortals, must be supplied with clothes, food, shelter, books, and at least the necessities of life. The minister of God can trust his God, but he cannot depend too much upon his fellowman! Think how many congregations are now willing to let the pastor struggle along with the high cost of living on the same old salary. God says, "The laborer is worthy of his hire," and as the living expense increases the Church ought to gladly see to it that the salary is also increased to meet it.

It may be a revelation to some that there is more said in the Bible about money, wealth, riches, property, than about the plan of salvation. Certainly God knew His plan for saving man had to be based upon a substantial support for His ministering servants. It is not "money" which is the "root

of all evil," but the "love of money." It is not "riches" against which God warns men, but "if riches increase, set not your heart upon them," is God's warning. As a matter of fact money is a tremendous power, either for good or evil. God can do almost any good thing with consecrated money, and Satan does all sorts of evil things with desecrated money.

What a pity, then, that so many good men, among them ministers of the gospel, shy at church finances, offerings, etc. There never should be the slightest apology for taking an offering in God's house. "Bring an offering and come into His courts," says the Psalmist. In too many congregations the pastor and people are afraid to use God's plan! Can't we afford to let God take care of the results from using His own plan? Remember Uzzah! (2 Sam. 6:6, 7). God is supposed to know His own business. It is not our place to revise His plans for the financing of the Church. It is falsely teaching a congregation to let them receive without giving. "Freely ye have received, freely give."

It is enough to make any Christian blush when he stops to think of the Jews paying three-tenths, beside so many offerings, so many feasts, and so many holidays. Every seventh year the whole land had to rest, and all activities practically ceased, yet God saw to it that the harvests from the sixth year lasted over until that of the eighth, so that there was no lack. No man can beat such financing. Indeed, men are unable to match it. It has been estimated that the Jew, first and last, paid to God about one-half of what he earned annually. In our own day not a few men have agreed with God to take Him in as partner and pay Him as much as one-half of their income, and some men, like our good Baptist brother Duke, recently deceased, gave all to God after a certain income had been reached. He started in on \$600.00, took God in as partner, and God gave him twenty-two stores out in Texas, all the proceeds from which he was giving to God at the time of his death.

Some well defined system is much needed today whereby our churches may show up well "the other side of our religion." Since the tithe has been tried out, and under it God led the Jews to become the richest nation on the face of the earth, why not all Christians adopt it? The average church has no system at all, or else some poor system, inadequate to the financial needs of the congregation. God has given us a system of salvation by repentance and faith, why not also a system of sustentation whereby the Church of God may be kept free from debt and well supplied with the "filthy lucre" necessary for conducting the work of God? Let no one suppose for a moment that God has failed at this point. He has just such a system, and it is to be found in His Holy word. God's wise plan is for each child of His to pay at least a tenth of his income back to God, and to live on the nine-tenths. "The tenth shall be holy unto the Lord." (Lev. 27:32). If we fail to turn over to God the tithe which is His already, never did belong to us, then we are called "thieves and robbers." (Mal. 3:8-11). Men who boast of paying all they owe their fellowman, will rob God! How strange!

But it is not so much a question of having money for God's house, God's cause, God's servants, etc., as it is a matter of faith. Convince a man that he will have more money when he turns over to God all that belongs to God, and that man will deliver the goods promptly! The difficulty is to convince men that they will actually profit by obeying God's command. It is, in other words, pure-

ly a matter of believing the Bible as to the payment of the tenth back to its proper owner, God.

Now there is another side: it is the viewpoint of the unsaved. Worldly people are wide-eyed. They are studying us all the time. They scrutinize our conduct constantly. They even pick flaws in us, and sometimes seem to really enjoy it. These worldly neighbors of ours have a way of using their money for the things they enjoy. When they have money they never turn it loose reluctantly for the things after which their hearts long and lust. It is said we spent the year before the war \$8,000,000,000.00 for amusements of all kinds, \$3,000,000,000 for lust in its varied forms, \$2,000,000,000 for liquors, \$1,200,000,000 for tobacco, \$800,000,000 for patent medicines, a total of \$15,000,000,000 for things that do us no good, not to say harmful things. With a population of 100,000,000 in the United States, that means \$150.00 per capita. Note that. But, on the other hand, in the same year our nation spent for all churches combined, and for all purposes combined, the pitiable sum of \$275,000,000! And this means \$2.75 per capita, over against \$150.00 spent by the worldly set. So what we need to do is to come to the point of consecrating our finances, and businessizing our financial methods, accepting God's system as our own.

Under our present system we are all the time using the word "giving," seldom, if ever, realizing that this is the world's word for charity, rather than for compensating a laborer. If the pastor, the missionary, the evangelist and other servants of the Lord do not really earn their support, it certainly is true that they should do so. They are at least supposed to do so. That being true, we should never use false terms to express their compensation. In North Mississippi a Presbyterian minister fell in love with a young lady, addressed her, gained her consent to become his wife, and when he asked her father for her hand, the father refused his consent on the ground that he was unwilling for his daughter to be supported on charity! He was accustomed to hearing laymen and ministers say "give," when they should have said "pay."

There is another practice in our churches of all denominations which works the detriment of the cause, and the downfall, often, of the minister. Reference is made to the habit of getting subscribers to a salary for the pastor, whereas it should read, "I hereby subscribe to the cause of Almighty God the sum of \$—, to be used by the officers of His Church in support of our minister." This subscription will forestall all that train of evils growing out of agreement to pay some certain minister whom we like today, but may sorely dislike tomorrow, or who may be removed by death or otherwise and the support fall off because it was too personal—made to a favorite man, rather than to Father-God.

Another item of our church financing which should be mentioned here is that of the father paying for the whole family. Father will not always remain with us. Why not let him begin to train his children in the habit of making their own contributions to God's cause each Sabbath day? Of course the wife is full partner, and should be allowed to have her own purse, and make her own contribution, in her own name. No one can estimate the rare value of such training in the lives of the young. It is a simple thing to do. Any family can do it with just a little determination. It means a little trouble,

(Continued from page 7).



When will Jesus Come Again?



Rev. G. E. Martin.

PART V.

IN my last paper I tried to show that it was the purpose of God to take out of the Gentiles a people for His name after which Christ will return to this earth and build again the tabernacle of David which is fallen down. After this event it would seem that the Jews are to be converted and many of the heathen Gentiles. If this is not the thought of Acts 15:13-18, then I do not know what it does mean.

At the advent of Jesus the dead in Him will rise first. The living saints upon the earth at that time will be caught up together with the resurrected saints to meet the Lord in the air. (1 Thess. 4:16, 17). This is the first resurrection as spoken of in Rev. 20:5. The wicked dead are not raised at the Second Coming of Christ. "The rest of the dead lived not again until the thousand years were finished." They will be raised again for judgment at the end of the millennium. This is the Great White Throne Judgment spoken of in Revelation 20:12. At this judgment the saints that die during the millennium will also be judged, hence some are judged at that time whose names are written in the book of life. (Rev. 20:12, 15). There will

be death during the millennium but the life of a man then will be as that of a tree and the babe shall die at one hundred years of age as saith the prophet. (Isaiah 65:20).

The resurrected saints and those who are living upon earth when Jesus comes again will be presented before the Throne of God pure and holy. (Eph. 5:26, 27). Then takes place that great event called by the Revelator "the marriage supper of the Lamb." (Rev. 19:9). Reader, we can afford to miss a great many events and functions here on earth. We can endure the slights of man and be none the worse off; in fact, it may be to our advantage; but there is one great supper that we cannot afford to miss. May we be there all pure within! "Blessed are they that are called to the marriage supper of the Lamb."

While this great, rapturous event is taking place in heaven, down here on this sin-cursed earth mighty events will be taking place, but dark is the night that hangs over the scene. It seems that then the Anti-christ shall be revealed, usurping the place of the Holy Ghost in the temple, "showing himself that he is God." (2 Thess. 2:4). Then the terrible day of Jacob's trouble will begin, spoken of in Jeremiah 30:1-7, and Daniel 12:1, in

which all but one-third of the Hebrews will perish. (Zech. 13:9). Bolshevism, Nihilism and Socialism all of which are becoming highly anti-christ at present will then come out in fierce array against the Lord Jesus. The holy estate of matrimony will then be entirely repudiated in all probability and lust will go unbridled. War and carnage will hold sway. While the scriptures to prove this view of the tribulation on the earth, while the Church is caught up, may be somewhat obscure and difficult of interpretation, yet we may readily infer that with the restraining power of the Church of God taken out of the world, the Christless governments will then plunge into the most dreadful wars of all time. Perhaps the woes of the Book of Revelation and the days of tribulation spoken of by our Lord in Matt. 24:21 are these terrible days. The Church is the salt of the earth. (Matt. 5:13). What will be the condition of the world when it is taken out? Oh, sinner, flee to Jesus for life and refuge before this awful storm breaks upon the world! Oh, Christian pilgrim, "watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."



What is the Matter with These Churches?



L. N. B. Anderson.



A story is travelling among the "liberal" religious papers to the effect that in a certain state, within a certain radius of a certain city, there are fifty rural church buildings empty and

closed that formerly were filled with contented, happy rural worshippers. Though not expressed, the inference is that these churches expired for lack of entertainment, and that orthodox preaching cannot restore them to the rightful place in the communities, but the view of eternity, and our responsibility to God must be shut off and these people made to see that the Church stands for "good home life, good citizenship, and good neighbors." And while it is not claimed that this process will bring these people in penitence to the cross of Christ, it is claimed that they will again fill these churches.

The trouble with these churches is the trouble with Christianity today, both rural and urban—departure from the Gospel and a seeking after other things that will "draw" the people to the churches, and as consequence the Church, as a whole, has apostatized to a greater degree, than at any time in the last two thousand years. And right here is to be found the reason, and the whole reason, why the great Protestant denominations showed an actual loss in membership last year—1919—and while Protestantism showed a slight gain as a whole, this gain was not one-tenth of one percentum of the increase of the inhabitants of the world. There is something fundamentally wrong when we have to acknowledge the above as the facts of the year's Christian endeavor. Nor will a mad "drive" for membership change these things for the better, for increase of membership is only incidental to the greater business of getting people converted to God.

The trouble is, not "that the times have changed," or that the people need and demand "a different message"—one up-to-date—but that the Church has departed from the teachings of the Bible. The inspiration of

the Bible, the divinity of Jesus Christ, His Atonement for sin, the necessity of the new birth, the reality of an eternal hell for the finally impenitent and little, if anything, is made of the eternity of those who serve God; these things are all ignored for the present life.

The remedy is to get back to the Bible teachings—to Jesus Christ and Him crucified. When He gave His great commission, He said nothing about "entertainment," or "filling the house," or "leading the people to be better farmers or stock men;" likewise, nothing about "social conditions and how to remedy them," but He did say, "Preach the gospel to every creature." And He said further, "Lo, I am with you even until the end of the age." If this program is followed strictly there will be no more shrinkage of church membership, no more empty and abandoned churches, no more disheartened Christian people, but a general rallying to gospel standard.

If fifty men, filled with the Holy Spirit, were sent to these fifty abandoned churches with a burning desire to bring souls into the kingdom of Jesus Christ, determined "to know nothing among these people but Jesus Christ and him crucified," these churches will come to life like the bones of Ezekiel's vision, and all their problems will solve themselves. If the churches would only return to the program of Jesus Christ and realize that they are not in competition with theaters or playhouses of any kind, and that if they faithfully present Christ, that their responsibility ends right there, and that the Holy Spirit will "fill the house" and do all other things necessary for the Church's success. And remember that Jesus Christ gave the Church one job only—to proclaim the gospel—and if that is done faithfully, there will be no time left for sensational announcements or jazz performance of any kind. May the Church soon return to her first love, and may her ministers who are racking their brains from week's end to week's end, to discover something that will "draw," just

try the simple gospel, and see whether or not God will honor their ministry with "full houses" and better than all, souls converted and sanctified, and the "coming of the Son of man" hastened.

Never.

No one ever lost anything by Jesus. One may lose through other people, many do, there are few that have not, but no man ever lost anything through Jesus. He is one, the only one, to whom you can commit any and all things you have, do anything He may ask, and be dead sure not to lose thereby. What He may lead you to give, or take, or give up, you may rest assured you will not lose anything by so doing. When you read the instance where Jesus told two of His disciples to go and bring Him the colt that they would find tied at the forks of the streets of that village over against them, that He might ride into the city, He knew the owner would be there, and would want to know what they meant by taking his colt; but no objection was made to letting it go, nor did he lose it, although Jesus rode it over into Jerusalem into the crowded city and from there went, for the night, into Bethany and not into Bethphage where He got the colt. The owner of that colt got it back again, for it is impossible to lose anything at the hand of Jesus. If no one else was there to lead that colt back where the two disciples had gotten it there was not an angel in all heaven but would have jumped at the chance to lead it back and tie it to the very post where those two disciples had found it. You can safely do anything with anything you have that Jesus tells you to do and be sure that you will be the gainer by so doing. He cannot, nor will, lead you to do anything that is not the very thing to do. Don't be afraid to let any colt you may have tied to some post somewhere go if you feel within that He would have you let it go. It will be safe in His hands. You will never lose anything by obeying Him. Never! WM. R. CHASE.



The Entering Wedge of Higher Criticism.



Rev. John Paul, D. D.

(In the coming year, THE HERALD will have on its program a number of articles from Dr. Paul on "The Temper and Tendency of Destructive Criticism."—Editor).



NE of the first things that higher criticism has to say in its effort to account for the Bible is that Moses did not write the Pentateuch. The question may arise in many minds, Why does orthodoxy treat this as a harmful position and meet it as if it were an attack upon the word of God? The mere question of authorship, the question of what human agent God used to write certain books of the Bible, is not usually regarded as vital. Some authorities, for instance, will tell us that Apollos, or some one else other than Paul, wrote the Epistle to the Hebrews, and no one feels that there is any harm in their opinion.

But when we examine carefully the equations of those who deny that Moses wrote the first five books of the Bible, we find that they are not so particular about denying that Moses wrote them as they are to prove that they were not written in Moses' day. If we forced them to concede that these books were written about the time of Israel's passage from Egypt to Canaan they would take no interest in the denial of the Mosaic authorship.

The denial of the Mosaic authorship does not originate in the few difficulties experienced by one who reads these books. There are some slight difficulties in the fact that Moses makes reference to certain very ancient fragments of literature, and seems at times to embody quotations from tracts or documents previously written by him or someone else, with some difference in their respective earmarks, and causing the Pentateuch in the original Hebrew to present a stratified appearance; also in the fact that some later editor, probably Ezra, interlined certain remarks and gave the five books a shaping up for a more modern period in Hebrew history. There are other facts of reference which could involve difficulty for one inclined to deny the Mosaic authorship. Such a person could also make capital of the fact that the fifth of these books of Moses contains an account of the author's own death and burial, which tradition tells us was written by Joshua. None of these difficulties are hard to overcome, and only those which bear upon the date of authorship are cherished by the higher critic. The strongest reason that higher criticism has against the Mosaic authorship is the general assumption of their entire system of teaching, which would be largely spoiled by admitting that the Pentateuch originated as early as the time of Moses.

It is almost necessary to admit the supernatural or account for several miraculous elements in considering the question, when one admits that the first five books of the Bible were written at the time of Moses. When the date of their origin is moved back several centuries it then becomes plausible to reduce the several historic events, involving miracles, to a series of traditional stories; it is also possible then to assume that the organizations and laws described in the Pentateuch were invented by the writer centuries later, and ascribed to Israel in its primitive days. But one has only to read such books as Leviticus and Numbers and notice the local coloring, the adaptation of laws to their migratory life, and other incidental proofs of a plain character, such as Lev. 25:2, to be convinced that those books were written in the time of Moses. There are scores of other earmarks and evidences

when anyone wishes to go deeply into the subject. It is heavy and tedious work to look up the roots of words and compare the customs of the several periods, but we have come to the time when our people who stand for a whole Bible must have patience enough to turn away from the entertaining chapters and lighter readings with which they have regaled their souls, and get a grip on the tentacles of fact underlying the validity of the word of God. If we could get all our people thoroughly posted on the Mosaic authorship of the Pentateuch, with all the proofs on their finger tips, and with a well tried line of argument answering the destructive critic, we would have a post driven which would permanently obstruct the road of the destructive critic from all his other angles of attack.

Some things have developed in recent years which make it harder for the critic to maintain respect for his line of argument against the Mosaic authorship. Chief among these things are the discoveries which have been made by excavations. The critic once affirmed that Moses could not have written the Pentateuch, even if he had the qualification, because illiteracy was almost universal among the masses of his day, and there would have been no one to read it. It follows now that the spade has proved the existence of postal systems, the presence of literature, and a considerable degree of literacy among the average peoples of that time. The destructive critic does not deny this, and he is rather embarrassed to be reminded that he ever made an argument out of it. Emil Reich, a prominent English jurist, says in his book on *The Failure of the Higher Criticism*, "We are punished by the very things by which we sin. The 'Higher Critics' pride themselves on being honest people, who, at the risk of being persecuted—poor souls!—will call a spade a spade. Now, this is precisely the instrument that will exterminate them. They call, they say, a spade a spade. Have they not yet learned to dread what the Spade will call them?"

Those who have fallen to the psychology of modern Biblical criticism have accepted its viewpoint on the Mosaic authorship because their instructors have made it look good, and because they had not first gone fairly through the evidences on the side of orthodoxy; but those who hold the "critical" view as an original, first hand conviction, have evidently developed that view and worked out their defense and attack to make things harmonize with their theory of evolution, which includes the evolution of religious institutions and the evolution of the idea of God, and which theory would be embarrassed if it should be proved that a great and splendid system, including the Mosaic code, with its moral law and its cultured ritual, had sprung into existence in a few weeks, under an environment which on the moral and spiritual side, could make no contribution to their origin—had sprung into existence as an exotic plant from another world, as a direct revelation of God.

Wanted—Harvesters.

Rev. A. S. Hunter.

Dr. Morrison's suggestion that we make earnest prayer that God send more ministers into the work, is timely. The cry of a dearth of candidates for the ministry is going up from most of the denominations, and has been for a number of years. Various explanations for the lack are offered, most of which do not cover the real point. It is true that the financial support of ministers has

been and is very inadequate, both positively and relatively; but when the "woe is me" is on a man, salary does not stand in the way. Neither does the amount of preparation called for deter one who is truly called of God to His work. The real trouble is that but few men are being called to the ministry of the Lord. Why?

I have in mind a country circuit from which, in a period of thirty years, twelve men went into the gospel ministry; but, within the past thirty-five years not one has gone from that section. There have been, and are, men there of equal ability with the twelve, but they are not in the ministry, and the most probable reason is that they have not been divinely called. Why?

Fifty years ago, and earlier, the Methodist circuit riders knew no better than to preach the righteousness and justice of God; the depravity of man the sinfulness of sin; the wrath of God against sin; the necessity of repentance and regeneration, in order to escape divine condemnation; justification by faith and the witness of the Spirit. If they said little about holiness, they did preach real, conscious salvation through Christ.

During the past half century, there has been a gradual decline along this line, until, in many places, it is near the zero point. There has been a corresponding lack of experimental salvation among the people, which, frequently, is almost unanimous. Since God cannot send unsaved men to save others, He has not had the material at hand out of which to make ministers, such as He wants. Therefore, the real responsibility for the shortage of ministers lies with the Church, in its lack of true evangelism. Doubtless there are hundreds and thousands of men of whom God could say, "He is a chosen vessel unto Me," if only they were brought to surrender to Jesus, and say, "What wilt thou have me to do, Lord?" But, in these days of the Church, with its potentialities, God does not unhorse men, as He did Saul of Tarsus.

To effectively pray for more workers in God's harvest field, we must pray and work for old-time conviction of sin, repentance and conversion. Many are doing this, and none more effectively than Dr. Morrison. But, let not the rank and file of the Church think that the lack of preachers can be overcome in answer to prayer, unless we also use the divinely-appointed means to get people truly saved from sin, and where they can hear the voice of the Spirit. Should Methodism realize its goal of a million souls brought to God (not merely into the Church) out of that number, in all probability, will come a thousand preachers, perhaps ten thousand. On with the revival!

Philadelphia, Pa., Fall Holiness Convention, Nov. 5-14.

Columbia Ave., M. E. Church, 25th & Columbia Ave., Philadelphia, Pa. Evangelistic workers will be Rev. M. Vayhinger, Rev. J. C. Crawford, Miss Clara Boyd, Rev. G. W. Ridout and many others. All-day meetings Tuesday and Thursday. Other days, services 2:30 and 7:45. Three services Sundays. Both Saturday nights Convention will join St. George Holiness Meeting, 4th & Vine.

Convention will open Friday, Nov. 5, with preaching by Evangelist Clara Boyd. Entertainment can be arranged for those from a distance.

REV. R. C. WELLS, Pastor.
REV. G. W. RIDOUT, Pres.
REV. J. NEILSON, Sec'y.

Have you read "Twelve Striking Sermons" by Andrew Johnson?

Rex Rexorum---King of Kings.

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

THE Book of Revelation is an unveiling of things to come. It is an apocalyptic uncovering of mysteries concerning Christ. The very title of the book destroys its hidden truth. The first three chapters deal with the Church in its world program, with unmistakable statements relative to the Church's part in the dispensation of the Holy Ghost; the remainder deals with the great events of the "last days," the closing of the Church Age.

When Christ was on the Cross an inscription was placed over His head written in the three dominant languages: "Jesus of Nazareth, King of the Jews." He called Himself their king when He preached among men. When asked if He were King He answered in the affirmative. The Jews did not want it to be so understood; but that it was to be known, that "He said he was king of the Jews." No place do we find any specific reference to the larger office or title He was to fill.

Paul speaks of Him, not in relation to what He had been while on earth, as a Savior of men, but at "the appearing." Then He is to be "King of kings and Lord of lords." There is absolutely no way to so construe a meaning to Christ as He is today—in the glory at the right hand of power, sitting upon a mediatorial throne—as being King of kings. We must find the fulfillment of this remarkable prophetic title somewhere else, than as Christ of today.

Then, it does all violence to language, logic, reason, faith, and the Bible, if we place this supreme rulership over into the Eternal Age; then the General Judgment shall have been held, and the last decree has been ren-

dered, and the final impenitent have been consigned to the "lake of fire, which is the second death." In that Eternal Age God the Father will be the supreme Ruler on the great White Throne.

If we will observe the chronology of events it will be seen that John saw "thrones," and people actually sitting on them. Who were they? The ones who had been faithful; some beheaded for the testimony of Jesus. It also stated that these thrones were being occupied as joint rulers with Him on earth. "Know ye not, that the righteous shall inherit the earth." "Blessed are the meek, for they shall inherit the earth." "When the Son of man shall sit in his throne in his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." What did Paul mean when he said, "heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we also may be glorified together."

When we interpret these scriptures in the light of the above caption—"King of kings"—they make sense. King of kings can mean nothing else but a king that is over other kings. When we all gather into the final heaven before the great White Throne within the city of gold, that glorious realm will not be parceled out into petty kingdoms, with somebody ruling over it, as the Prince of Wales ruling to the king of England.

This much we do know, the righteous do not rule this world. If this world is their inheritance—and we believe it is—they have not yet received the legacy. Wherein is

Christ a potentate today? What legislature, or congress, or parliament do we hear His voice above the roar of selfishness and ambition? Where is the business emporium where the Golden Rule of Christ is used as the standard of transactions? Our world is swept away with pleasure and profiteering. Men corner food-stuffs while children starve. It is the most conceited optimism to declare such things. Yet, we hear it from high and low, "We are taking the world for Christ." 58,000,000 Protestants in America not connected in any way with Christ, except belonging to families nominally Christian. 26,000,000 children in our land, not receiving any religious training at all. More than 90 percent of our young men have quit the Church, and now resort to places of amusement on the Sabbath, taking our girls with them. It will require a religious reformation far greater than that preached by Luther, to turn the tide in the present crisis.

But when we accept the prophetic promise, just as it is, without being wrested or cut down to suit some preconceived notion, there is no confusion. God's word does not need human apologists to make itself sane and believable. Christ is going to be Rex Rexorum—King of kings, and the place of His kingdom will be here in this world. That is what He says. He also says who the other kings are to be. "Thou hast been faithful over a little, have thou authority over ten cities." These were the ones who are to take part in His coming kingdom. The good man has now gone away, but when He returns, He will bring His reward with Him. "My reward is with me," He said. Thank God for the apocalyptic vision of the coming kingdom of our Lord, when He will truly be King of kings and Lord of lords.

MINIMUM AND MAXIMUM.

Rev. Leroy McWhorter, D. D.

THERE is a minimum and maximum to all the gifts, graces and fruits of the Holy Spirit. Each has its beginning and its climax. Like the ocean tides they come, and they go; they ebb and they flow. From the minimum to the maximum of spiritual magnitude, they rise and sweep us onward and upward toward the highest goal of life. From mere pigmies, they convert us into giants of ethical grandeur. From infinitesimal midgets, they transform us into herculean heroes of spiritual greatness, grandeur and glory, such as the world cannot produce.

The minimum peace for the child of God is our peace—a very uncertain and unsatisfactory peace—a peace that comes and goes like the mists of the morning—a peace that is often absent when most needed, when the sun shines hottest, or when the wind blows coldest. But the maximum of peace, in the life divine, is the peace of God, the peace of Christ. My peace I give unto you—a perfect peace that pacifies the soul, and abides through all the sunshine and shadows, all the calms and storms of life—a peace that flows like a river full and free—a peace the world can neither give nor take away.

The minimum of joy for the child of God is our joy—a joy purely human, and hence convertible into sorrow and shame. A joy that is at its best meager, shallow and superficial—a joy that fails fully to satisfy the longings of the immortal spirit within—a joy that sometimes capsizes our boats, and empties us into the great ocean of dire calamity and dismal despair, that fills our hearts with grief and sadness. But the maximum of joy

in the life divine is the joy of the Lord—the joy unspeakable and full of glory, because it is full of God. My joy I give unto you that your joy may be full.

The minimum of faith with the child of God, is a human faith, the act of the creature—faith toward the Lord Jesus Christ. It is the lower order of the faith, the ordinary faith, with two constituent elements in it, confidence and unbelief. It is at best, a weak, wavering, vacillating faith, wanting in stability and fortitude. But, the maximum of faith in the life divine, is faith in Jesus—a divine faith, the gift of God. It is the higher order of faith, the extraordinary faith, with two distinct elements, confidence and assurance. It is the like precious faith, the victorious faith, that takes God at His word, claims His promises and receives His blessings.

The minimum of hope for the child of God is a frail, insecure, unsettled and uncertain hope, that leaves one's lifeboat on the drift, and things eternal in uncertainty after all. But, the maximum of hope for the life divine is the hope immortal, which anchors the soul steadfastly to that within the veil.

The minimum of love for the child of God is a human affection, that at its best is very imperfect. It is a love that may readily be converted into ill will, envy, hatred, malice, or even into murder; and that too between those sustaining the most endearing, or sacred relations, even that of husband and wife, brother and sister, parents and children. This minimum love often ends in the saddest disappointment. But, the maximum of love for the life divine, is love as a great spiritual principle—a divine affection—the

greatest of all the Christian graces. It is the love of God shed abroad in the sanctified soul, by the Holy Spirit, which God has given to all His saints. This is a perfect love, that cannot be changed into ill will, envy, hatred or malice; and much less into murder, or anything of that kind, in any of the relations of life. The minimum of salvation, for the child of God is spiritual life, soul-life, the only life we receive at our spiritual birth, or regeneration. The maximum of salvation, for the life divine on earth, is the life more abundant—the life eternal.

The minimum of graces of the Spirit, in the holiness experience, is found in the abiding peace, joy, faith, hope and love obtained in connection with our baptism with the Holy Ghost. But the maximum of this blessed experience is to be rooted and grounded in all these precious graces, until we comprehend with all saints, or sanctified ones, what is the breadth and length, the height and depth and know the love of Christ which, in its infinite fulness, lies far out beyond the perfect comprehension of the finite mind, and be filled with all the fulness of God—not that infinite fulness which belongs to God; but with that fulness of all the gifts, graces and fruits of the blessed Holy Spirit, that the Father hath provided in the gospel of His well beloved Son, for all His consecrated children here on earth.

The minimum Christian experience is great, the medium experience is greater, but the maximum experience is the greatest of all. It reaches up into the fulness of the stature of manhood and womanhood in Christ Jesus our Lord.

Good News From The Evangelistic Harvest Field.

"Evangelistically Efficient."

The Petticord Evangelistic Party has just closed a three-weeks' campaign at First Evangelical Church, South Bend, Ind., which has been the best practical working revivalism which the writer has ever witnessed. The members of this party are none of them "D.D.'s" but they are all "E.E.'s" which stands for "Evangelistically Efficient." They do not do all the work themselves, though they work all the time. They painstakingly enlist and direct the church in soul-saving service. This campaign was invaluable as an education of our local church in practical evangelism, which leaves a permanent evangelistic impulse behind it.

The preaching was direct, forceful, uncompromising and yet winsome, with the appealing unction of the Spirit manifest in it all. Indeed, as valuable as the things said and done by this party was the spirit in which they worked. The gospel was not only proclaimed, but demonstrated. Addison speaks of orbs that are "forever singing as they shine." These people are forever shining as they sing, presenting Christian experience in such way as to cause the non-Christian and the formal Christian to feel that "These people have something that we have not."

Clean-cut and radical in opposition to all forms of worldly compromise, they were yet far from presenting a dull or gloomy idea of the Christian life. The dance, with the young people of this party, has taken a change of venue from the feet to the heart. One of the evangelist's favorite sayings was, "You have never skimmed the cream from the cup of pleasure until you have tasted of the cup of salvation."

Twenty-two were received into church membership on the closing day of the campaign. Many bowed at the altar during the meeting seeking sanctification. Sane, wholesome, free from all tinge of fanaticism, the Petticord Campaign was simply "Christianity in earnest"—religion made real. First Church has unanimously invited them back for a return campaign at the earliest time we can get a place on their full slate.

E. M. KERLIN, Pastor.

Moore, Stapleton and Reid.

Our last meeting was in San Angelo, Tex., with Rev. H. E. Draper, pastor of the First Methodist Church, South. San Angelo is a beautiful city of some 15,000 people, with health-giving climate, situated in that vast expanse of Texas where one can drive 150 miles through a ranchman's calf pasture.

The meeting was a real revival. We did not count numbers, but there came an awakening to the church which will mean new activities for the kingdom for time to come. There were many professions of conversion and baptism with the Holy Spirit, and a class of seventy-six were taken into the church on the last Sunday with the promise of many more to follow.

It is with great regret that we approach the close of the conference year which will mark the close of our work together as a party. Bro. Moore has recently received an appointment from the Bishop to a large church in one of the Texas conferences, and will take up his duties as a pastor early in December. It is a church with one of the most cosmopolitan pulpits in the country, offering a wonderfully fine opportunity for an aggressive, evangelistic campaign.

In the years of our labors together in the gospel God has been gracious to us, setting His seal of blessing upon our efforts in every meeting. Unity of spirit and single-

ness of purpose have been our portion and we accept this change with the feeling that possibly God has seen fit to multiply our usefulness by directing our paths in different directions.

JAMES V. REID.

Atlanta, Georgia.

We have just closed a fine meeting in the city of Atlanta, Ga., with good results; many at the altar and praying through in the old-time way. A Church of the Nazarene was organized with twenty-five members, and another campaign to begin in another part of the city Oct. 17.

The writer has recently been elected District Superintendent of the Florida District, Church of the Nazarene, and we have a committee looking for a suitable location for a great mid-winter holiness camp meeting for the state of Florida. We want the location central, and of easy access, and would like to correspond with any holiness people in Florida regarding the matter. We have a fine work now in progress in Florida and need this central camp.

We are to open a campaign in Miami, Fla., Nov. 6, to run three weeks. My wife, son, and two daughters will assist me. We have a fine orchestra composed of piano, violin, cello, and trombone. We have a list of meetings to follow the Miami campaign for the entire winter.

Yours for victory,

C. B. JERNIGAN.

919 Fourth St., Miami, Fla.

Campton, Kentucky.

We were led to Campton, Kentucky, to labor in a camp meeting, way up in the top of some young mountains, ten miles from a railroad. The place looked as forlorn and forsaken as Mt. Carmel must have looked to Elijah when he faced that mob of Baal's prophets. Bro. C. L. Wireman, Bro. Henry Aude, and the writer began the battle against Satan, preaching, singing, praying and traveling, but everything seemed for naught. For about fourteen days before Bro. Zepp came to fight Satan, God worked, and showed hypocrisy up in all its awfulness, and conviction began settling on the community. Bro. Wireman was a "prophet in his own land," and was the object of much criticism and fault-finding among church members. We all prayed and carried a heavy burden, until Bro. Zepp arrived and opened up on all of Satan's host in such a way that people quit looking to their church-anity, and began thinking of Jesus.

One Friday afternoon, immediately following our congregational singing, without preaching and no urging, a little child began crying; she was about ten years old, and immediately fell at the altar; that put Satan to flight, and fully thirty were at the altar. The night service broke out the same way; no preaching, but the Holy Ghost doing His office work. Saturday afternoon, without any singing, a young lady led the way and twenty-six others followed. Oh, it was wonderful! Saturday night, no preaching, but thirty-three were praying before the congregation had fully assembled. One will travel a long, long time these days before witnessing such a definite display of Holy Ghost conviction and prayer answers again. It was truly, "almost too good to be true." We ascribe unto Him, who only is worthy, all the honor, the glory, and the praise, throughout all the cycles of the ages. Amen!

Will all the praying people put us on your prayer list, and remember the 143 souls who prayed through to victory?

REV. C. A. DOUGHERTY AND WIFE.

Singing Evangelists.

Good Meetings in Spring Valley, Minnesota.

The Lord gave us blessed meetings in Spring Valley, Minn., in August. The meetings were conducted under the leadership of Bro. G. F. Jacobs, of University Park, Iowa, who was with us over two weeks and preached the Word in great power. God is using our brother in a wonderful way. To God be all the glory.

The leaders of the Southern Minnesota Inter-denominational Holiness Association felt led of the Holy Spirit, as also did Bro. Jacobs, to open fire on the enemy in Spring Valley, and the results of the meetings proved that God's hand had been in it. Many souls bowed at the altar, some for pardon, others for reclamation or sanctification. We are glad that several of the pastors co-operated in the meetings, Rev. Caldwell of the Baptist Church and Rev. Wallace, of the M. E. Church, besides a number of other preachers from near-by.

May the good work go on in Spring Valley. All day holiness meetings are conducted every last Wednesday of the month. Those living near by and would like to go, may write to Rev. L. Strothman, Spring Valley, Minn. He is the Vice President of the Association, and he will tell you where the meetings are to be held.

A. J. SMITH.

The Land of Fruit and Flowers.

July 1-11 it was my privilege to be one of the several workers in the Lansing camp meeting. This was the first camp held in Michigan under the auspices of the Laymen's Holiness Association, and it was marked with success from the beginning. First, the attendance was good; then the seekers were convicted, sought earnestly, and the altar work was in the main thorough, and the seekers, many of them at least, seemed to get through. The holiness people seemed determined to push ahead and nearly \$3,000 were subscribed for the work of spreading scriptural holiness.

Our next camp was at Portsmouth, R. I., where for the first time we saw the waves of the Atlantic Ocean come rolling in and break on the rocks at our feet. It made us think of what the little street waif said when, for the first time, he looked upon the Ocean blue, "Thank God, for enough of something." But long before we saw the ocean, we had found that while we had not sounded its depths fully, the ocean of God's love and grace could cleanse from all sin and fully satisfy the longing heart. Here at Portsmouth we were associated with that devout and brilliant young preacher from California, Paul Reese. We found him a true yokefellow and a delightful companion. We had a good meeting, seventeen days. There are some stalwart men among the saints at this place. They sang and shouted, prayed, toiled, and gave their money in a true pentecostal way. There were about eighty seekers during this camp. We devoutly thank God for such holiness people.

From here we visited Plymouth, and stood on the rock where the Pilgrim Fathers first landed. From there we went to Boston where we visited many historic spots; among them, was Boston Harbor, where a very noted tea-party was given on one occasion. We then spent a day at Old Orchard camp meeting. From there we boarded the train for Michigan; spent a few days with our friend, Bro. C. W. Butler, at Gaines camp, and assisted in the preaching there. The meeting was just starting. They have a fine tabernacle and a loyal, devoted company of people. They are sticking to the middle of the

road, doing thorough work and making their influence felt throughout the state. From there we visited Hopkins camp, met our old friend Dr. Danford, made some new acquaintances, and preached for them once.

After making stops at Omaha, Nebraska, Jamestown, N. D., Billings, Mont., Salt Lake City, etc., we finally landed in Pasadena, Cal., where we were called to hold a convention for Bro. Seth C. Reese, at the Pasadena Bible Training School. We found Bro. Reese very much alive, just as we expected from sermons by him we had read years ago. He has a fine, loyal bunch of people, Spirit-filled, and level-headed. They are demonstrative in the Spirit, and several times the entire congregation was swept by heavenly gales that were very refreshing and delightful. Praise God for pentecostal liberty. No count was kept of the seekers, at least to my knowledge, but I think there were at least fifty or sixty, and perhaps more. They are much in need of a larger equipment, but have a fine company of teachers, and perhaps two hundred or more students, and are making, and will make, their contribution to the large number of workers that God in His providence is raising up to spread scriptural holiness. There is room for all in the great harvest field.

I wish now to make a few remarks as to the present need of the Holiness Movement. There have been some things uttered and written of late that are causing some anxiety. It has been said that we need a change of emphasis, and it seems a little hard to tell just what is meant by that statement, but if the interpretation means a more generalized way of preaching, with less emphasis on the doctrine of entire sanctification as a second work of grace, as taught by Mr. Wesley, John A. Wood and others, of that type, we say emphatically, No! We need a greater emphasis both on the teaching and life. One who has never been sanctified may in some cases have moderate success in evangelistic work. But when one who has had the light drops in his preaching to the standard of justification, such letting down, almost invariably, takes the teeth out of what he does have to say on that very important subject, and he will likely have great difficulty to square himself with his own conscience or convince holiness people that he has not compromised.

Brethren, when all is said and done, the call to holiness invariably stirs the devil and brings conviction for sin, and that is one of the great needs of these times. So let us buckle our armor up a little tighter, read more of the substantial books on holiness that were written by men who did succeed in bringing things to pass. Read less of those writings by suppressionists, even though they may sound more brilliant, stick to the middle of the road and push this fight for clean-cut, second blessing holiness.

Then we notice by a recent article that some brethren are having a hard time to express the newer, richer experience of a second work of grace in the terminology of the Fathers. Now we wish to frankly confess that we have never found nearly so great difficulty in this line as some seem to have. Our difficulty has mostly been to keep our experience abreast of the teaching of these saintly men. And whenever we hear people adopting or trying to adopt the phraseology of our suppressionist brethren we strongly suspect that they are having the same struggle to keep down the old man that our suppressionist brethren seem to have, and we suspect that the cure for all this is not new terminology, but the mourner's bench. I believe that the need of the Holiness Movement is not a change of emphasis, or a new terminology. It is not sky-scraping oratory, or entertaining preaching, but a thorough, scriptural preaching that plows deep, backed by a life that takes time to pray and keep

holy. Personally, I am enjoying great peace in my soul and never felt surer than I do now that the abiding presence of the Comforter in the believing heart is the panacea for all human ills and heart aches.

I expect to spend the winter on the coast and mail will always reach me if sent to Ashland, Oregon, in care of Dr. S. A. Danford. Yours in perfect love,

W. G. BENNETT.

Mill Grove, Indiana.

We have just closed a glorious revival at Union Chapel, M. E. Church, on the Mill Grove Circuit, Rev. Mack Crider pastor. His preaching is backed with the power and unction of the Holy Ghost. Together with the faithful pastor, there were a few good people who knew how to pray. With good preaching and true prayer and trust in God, victory is sure. God heard our cries, and came with such tremendous conviction that people were disturbed for some miles around because of their sins. Some could not eat or sleep until they repented and found God. We helped pray one dear brother through at home between midnight and the morning hours. We shall never forget the marvelous blessing God gave him, while all of us present felt the mighty power of God. The church was greatly strengthened and is pushing forward.

We are now engaged in the work at Kingsley Chapel with the same pastor. The outlook is good for a great victory here. God has greatly blessed us during the past year. We have worked in six different states, helped in twelve great revivals and seen many souls pray through to definite victory; some finding God in saving power and some in sanctifying power. We have placed THE HERALD in several homes and realized that we were helping them to a great blessing by taking this great, clean holiness paper.

We remain here on the Mill Grove Circuit until December 1st.

JOE AND HELEN PETERS.

Report.

Since my last report to THE HERALD, I have conducted five revival meetings, and in all of them God has given us souls and a measure of success.

The first two were tent meetings, one in New Albany, Ind., and one in Louisville, Ky. The next meeting was in the M. E. C., South, at Halls, Tenn., which has already been reported by the pastor, Rev. J. T. Bagby. The next was in a large tabernacle 70x90 feet, at Gibson Wells, Tenn., Rev. O. J. Smith, pastor. Some large crowds attended and a number were converted and several sanctified. Bros. Smith and Bagby are splendid men and are doing a good work. May the Lord continue to bless them.

My last meeting was at Curry M. E. C., South, on the Benson and Curry charge of the Kentucky Conference. Rev. W. B. Garriott, one of my college mates, is the pastor. He is a man of God and a fine preacher. He is in his fourth year on the charge and in high favor with his people. Curry church is one of the most spiritual I have ever labored with. We had large crowds and splendid interest. It was easy to preach and a pleasure to do so. We had 32 professions of conversion and sanctification and 17 additions to the church. The financial response was liberal.

I am now at Cairo, Ill., in the Tigert Memorial M. E. C., South, with Rev. G. B. Sherman, pastor. We have had a fine start, and the indications are favorable for a good meeting. This is my second meeting here in the last five years. I have some open dates for the winter and spring. Anyone desiring my services may address me at 355 South Bayly Ave., Louisville, Ky.

E. O. HOBBS.

Moccasin, Illinois.

Another good meeting crowned with victory and stamped with God's seal has been held by the writer at Moccasin, Ill., in the M. E. Church, South, Rev. T. W. Rippey, pastor. While between twenty-five and thirty were converted or sanctified, this does not give the reader a proper conception of what transpired. Owing to a peculiar condition which exists here locally, these results stamp this meeting as one of the best held here in a number of years. Much prejudice was broken down relative to full salvation; several people who had not believed in sanctification before, in fact were prejudiced against it, came to the services, they heard, they saw, they were convinced, they were convicted, they sought, they found, and with others joined in praising Him, "Whom to know aright is life eternal."

We are now headed for Cambria, Ill., and are looking forward to a time of victory and salvation. Yours at work.

HOWARD W. SWEETEN.

St. Clair Street Mission.

I have recently conducted an evangelistic campaign in Cleveland, Ohio, at the St. Clair Street Mission under the auspices of the Cleveland Interdenominational Holiness Association, Mr. A. K. Hoare, president. We found a loyal folk there and they are doing their best to get the doctrine of sanctification to the people of Cleveland. Let the entire HERALD family pray that doors may be opened for them. Some twelve or fifteen souls definitely prayed through at the altar and God's children were blessed.

My next meeting is at Sutton's Bay, Mich., in an Evangelical Association Church. Then God has seen fit to send me to the Pacific Coast for November and December, beginning November 1, at Trinity M. E. Church, Long Beach, Cal. I have February and March open; anyone wishing my services may address me at 127 North Chester Ave., Indianapolis, Ind.

JOHN E. HEWSON.

THE OTHER SIDE OF RELIGION.

(Continued from page 2.)

also, but all good things require some inconvenience.

Thus far we have spoken of the congregation and the pastors. Now just a word as to the evangelists, since so many of THE HERALD readers are evangelists, or else have much to do with them. The average evangelist will go almost anywhere without saying one word as to what compensation he is to receive. This being true, ought not he to be allowed some voice as to the method used in raising his compensation, in case he has any choice of methods? And is it quite the fair thing for a few of the churchmen to talk it over, decide how much they will raise, and turn over this sum as an amount satisfactory to them, while disregarding the interest of the man hired? In the same line, is it really right for a church to stop the people from bringing in their offerings and to tell them "we have enough," whereas a free-will offering has been announced? Or is it Christian to divert the funds paid for the evangelist for local expenses? Are not these items of common honesty, the wrong settling of which will at least reflect greatly and adversely upon the guilty? The world has its eyes upon us. Let us be sure we are not stumblingstones to the unsaved. But what is infinitely more—God sees, and God cares, and to Him we must give an account.

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(Continued from page 1.)

Shall we sit still! Shall the great masses of devout Methodists in this nation permit these ecclesiastical infidels to blight and destroy the Church? Will we feed and pamper them in places of power, while they put the poison of skepticism into the springs which send their thoughts trickling throughout the whole body of our Zion? Can we be honest and devout men and women and remain quiet and submissive in this tragic hour of human history?

FOR ONE, I WILL NOT.

I cannot sit still! God's Spirit stirs me day and night to protest against these men and their false teachings. I firmly believe He raised up THE PENTECOSTAL HERALD for this day and hour, and with His grace and help, as never before, this paper will speak out in defense of the truth and warn people against the false teachers who are ravaging Methodism, who would destroy and blight the faith of the rising generation. The time has come when we shall have to keep a close eye upon these summer training schools for young preachers. Just at this trying period in the history of this nation the Church does not especially need experts to teach our young preachers to play leap-frog. They need to be taught to pray, how to preach the gospel, how to win the souls of the lost multitudes, how to press into highways and hedges, neglected streets and slums, and bring men to repentance and saving faith in Christ.

We earnestly beg the prayers, the sympathy, and support of Methodist people throughout this nation who believe the Bible, who believe in heartfelt religion, and who will not bow the knee to these false prophets of Baal. God helping us, the next twelve months we intend to make it interesting for these false teachers and draw the line in Methodism, and ask in no uncertain sound, "Who is on the Lord's side?"

(Continued)

Save the Children.

Constant reports come to us of the starving children in Europe. The situation is indeed startling! We are confident that many readers of THE HERALD would like to contribute something to these starving children. Any money sent to this office will be entrusted to safest of hands and sent forward to save the lives of starving little ones. It is

estimated that two millions of children have already perished with hunger. If you are able to do anything do it quickly. Forward money to Mrs. H. C. Morrison, care PENTECOSTAL HERALD, Louisville, Ky.

Annual Conference of The Evangelical Association



It was my great pleasure to be present at the meeting of the annual conference of the Evangelical Association, August 25-29. The conference was held in the beautiful Evangelical Church, Findlay, O. Pastor Rev. McLaughlin, a most devout and excellent Christian gentleman, was at great pains to see that the brethren were well entertained, and comfortably situated. I am under obligations to him for giving me a delightful home with Brother and Sister Marshall.

The conference was presided over by Bishop L. H. Seager, whose home is at Naperville, Ill. The Bishop is a man of fine appearance, a good presiding officer, most kindly and courteous to the brethren, dispatched business rapidly without any appearance of undignified hurry. On Sunday morning the Bishop preached a most comprehensive, unctuous and powerful gospel sermon. I do not remember to have heard a greater sermon in years, when I take into consideration the evangelical and spiritual features of the deliverance.

It was my privilege to preach to the conference twice each day. We had an early morning sermon and I preached each evening at the 7:30 hour to a great concourse of people. The message was received with apparent appreciation; I may say, with Christian enthusiasm. About one hundred ministers were present. I was impressed with the quiet dignity and beautiful spirit of humility, devotion, and genuine brotherhood of these men. They were large, strong men physically; practically all of them seemed to have had excellent educational advantages and they transacted their business with intelligence, precision and dispatch, without rush or waste of time. I do not know when I have seen a finer body of Christian men, or the business of a conference transacted more appropriately. I was thoroughly pleased with the way they did things. An onlooker would have thought it was a Methodist conference, and would have felt that it was being conducted by a very superior body of Methodist preachers. The Bishop and his cabinet made up of the several presiding elders, made the appointments which were read just as in a Methodist conference, at the closing session.

The Evangelical Association came into existence about one hundred years ago. A devout and holy Methodist preacher by the name of Allbright commenced preaching to some neglected German people in Pennsylvania. The work spread, many people were saved, churches were built, congregations were organized, and the work has gone forward for a century with the gracious blessing of God upon it. I doubt if there is a more orthodox and devout organization in all the land. Their statement of faith contained in their Discipline is quite in harmony with the Methodist statement, and their polity seems to be quite like that of the Methodists. Their paragraph on entire sanctification is very full, clear, and well stated. I quote a paragraph from their doctrinal statement on this subject: "By experience we are fully persuaded that such a state of grace—entire sanctification—is attainable, and has been attained, by many, who have persevered therein for many years, even to the end of life. Many others had, indeed, obtained it, but for want of watchfulness lost it again.

This also we have learned through sad experience. But experience has likewise taught that this blessed state, after it had been lost through negligence, may again be obtained by the grace of God, and that a person may finally, after having been as a reed shaken by the wind, become as a firm and immovable pillar in the temple of God."

The Evangelical Association builds upon a firm foundation. They have many large churches and great preachers, some excellent schools, and are doing mission work on a large scale. They are truly our brethren in the Lord. I am indebted to this excellent body of ministers for many courtesies and delightful Christian fellowship during my stay with them. May the Lord graciously grant His blessing upon them in soul winning during the coming year.

Gipsy Smith in Louisville.

The great Gipsy Smith Tabernacle is situated between Brook and Floyd on Broadway almost in front of the Broadway Methodist Church. The preachers of all the evangelical churches of the city united in the invitation to Gipsy Smith to come to Louisville, and they are working together with beautiful harmony and a fine Christian spirit.

Prof. E. O. Excell, of Chicago, one of the greatest song leaders of a half century, has charge of the music, with a choir of many hundreds of voices. The meetings opened on the afternoon of October 17. The great tabernacle holding some six thousand people, was crowded. The services moved off very graciously. Several short addresses were made by the chairmen of the various committees, a number of great hymns were sung with marvelous harmony and unction. Then Gipsy Smith gave a very short and earnest talk on the need of a revival and what a revival should be. Among other things the Gipsy said, "That the church was getting so cold and people were becoming so worldly, that the next thing they would be wanting jazz music and moving pictures to attract the crowd." He certainly insisted on real salvation.

At the first evening service every seat in the tabernacle was packed, and multitudes around the walls and at the doors, and hundreds went to overflow meetings in Broadway Baptist and Broadway Methodist churches. The preacher gave a very earnest sermon full of point and power. He spoke largely to the ministers and church members about their lack of power, the importance of close touch with the Christ. At the close of his sermon he asked those who desired a better religious experience, and closer fellowship in Christ to stand; some hundreds of people crowded forward to shake the preacher's hand.

The indications of a gracious work of grace are very hopeful. Louisville has long been in need of a thorough religious awakening and may God in His mercy grant a deep spiritual, widespread and abiding revival of religion. The meetings are announced to continue for a month. People will be coming to the city in great numbers to hear the noted Gipsy evangelist. We will be glad to see the readers of THE HERALD at 523 So. First Street. Let the people pray the blessing of God upon the meeting.

H. C. M.

What About Tobacco!

Our position on the tobacco question is absolutely unchanged. We oppose it from the plant bed to the cigarette. Tobacco, as we have it in the world today, is a powerful witness of the fallen and depraved state of humanity.

Statistics show that last year this country expended for tobacco \$1,200,000,000. The war, among its many other evils, was a great tobacco revival. It is startling when we remind ourselves of the fact that millions of people are actually starving to death for food

and the prices of the necessities of life are so high, that even the industrious poor must go underfed, that millions of acres of land and millions of laborers are used for the production of a poisonous weed that is neither food, clothing, nor medicine, but is poison, unhealthy, uncleanly, and hurtful to all things that are best.

Godly men ought not to raise tobacco, ought not to buy, sell, or use it. We believe there are Christian men, many of them, mixed up and connected with the tobacco industry; but with the proper light on the subject we believe they would turn away from it. With men who love God, trust in Jesus Christ, and hope to make their home in heaven, the right or wrong of the thing must always be of first consideration. With them it must not be a question of money, but is it right? The whole tobacco business measured by this standard, means a forks-of-the-road proposition, and the devout man must bid farewell to the dirty weed. He will see that to raise and sell an unhealthy weed which means a waste of money to him who buys it, and not only so, but a hurt to his health and an injury to his usefulness, is entirely contrary to the spirit and teachings of the Lord Jesus. The whole tobacco business from start to finish, has its beginning and end in selfishness world without end. Amen! Of course, we shall have to exercise great patience with those who have not the light on the subject, and pray that God may show them that they can put their money to much better use than to squander it on tobacco.

H. C. M.

A True Man and Good Evangelist.

Rev. George Bennard, one of our very best evangelists, is expecting to do evangelistic work after the holidays in the far west. I wish to commend him most heartily to the readers of THE HERALD in the Dakotas, Washington, Colorado, Oregon, California, and all of that region. Bro. Bennard is a great song writer, a fine soloist, and unctuous and fruitful preacher; one of the purest and best evangelists in the field. We commend him without hesitation to the brethren in the above regions. Address him, 1805 Washington Blvd., Chicago, Ill.

Faithfully, H. C. MORRISON.

The Two Great Ways.

BY MRS. H. C. MORRISON.



THE Bible is very clear that there are only two ways—one leading from earth to heaven and the other from earth to hell. The Word says, "I have set before thee life and death: Choose ye, this day whom ye will serve."

We were looking at a cartoon recently in which the two ways were graphically pictured. At the right hand side stood Jesus with outstretched hands, as if saying unto the onrushing multitudes: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

But the trouble is, there is another calling unto them—the arch deceiver of all people. He stands at the entrance of the "broad way" inviting the passersby to enter into it and he will give pleasure, and everything that contributes to a "good time" in this life. In between these two ways are three churches, two of them bordering on the street that runs alongside the broad way. The people are streaming out of them by the hundreds; they belong to that class of church members who "make new resolutions," "turn over a new leaf," and "do the best they can." O, yes, they are very loyal to their church, and pay the preacher, and support its institutions, maybe, but when it comes to being at prayer meeting, and enjoying the spiritual

A COLLEGE STRAIGHT-EDGE.

Sam Jones used to tell of a man who was trying, with the use of chemicals or ingenious methods, to clear up the waters in a muddy spring branch, when someone advised him to go up and drive a sow out of the spring. Our colleges are the springs whose waters determine, more and more, the quality of society's stream. There is much that is excellent, in most of them, and we would not discredit them before the public or make it harder for a single one of them to succeed. Yet we are within our bounds when we ask the readers of this paper these questions: Which of the colleges keep such a line upon their young men as to refuse higher education to fellows who visit the red-light district? Which of them emphatically cut out dancing and gambling? Which of them build a wall of sentiment and law between tobacco and the mouths of the young? Which of them have a philosophic disdain for the doctrine that man sprang from a monkey? Which of them, in their Biblical departments, are riddling the fallacies of skeptical criticism? Which are seeking eagerly and persistently, every year, a revival in their midst that will result in all their students coming to an experimental knowledge of God? Which are providing, one week with another, an atmosphere in which ministerial and missionary students will be strengthened rather than weakened in the call God has given them?

As Asbury College begins with "A," you may safely put it at the head of the list in answering this question, but how long is your list?

If Asbury College ever needed your prayers and substantial encouragement it is today. Please pray, "Lord, what wilt thou have me to do?" JOHN PAUL, Vice President. Wilmore, Ky.

service of true worship, they are strangers to all of this.

On the way that leads to the Eternal City is located another church, the doctrine of which is, "Repent of your sins, quit the sin business, and become a new creature in Christ." They preach and teach the old-time religion—"Ye must be born again," and that does not take with the majority, consequently the road is not nearly so crowded as the one leading to the broad way, whose doctrine is to belong to the church and live like the world.

I noticed that on the entrance of this narrow way, there was a goodly crowd but as they went farther along a cross came in view, with One hanging on it in agonies of blood. A command greeted them just before reaching the cross which said, "Be ye holy." Between this command and the promise, "The blood of Jesus Christ His Son cleanseth us from all sin," was the cross with its bleeding Victim who had atoned for the sins of the whole world, and had promised that all who trusted in Him might be cleansed from all unrighteousness.

The thing that impressed us most was, that beyond the cross the people were very few indeed; many stopped at the cross, hesitated, refused to pay the price and turned back into the wilderness. When the requirement confronted them, "Without holiness no man shall see the Lord," they turned their backs upon the light and followed no more after Him. There were just a few, and very far between who were nearing the Celestial City, while on the broad way the people were falling into the pit of destruction by the thousands.

Well, this cartoon impressed us with the fact that what it was seeking to portray was only too true. The devil and Jesus are inviting the crowds their way, and many are following after Satan, while very few choose the meek and lowly Nazarene. And while many do follow Jesus in the road of regeneration, when they are brought face to face with their privilege of being cleansed from all sin, of being made holy, they turn back and cease following after Him. We have to take up our cross and follow Jesus, willing to bear the shame and reproach attached thereto, if we would be among the very few who finally reach the house of many mansions. USED WITHOUT COPYRIGHT PERMISSION.

My dear reader, have you paid the price? Or do you find yourself among the number who have come to the parting of the ways—"The blood of Jesus Christ His Son cleanseth us from all sin," and "Without holiness no man shall see the Lord," and are you unwilling to pay the price and enter in? Let us lay aside our preconceived notions and theories and choose that good part, for in the end, it is either holiness or hell.



GOOD NEWS

BY

REV. C. H. JACK LINN
EVANGELIST.

ARE YOU A TOMBSTONE CHRISTIAN?

I am always getting happy, and sometimes the joy of Jesus presses so tight against my ribs that I feel like I will explode. How do you feel, brother?

I am not going by feeling, and those who have heard me preach know I warn against waiting for feeling—but, hallelujah, salvation feels good just the same.

The Bible says in places, "They were filled with the Holy Ghost and joy." I wonder how they felt. Well, it was a different feeling than the feeling of those who were filled with envy and anger, etc. The way to know how the Bible characters felt when they were filled is to get filled yourself. Isn't that a bright statement? But it is true.

That which does me as much good as anything is to hear of the conversion to God of some sinner. I had a shouting time today when I received my mail, for I found a letter from a young man who recently had been saved and sanctified. I'll tell you, when the Holy Ghost comes, you can't keep still. You will just "blab" it, and that's true. Here is the letter:

"Greetings and salutations in Jesus' name. I just felt impressed to write you a few lines. I've just been in the work of the Lord for a short time. I am a converted cowboy and the Lord has baptized me with the blessed Holy Ghost and power to preach the word. He has added souls unto the Lord through me and has set His seal of approval upon my work.

"Now, I sure would love to have some of your tracts to distribute, as I go on the streets and ever am working in the mission work and rescue work also, which is so great. God has surely been with me since I have given up all to Him. I have sold out all my possessions I could and have got the rest on sale, and I am going out for the Lord. I tell you, my dear brother, this is like a new world to live in since I've given up all to the Lord.

"Hoping you success in Jesus' precious name."

Now, isn't that a fine letter. If such a testimony did not make me joy in the Lord, I would go to the mourner's bench as a backslider. If there is joy in heaven over a sinner that repents, I guess that joy ought to be in my heart, too.

And it is. Glory!

Did you ever have a camp meeting going on in your heart?

Special Offer.

"The Cross and the Flag" and THE PENTECOSTAL HERALD for the balance of the year for \$1.25. "The Cross and the Flag" is Dr. G. W. Ridout's war book experiences. It describes battlefield experiences, gas attacks, battles in the air; also, religious work the writer did in France and Germany. This is an ideal book to buy now and hold for Christmas to give that soldier boy of yours. He will read of things that interest him with religious teachings running through them.

Price of book is \$1.25. You can have book and HERALD till Dec. 31, for \$1.25. Each sent to separate addresses if you choose.

Testimony of a Young Preacher with Life before Him

A friend of mine, a young preacher, one who had been helping me in my meetings, and myself, had been under conviction concerning sanctification for a long time. We planned our meetings so we could attend Indian Springs Holiness camp meeting this summer for a few days at least. So we went went planning to sit back and listen until I learned enough about this work of grace to make me understand it.

There not being a tabernacle full that morning at the 8 o'clock service, however, we went reasonably close to the front. It was a testimony service. I listened. My heart throbbed. It beat faster and faster. I knew that I needed what these people professed to have, and I believed that they had what they professed because of the earnestness of their testimonies and the joy shining in their faces.

The Devil tried his best to keep me seated. He reminded me of what it might cost me if I should get this great gift of the Holy Spirit. Then I remembered the scores of times that I had tried to get people to testify in meetings I was holding, and what I had told them it was that kept one down when he felt like he should testify. Then I arose. "Brethren," I said, "I am a pastor of six churches. I know that I am a child of God, but I realize a need of something that I do not have to help me in the great work before me. Pray for me." I sat down amid the sympathizing "amens" from over the congregation. My heart beat at a more moderate rate and I felt better.

An altar call was soon given, but I thought that I could not go. I waited some bit. Had I not come here just to listen and learn? Here, at this time, I had learned no more about this great blessing than I knew when I first came. What would I pray for? I knew what many had said about it, and I knew that I needed the very thing, or blessing that they had described to me, and yet I didn't understand it. How could I meet the arguments from the world and those who had not received the experience

if I should receive it. Then I happened to think, "God knows what I need. He'll give it to me if I meet His conditions, and provide the testimony." So I went.

Me at the altar! And after I had made up my mind I wouldn't go, but would just listen and learn. But I simply told the Lord what I was there for; that I did not understand all the different views of the work of grace desired, but that he knew what I needed and that I wanted that. But I felt no answer yet. One good brother came and knelt by me and instructed me to place myself entirely upon the altar. I told him that if I knew my heart I had been there for a long time. He then asked me if the Word did not say that "the altar sanctifieth the gift?" Well, I had not thought of that; and then there came the light, the power, the wonderful, overflowing outpourings of the Holy Spirit. We were now standing—the altar full of people; many who had been seekers and many who were there to help them find the object of their search. And there was joy in the camp. Hallelujah!

At last, I knew that I had something new to me: a joy, a peace, an experience I had long desired. Shout? I believe I would have shouted if I had been a Quaker, and if every dignitary of Church and State known to man had been there. I had never seen so few strangers in so large a crowd before in my life, and yet I had not seen half a dozen of them before in my life. Almost every one I met would smilingly assure me that I would now return to my work as a new preacher. Well, hallelujah, I did. I do not know whether anyone could see any difference in my features or not on my return, but I had a different feeling in my heart, and I was destined to have some new experiences as time passed. I know that I was a child of God before I went to Indian Spring, and I also KNOW that I had been called to preach the gospel, which I have been trying to do so for several years; but oh, the burden of it. I wanted to do it, and yet it was a burden to try it. How often I dreaded to see Sunday approaching. I have conducted quite a number of meetings and helped in others. I won two medals in oratory while in college, and have often used every available amount of knowledge of oratory to try to move people, praying a great deal to, but somehow people did not move as they should. It was a burden to pray. It seemed that I could not bear to do personal work, though I tried to do it much. And then there was always such a continuous struggle against temptations, which had a tendency to make me uneasy and miserable most of the time.

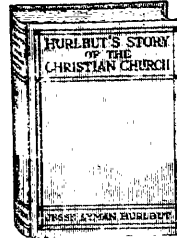
But after this wonderful experience, all has been different. It has been a joy to pray; it has been a joy to do personal work, and thank God, so many have professed saving faith in Christ by the inspiration and guidance of the Holy Ghost through my efforts. It just fills my soul with gladness to try to preach, and such liberty I have seldom, if ever, had before. Shortly after my return from Indian Spring my evangelistic helper had to leave me

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THE PASSION for LIFE

"Shall a man live again?"

and I was compelled to run one of my meetings myself, and in a church given up to be almost dead; the greatest burden to me of any church on the work the whole year. I had only an exhorter to help me, in the way of ministerial aid. I was surprised from the start at the results. There were seekers up for prayer every night; the altar was full when the opportunity was given. Quite a number professed religion, and one of the new converts plunged in to start a Sunday School, which has not been held for a long while. The Holy Spirit was there in power from the start. And then there came a blow from the evil one when and where I was least expecting it. A man whom I had befriended time and again, and who I thought was a sincere friend, turned upon me with fierceness of an enemy and said and did things that would have been very likely to have swept me from off my feet a short time before. As it was, I stood my ground firmly but as calmly as I could, and let it pass. Only one who knows my nature by birth could know the difference in my attitude under such conditions before and since receiving power to overcome sin.

Temptations have not been taken away, but they are so much more easy to overcome.

And then there is that sweet abiding spirit of peace that was never there before. A peace indescribable; peace that makes one feel happy amid burdens and is a source of encouragement in hours of discouragement.

Friend, if you haven't the abiding presence of the Holy Spirit in your heart and life, remember, it is yours for the asking, when all is upon the altar.

Fred H. Ray.

NEW SONG BOOK.

We are glad to make the announcement to our readers that we have just issued a new edition of our popular song book, "Lifting Hymns," which is now ready for the market. This edition is much enlarged and improved in every way over former editions. Seventy-five songs—the very best of the old-time songs for revival meeting as well as some new ones—have been added to this book, making it one of the very best for the price now on the market. Bound in heavy Manila, with three good staples. We are prepared to fill orders at the following prices: Single copy postpaid, 35c; 50 copies, not prepaid, \$15.00; 100 copies, not prepaid, \$30.00.

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Fallen Asleep.

GORRELL.

O. M., son of Osker and Viner Gorrell, was born October 13, 1918, and departed this life September 14, 1920. He is survived by father, mother, and a half sister. O. M. was an attractive child and loved by those who knew him. Weep not, father and mother, for your little one has gone on before and will await your coming. "The Lord gaveth and the Lord taketh away; blessed be the name of the Lord." Ethel McBride.

NICHOLS.

Margaret Fay Nichols was born near Terrell, Texas, March 18, 1919, and departed this life June 19, 1920. Her parents justly cherished found hopes for this child, but the reaper Death came into their home and snatched away their darling. We had a precious treasure once, She was our joy and pride; We loved her, oh, perhaps, too well, For soon she slept and died. All is dark within our dwelling, Lonely are our hearts today, For the one we loved so dearly, Has forever passed away. Her Aunt, Gracie Wheeler.

WAY.

Mrs. Etta Way departed this life in Avalon, Pa., Tuesday night, Sept. 28. Had she lived until October 3, she would have been 65 years of age. She leaves two sons and one daughter, all of Avalon, and four sisters, Mrs. S. F. Showalter, of Bowling Green, Ky., Mrs. Elva Snyder, of Curwensville, Pa., Mrs. Anna McBothwell, of Juniata, Pa., and Mrs. Hattie L. Cowher, Bellefonte, Pa.

She was a kind mother and a true Christian. We do not mourn her as dead but only gone before a little while and we shall meet again. What a blessed consolation to feel our dear one is safe.

Mrs. H. L. Cowher.

THE MISSOURI HOLINESS COLLEGE.

The first month of the school year has passed into history. It has been a month of organization and improvement in many directions. Our registration is especially gratifying and students are still coming in. A number of successful young farmers feel the call of God upon them, who are coming in as soon as their fall work is out of the way. Others have turned their crops over to others to look after and are with us now. It is a matter of rejoicing to us that the Lord is calling so many of this class into His service, and that they are responding with a glad amen in their hearts to the whole will of God. Such men make valuable servants in the Lord's great harvest fields.

One of the joys of this work is to watch such young men develop and give promise of great usefulness in the Lord's service. And the joy is to see how the wives of these same young men keep them hustling to keep ahead of them. And still another joy is to see the children of these young couples getting a good start in our sub-preparatory departments. God

has provided something for every member of the family here. Our faculty members are proving exceptionally satisfactory, and are taking hold of their work in a manner that bodes well for a successful school year. A spirit of harmony and good will pervades the entire school, and the blessing of the Lord is manifest in every department of the work.

Our music and expression departments are proving exceptionally satisfactory, and bid fair to become strong factors in the carrying forward the work. The many friends of this work will join us in hearty thanksgiving to our God for these manifest tokens of His favor and approval, and continue with us in prayer that His blessing may rest upon us in ever increasing measure.

H. O. Fanning.

SOMERSET, KENTUCKY.

In August, 1915, wife and I were converted in a little Methodist Church in Mercer county, at a meeting held by Rev. R. D. Houston. Someone presented us with The Pentecostal Herald for six months, which proved a great blessing to our souls, and we looked forward each week to its coming as a spiritual feast. It seemed to us to be a little instrument in the hands of the Lord to lead us into the light. As we continued to read its pages the light continued to shine and it wasn't long until I could plainly see how unclean I was, even after that the Lord had forgiven all the sins of my past life. I was so condemned that we had to seek the Lord in His sanctifying power, making a complete consecration, answering the call to preach or do anything that would please Him. Then the fire fell. Glory to God! The old man was burned up and I was filled with perfect love, and have been trying to tell the people what He has done for me, and that He wanted to do the same for them, and would, if they would let him.

It is indeed, wonderful, how that the Lord can take the old doctrine of "once in grace always in grace" out of a fellow after he has had it pounded into him for twenty-three years, and let him see that it is all a lie and then save, sanctify, and call him to preach the gospel. But praise the Lord He can. It has been five years since I was born a spiritual birth and four years since I received a clean heart, but the glory holds. I love the Lord with all my heart and am determined to go through on Bible lines. The Pentecostal Herald is still coming; we have never been without it in our home and never expect to be as long as it stands for Bible holiness. May the Lord bless Dr. Morrison and the entire Herald family.

W. A. Wells.

A CHOICE SONG BOOK.

Do you need a new song book for your revival meeting or regular church services? If you do you will be interested in knowing that our new edition of "Lifting Hymns," or "Old-Time Religion Songs" as the book is often called, is ready for the market. This book has been almost doubled in size, and contains many of the very best pieces, old and new, for real spiritual work. Plenty copies on hand. Orders filled promptly. Single copy, postpaid, 35 cents; per 100, not prepaid, \$30.00.

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The October Missionary Voice presents to its readers a varied and interesting menu. Among the leading articles are a review of our European work to date, the remarkable story of the Ruby Kendrick Memorial, a unique plan to make the prayer meeting go, "The Pan-American Union," "A Working League of Nations," "Life-Saving Work in Polish Capital," "A Korean St. Paul," "Putting Pep in the Sunday School Missionary Program," "Plea for Better Race Relations," a touching story of missionary work in Cuba, "The City Church in the Program of today," "The Methodist Minute Man," and a number of special articles of peculiar interest to women in connection with the missionary program. The thirty-two three-column pages present many fine illustrations. The cover, an artistic study in Japanese child life, is unusually attractive. Sample copies will be sent on application to Missionary Voice, Box 509, Nashville, Tenn.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON.

BY JOHN PAUL

Date: November 7th, 1920.

Subject: Principles of Christian Living.

Lesson: Matt. 6:1-7:12.

Golden Text: "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."

When we enter the Kingdom of God we have a moral life, a religious life, and a Church life. These constitute a kind of trinity in the realm of our practical activities. The order in which we enter them, and the order of their importance, is as we have listed them here. But while our Church life is less important than our religious life, this does not mean that it is unimportant; and while our religious life seems less fundamental than our moral life, it is indispensable to our citizenship in the kingdom of God.

The discussion in this part of our Lord's Sermon on the Mount is devoted mainly to what we term one's religious life. The necessity for repentance and deliverance from sin is simply assumed in the demand that we shall seek the kingdom of God and His righteousness. It is an interesting thing for us to turn to the Master Himself and let Him tell us what it means to be religious. In His reply He will give us a formula for helping the poor. He will tell us how to pray and how to fast, and how to cultivate a revised scale of values which will lead us habitually to attach less importance to the riches of this world, and provide ourselves treasures in heaven. He will teach us to exult in His providence, taking no anxiety over what shall come tomorrow, and to make the spirit of charity the habit of our lives; judging not that we be not judged. He will teach us to serve God and detach ourselves from all other forms of service, because we cannot serve God and mammon.

The Glorious Standard Worked Out.

The standard of experience with which Jesus begins the Sermon on the Mount is heart purity, and the fulness of the blessing; but the trend of His sermon informs us that a man's experience of full salvation will not live itself. It is not a self starter or a perpetual motion machine. It will be very easy for us to impair the perfection of God's grace in our inner lives by failing to read the signs along the way which are intended to determine our guidance. Man's inner nature manifests itself in consciousness in the forms of intellect, feeling, and will. The Sermon on the Mount has very little to say about our feelings or emotions, assuming that they will

take care of themselves. We are told that under certain circumstances we are expected to rejoice and be exceedingly glad. But the entire Sermon instructs us in a fine set of laws and distinctions between right and wrong, which we must have as a part of the furnishings of our intelligence, but even then, though we have the matter in an experimental way, and though we know what kind of a life is required to illustrate the mind of Christ, we shall fail to live the life if we do not enter each day with a purpose, and make the line of behavior, which our Lord has laid down for us, a matter of diligent choice.

ANNOUNCEMENTS!

Rev. E. E. Wood, of Hillsdale, Mich., who has been in poor health for some time, is ready to enter the evangelistic field. Bro. Wood is a licensed evangelist in the Nazarene Church.

An evangelistic campaign is in progress on the Albert Charge, Albert, Kan., and Rev. R. L. Foster, pastor, requests prayer that many souls may be converted and sanctified wholly.

Rev. Seth C. Reese will hold a convention with the Pilgrim Church, Hillsboro, Tex., Nov. 3-8. Everyone is invited, and promised free entertainment. For information address J. G. Petty, or F. A. Ramsey, Hillsboro, Texas.

Rev. A. M. Sprague, whose present address is Monroeville, Ind., is open for calls to do evangelistic service.

Dr. S. A. Danford, who has been on the Klamath District in Oregon, was appointed superintendent of the Southern District in Oregon by Bishop Shepard at the last session of the Oregon Conference. This district has about seventy charges and a great membership. Dr. Danford has already begun a district-wide campaign of evangelism with several evangelists in the field.

Rev. M. M. Bussey after having labored in home missionary work for almost a year, is returning to general evangelistic work and is ready to make dates with pastors needing assistance. His present address is 1414 N. 36th St., Seattle, Wash. Home address, Pasadena University, Pasadena, Calif.

WANTED—A Christian woman as assistant matron in rescue home for girls. Address Mrs. A. L. Kilburn, Faith Home, 838 Fletcher Ave., Indianapolis, Ind.

WANTED—A Christian lady teacher, as governess in a home for two small children, age 6 and 9. Please write soon to Mrs. M. A. Shaw, New Brocton, Ala.

I have read your book, "In The Citadel on the Throne," and I think it one of the clearest presentations of the gospel of full salvation that I have read. It should be in every home, and every minister should read it. The

language is so simple that a child can understand it, yet it is one of the strongest and most interesting books on holiness I know of. I like the way you handle your subjects.—Rev. I. B. Sipes, Poplar Bluff, Mo.

For sale by Pentecostal Publishing Co., Louisville, Ky. Price, \$1.25.

Dear Brother McBride: I have returned from my tour and found your book, "In The Citadel on the Throne," on my desk. I have only read a few chapters in it and think it so good that I am going to save it to read to our company of workers on our voyage back to South China. I want as many as possible to be blessed by the many rich truths it contains.—Rev. W. H. Oldfield, Missionary South China.

For sale by Pentecostal Publishing Company, Louisville, Ky. Price, \$1.25.

SPECIAL NOTICE.

As I have been elected State Evangelist of the International Holiness Church, for Indiana for the coming year, I would like very much to get in touch with anyone who would like to have a meeting. If there is an abandoned church, schoolhouse, or hall in your community that can be secured for a holiness meeting let us know at once. We are planning to put at least four tents in the field in Indiana next spring, and will be glad to hear from anyone who would like to have a tent meeting during our summer campaign. Address, Rev. John W. Clark, 1258 1st St., Frankfort, Ind.

ON THE WAY TO A FOREIGN SHORE.

It may be of interest to you to know that Mrs. Smith and I are under appointment to China as Missionaries under the Nazarene Board. We praise God for opening the door for us to a larger field of labor. We have heard the call of the Master and we are glad to go. We expect to sail Oct. 27th on the Japanese steamer Fushimi Maru, from Seattle, Wash. We are making our home here in Stockton, Cal., with Mrs. Smith's folks temporarily, those wishing to write to us may address us 1128 So. San Joaquin St., Stockton, Cal. Mail directed to us here will reach us even after we sail. At this writing I am unable to give our permanent address in China.

We have been asked what we are going to preach when we get to China. We are going to preach the gospel of Jesus Christ; a full salvation, a salvation that is able to save all people from all sin and for all time. Dear reader, full salvation is the only adequate solution for China and her problems and the problems of the whole world. I praise God for showing me the way of holiness and for helping me to walk in the light. We earnestly solicit your prayers, and may God grant that our going may help to bring the gospel light to a people slumbering in darkness and superstition and a thousand years behind the time. God bless you one and all. Yours for the uplifting of China, A. J. Smith.

TO BLESS OTHERS.

Many people are ordering "My Hospital Experience," by Bud Robinson, to circulate.

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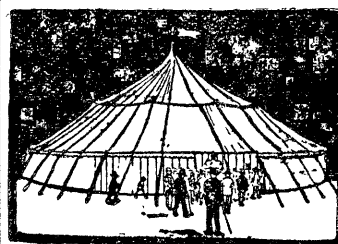
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COURAGE.

M. M. Bussey.

2 Peter 1:5. Add to your faith virtue.—Courage or fortitude.—Clarke's Commentary.

The Christian warfare furnishes many opportunities for courage. A real set-to fight to the finish. A live or die, sink or swim, rich or poor, sick or well determination to go through with God. Stay on the right side of things, keep unsmirched and free from compromise.

When God for Christ's sake sanctified my soul He put a real go through within me. Hallelujah! He gave me one job and that was to preach holiness and live as high as I preached, and I am still working at the job. I have not had a vacation for ten years and am not looking for one.

Once while preaching in the saw mill camps of west Florida I did not have but one pair of trousers on the earth and they gave out. I went to bed in the day time while my wife

patched them, when they were patched I went right on at my job—preaching holiness—Hallelujah!

If we really hold on to our call to preach and work at the job we will likely have to fight poverty, prejudice, flees, gnats, mosquitoes, the devil and the world, kinsfolk and higher critics, Pharisees, scribes, Sadducees, no hell-ites and the lukewarm Laodiceans; but if we will look to God He will make us more than a match for the whole brood.

Brace up dear brother, gird up thy loins, look up, get in the fight, preach clean second blessing holiness, or God will disown you at the judgment. "Add To Your Faith Courage."

MEDITATION ON TIME.

S. C. C. Powell

Time, as it swiftly passes on
Pauses but a moment and then is gone.

In the fulness of time, God gave to men
A Savior on earth, the priceless gem.

Time as a messenger as it comes from above,
Bears in its meekness, the message of love.

Flows through the valley, o'er moun-
tain and plain,
And returneth to God to be given again.

Oh, the misspent time of men in the world!

For in a moment of time, life is unfurled.

And while life is passing, may they hope to be saved;

For at the end of time is the silent grave.

Time, as it flew down through the ages,
Found its way to the manger so low;

Where the Christ Child was born and cradled

In the time of long ago.

Time then found its way to Calvary,
Where our blessed Savior bled and died.

And the sun was as midnight dark,
When the Lord was crucified.

Time then found its way, to the Savior
Where His lifeless form they lay;

The Death's chains He burst asunder
On the Resurrection day.

Then He came forth in morn's first beaming,
Brighter than the sunlight above;

Showed to the world His heartfelt sympathy;

As He gave to men the heart of love.

Then He ascended up to glory
With the Father upon the throne;

Building there the heavenly mansions
For the weary pilgrim's home.

GOOD THINGS FROM DES MOINES CAMP.

More people faint for want of faith than anything else.

Sometimes it takes a special anointing on us, before we can treat some other people decently who don't believe in eradication.

To live an automobile life on a wheelbarrow salary is a pretty difficult proposition.

It's wonderful how we can stand a lot of things when we get our hearts fixed up.

We are not in one nine hundred and ninety ninth per cent of danger of going off into fanaticism, as we are of getting too cold.

The sin of this day and age is the sin of indefiniteness.

We need a revival not only of parental influence, but of parental authority.

The Kingdom of God cometh not by silver or gold or big programs. What is needed is a day of humiliation and prayer.

Say, holiness folks, if some of you instead of growling and grouching, and going around with a chip on your shoulder, and fighting your church and pastor, would get down before God in humiliation, and fasting and prayer, you would accomplish more than you do.

In making announcements of meetings, I wish we would stop ringing the changes on big meetings and big preachers. There's pride in it and God won't bless it.

If we get a vision of Jesus it will have a wonderfully wilting effect upon our pride.

If you never seriously study God's word and depend upon impressions, you'll become a fanatic.

Don't talk to me about walking the golden streets with your arms around Paul, and then make light of holiness.

God comes to us with this special call to service at times when we are least expecting it.

There are Moodys and Sankeys and other workers all around us. We need fire from heaven to pull them out.

You and I won't amount to much in this world until we can trust the Lord with a few things.

None of us are going to get any secrets of the Lord unless we get close to Him. If I can't have this kind of salvation in my home, I won't testify to it outside my home.

Don't get so peculiar that you will fight your preacher and fight everybody.

If you love everybody you will not have harsh words for people who do not see as you do.

REQUESTS FOR PRAYER.

A sister asks prayer for her sister that she may be healed of tuberculosis, and another that she may be healed of tumors.

A mother requests The Herald readers to pray earnestly that Jesus may cast out the demon in her daughter, and that a poor orphan girl who is mistreated may be delivered by the power of God.

A mother asks that we pray for the conversion of her five children, and five others who are dear to her. Also for herself that she may be cleansed from all sin and live a holy life.

A burdened one asks prayer for herself that she may be healed of deafness and nervousness also for her husband, that he may be right with God.

Requests for prayer come in for three daughters, that they may be saved, two sons-in-law that they may be brought into the Kingdom, and four grandchildren that they may become Christians and live for Jesus while young.

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Mrs. Syd Johnson desires prayer that God will restore her health, if it is His will.

A young lady who has not been able to walk for more than a year wishes us to remember her in prayer, that she may be restored.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you move over and let a little Texas girl join your happy band of boys and girls? I will leave my age for the cousins to guess; it is between 9 and 11. If any of you guess it please send me your picture. I have a light complexion, dark hair and black eyes. I have one sister and one brother. I guess I had better close so there will be room for others.

Allie B. Williams.

Dear Aunt Bettie: Will you let a girl from Washington, D. C., join your happy band? Papa went to Asbury College when Dr. Haynes was president. Dora Johnson was speaking about Georgia being such a good state, also you about Kentucky, but Ohio is best of all; it raises candidates for President. I always lived in Ohio until the last two years. We are going to hold a holiness tent meeting in Washington in a few days and they sure do need it down here. Would like to hear from anybody that would write. My address is 1130 7th St., N. E., Washington, D. C.

Esther Floor.

Dear Aunt Bettie: I have fair complexion, red hair, about 3 feet tall. Grandfather takes The Herald. My grandfather is a Methodist preacher. He is 74 years old. I will ring off for this time. Love to Aunt Bettie and all the cousins.

Ruby Sparks.

Dear Aunt Bettie: Will you let a Kansas girl join your happy band? This is my first letter to The Herald. I go to school and am in the 5th grade. I like my teacher fine. I have light complexion and blue eyes. I will leave my age for the cousins to guess. It is between 9 and 13. I will close, hoping to see my letter in print.

Viola Boone.

Dear Aunt Bettie: Will you let a Kansas girl join your happy band? I have light complexion and have blue eyes. This is my first letter to The Herald. Someone sends us The Herald and I enjoy reading the Boys and Girls' Page. I have three brothers and two sisters. I go to school and am in the 7th grade. I like my teacher just fine. Her name is Miss Lela Tubbs. My cousin is writing, too. I will leave my age for the cousins to guess; it is between 9 and 13. I hope Mr. W. B. is asleep when this gets there.

Hazel Boone.

Dear Aunt Bettie: Will you let a Texas girl join your happy band? Alice May Kearns, I guess your little sister's name to be Isabella? Am I right? I am going to school and am in the 5th grade. Are all your cousins Christians? I hope you are. I am trying to live a life so when God shall call me I will be ready to meet Him. I want to dwell in that home where our joys will never die and be with Jesus forever and ever. Marguerite Grimes, I have your birthday, Nov. 11. F. A. Shepard, I guess you to be a girl. Please write and tell what the pet was you fed on sugar. I should like very much to know. I think The Herald is a fine paper, and enjoy reading it very much. We have preaching three Sundays out of the month at our schoolhouse. May the Lord bless you all. Lucy Rankin.

Dear Aunt Bettie: I thought I would come for another chat with the cousins. How are the cousins? All right, I hope. Fannie Berland, you asked how many of the cousins liked watermelon? I do. J. A. Mills, you had a nice letter. Pearl Holton, I guess your age to be 12. David Morgan, your birthday is just one day after mine. None of the cousins guessed my age, so I will tell you. I am 13 years old. If I see this in print I will come again. Love to Aunt Bettie and cousins.

Hazel E. Milton.

Dear Aunt Bettie: I have brown eyes and fair complexion. I have two brothers. My oldest brother is 12 years of age and my youngest brother is 2 years. My grandma takes The Herald and I enjoy reading the Boys and Girls' Page. We live eight and one-half miles from Perry. I like to go to Sunday school. My school started September 20. I am in the 4th grade. Aunt Bettie, if you ever come to Perry, come to see us. This is the first time I have ever written to The Herald, and hope to see my letter in print.

Bernice Sears.

Dear Aunt Bettie: How are you? I am a little girl 13 years old. My father is a minister. I belong to the M. E. Church, South, and my father belongs to the Western North Carolina Conference. I love to read the Boys and Girls' Page. I have two sisters, 10 and 17. My oldest sister has gone to Greensboro College this year. Mazel Milton, I guess you to be 13. My least sister and I have good times together. I hope to see this in print soon. Your little cousin.

Mae Johnson.

Dear Aunt Bettie: Can you make room for a little Tennessee girl? My stepmother takes The Herald and I sure enjoy reading the girls and boys' letters. I have light hair, gray eyes and fair complexion. My age is between 10 and 14. I live on the farm and enjoy farm life. I go to school about one mile from home. I am in the 6th grade. I have two sisters older than myself and one brother younger. I will close for fear Mr. W. B. might come along. If anyone wants to correspond with me my address is, Enville, Tenn., Route 1.

Cornelia Wright.

Dear Aunt Bettie: I am going to attempt to write a letter to your boys and girls of The Pentecostal Herald. I live on a farm of 101 acres, and like farm life fine. I live two miles and a half from town. I go to Sunday school almost every Sunday at Hughes Springs. My Sunday school teacher's name is Mrs. Hervey. She sure is a fine teacher. Faith, Hope and Charity Hawkins, why don't you all write oftener? I surely do like to read your letters. F. A. Shepard, I guess you are a girl. Antwine Sandifer, I guess you to be 11. Mazie Hodnett, I guess you to be 15. Who will guess my age, between 9 and 13? To the one who guesses it I will send a card, if you will give me your address. Listen! I hear Mr. W. B. coming. I have blue eyes, dark hair and fair complexion. My address is Daingerfield, Tex., Route 1.

Mallie McDonald.

Dear Aunt Bettie: May I write a line too? I love Gertrude Smith's letter, and I am praying for her; but I know that "falling from grace" does not keep God from loving her. His love is teeming with pity now. He says, "My grace is sufficient for you." Also, His "grace is made perfect in weakness." All Gertrude Smith needs to do is to call on Him and He will answer her. She has wisely confessed her fault, and we love her. We wonder if you did not make a mistake in her age. She must be 17 instead of 11. I see Marcie Forbes is 17. You may guess my age.

Martha May.

Dear Aunt Bettie: Would you give space for a few lines from a Greenville, Tenn., girl who has been wonderfully saved? I just felt like as I have been reading the letters to you I should like to write you also. We are having a glorious holiness camp meeting now, and I think we have one among the best preachers and singer I ever heard; their names are Rev. Joseph Owen and Prof. Fred Canady. Love to Aunt Bettie and Cousins.

Davie Goodman.

Dear Aunt Bettie: Will you let a little Texas girl join your happy band? I am 11 years old. I have light hair, blue eyes, fair complexion. I am in the 7th grade. Hazel Milton, I guess your age is 12. Am I right? Mazie Hodnett, I guess you are 15 years old. I hope Mr. W. B. will be asleep when this letter arrives. My address is Bay City, Texas.

Vadis Jeter.

Dear Aunt Bettie: Will you admit a new cousin into your happy band? My father renewed his subscription to The Herald, and I feel like my old friend has come back. I do not see many letters from Tennessee. Wake up, Tennessee friends! I have been reading the Page and enjoy all the letters, especially Leon Starr's. I am 13 years old and belong to the Methodist Church and go to the High School at Trezevant. Who has my birthday, Sept. 23? Love to Aunt Bettie and the cousins.

Thelma Brockman.

Dear Aunt Bettie: I am a little girl 10 years old. I have light brown hair, dark blue eyes, and fair complexion. This is my first letter to The Pentecostal Herald. I am a Methodist preacher's daughter and belong to the M. E. C., South. My father is a member of the Western North Carolina Conference. I have two sisters. My oldest sister went to Greensboro College this year. I will be in the 5th grade. Alice Mae Kearnes, I guess your little sister's name to be Kathleen, Caroline or Virginia. Am I right? Good-bye. Sincerely yours.

Bain Johnson.

Dear Aunt Bettie: I haven't read The Herald many times as mama has just started taking it, but from the very first I was interested in the Boys and Girls' Page. I am 11 years old; I will be 12 Dec. 9. I do wish some of the cousins would write to me. My address is 748 South 18th St., Louisville, Ky. I haven't seen any letters from Louisville in the paper. I go to Sunday school and my Sunday school teacher's name is Miss Jessie Nichols. Love to all,

Mary Louise Williams.

Dear Aunt Bettie: I am a little girl from Kentucky, so open the door and let me in. I am 10 years of age, was converted and joined the Baptist Church in August, under Bro. G. A. Leichter's preaching. His home is in London, Ont. His wife was with him. Amy Hartzell, your age is 10 years; you say you are in the 5th grade. I am in the 6th grade. I was sick most of last year; only went to school two months. I had the "flu" and it settled in my head and I had risings in my head and when they bursted the poisons scattered all through my system. Love to Aunt Bettie and the rest.

Hazel Burnam Tribble.

Dear Aunt Bettie: Will you let a little Texas girl join your happy band? This is my first letter to The Herald. My father takes The Herald and I enjoy reading the Boys and Girls' Page. I live on a farm and like farm life fine. How many of you go to Sunday school? I go every Sunday. My father is a Nazarene minister. I have brown hair, blue eyes and light complexion. I go to school and am in the 6th grade. I am twelve years old. Love to all.

Ruth McMahan.

Dear Aunt Bettie: I am a little boy and live on the farm. I have three sisters and one brother. I am going to school this year; it will be my first year. I am 6 years old and have dark hair and eyes. Well, I will close hoping to see my letter in print soon. With love to all.

Vernon McMahan.

Dear Aunt Bettie: I don't see many Alabama letters in The Herald. Aunt Bettie, have you got Faith, Hope and Charity's address? If you have, would you mind sending it to me? I want to write to them. Pearl Holton, I guess your age to be 12. I hope I am right. If I am please send me

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your picture. I hope Mr. W. B. is out hoeing his flowers. I weigh 100 pounds. I guess I had better close for this time and come again. My address is Milroy, Ala., Route 2, Box 2.

Opal Moss.

Dear Aunt Bettie: I live on a farm and like farm life very well. I go to Sunday school every Sunday and I go to church every time I can. I have two brothers and two sisters at home. My father takes The Herald and I sure do love to read the Boys and Girls' Page. I hope Mr. W. B. will let a little Missouri girl in and not see me. I go to school and am in the 5th grade. If any of the cousins want to write to me address is Ellismore, Mo.

Beulah Stephens.

Dear Aunt Bettie: Ruby Margaret May. I'm like you, I want Aunt Bettie to let us cousins hear from her more than we do. Edith Joyne, I don't agree with you, for Jesus did preach after He was risen. You will find it in the Book of John. Thelma Thompson, I think we may be some kin as my mother was a Thompson. Who has my birthday, Aug. 1? I have no sisters, but have many girl friends. I shall go to Asbury College as soon as I finish High School, and I am in the 8th grade now. Ruby Margaret May, I'm with you about living in the country, for I was raised in town, but live in the country now. Yes, we all know the country is the backbone of the world, where all our provisions come from, and if it hadn't been for the country where would all the provisions have come from that we had to send across the waters? Who can say they felt the troubles of the war? Why, of course, we all did, for when our flour was taken away from us we had to learn to do without. God was with us all the time. I smell something good cooking in the kitchen, and I must run to see what it is. Well, I will finish my letter. They were cooking green peas, and lots of other good things. I forgot to tell you, but I went to my grandfather's birthday dinner and had a fine time. But it is ill manners to take up so much room and Aunt Bettie will never forgive me. I am most ready to cry boo-hoo, but Aunt Bettie, please scare Mr. W. B. away and don't let him get my letter, and if you will forgive me I'll never write a long letter again. With love from a niece.

Mary A. Leggett.

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EVANGELISTS' SLATES

G. W. RIDGOTT'S SLATE.
Philadelphia Convention, Nov. 5-14.
Mile, Maine, Nov. 17-Dec. 5.
Clarksville, Mich., Dec. 8-22.

H. E. COVELAND'S SLATE.
Nortonville, Kan., Oct. 29-Nov. 14.
Des Moines, Ia., open, Nov. 21-Dec. 19.
Home address, 739 Twentieth St., Des Moines, Iowa.

FRED ST. CLAIR'S SLATE.
Pavo, Ga., Oct. 8-Dec. 5.

BLANCHE SHEPARD'S SLATE.
Fairgrove, Mich., Oct. 31-Nov. 21.

HARRY MORROW'S SLATE.
Dixon, Ill., Oct. 10-31.
Dickey, N. D., Nov. 7-21.
Glover, N. D., Nov. 24-Dec. 12.
Permanent address, 1734 Washington Blvd., Chicago, Ill.

GUY WILSON'S SLATE.
Baltimore, Md., Caroline St., M. E. Church, Oct. 17-Nov. 4.
Sebring, Ohio, First M. E. Church, Nov. 7-Dec. 5.
Whitefield, N. H., First M. E. Church, Dec. 7-22.
Carbondale, Pa., First M. E. Church, Jan. 2-23.

BUD ROBINSON'S SLATE.
Dalhart, Tex., Nov. 2-7.

E. G. COMER'S SLATE.
Schuyler, Neb., Oct. 18-Nov. 7.
Great Bend, Kan., Nov. 8-Dec. 5.
Exeter, Neb., Dec. 5-26.

E. J. MOFFITT'S SLATE.
Hurlock, Md., Nov. 14-23.
Deltaville, Va., Dec. 1-19.

SLATE OF NATIONAL CONVENTION PARTY.
Rev. Thos. C. Henderson, Rev. A. P. Gouthey, Rev. Wm. H. Huff, Mr. and Mrs. Kenneth Wells.
Johnstown, Pa., Oct. 26-31.
Syracuse, N. Y., Nov. 2-7.
Cambridge, Mass., Nov. 9-14.
Providence, R. I., Nov. 16-21.
Perkasie, Pa., Nov. 23-28.
Collingswood, N. J., Nov. 30-Dec. 5.

R. E. COLEMAN'S SLATE.
Bethel, Ky., Oct. 24-Nov. 7.
One open date in November.
Permanent address, 512 W. Southern Ave., Latonia, Ky.

CHAS. C. CONLEY'S SLATE.
Dixon, Ill., Oct. 10-Nov. 1.
Marion, Ohio, Nov. 6-22.
Home address, 729 College Ave., Columbus, Ohio.

SLATE OF H. W. GALLOWAY AND WIFE.
Curtis, Neb., Oct. 24-Nov. 7.
Maywood, Neb., Nov. 14-28.
Farmington, Neb., Dec. 5-19.
Elizabethtown, Ky., Dec. 22-Jan. 12.
Home address, Elizabethtown, Ky.

SLATE OF L. J. MILLER AND CHARLES R. LONEY.
Church and Cleveland Bible Institute.
Mansfield, O., Oct. 31-Nov. 21.
Edgley, N. D., Nov. 28-Dec. 19.

SLATE OF F. F. FREESE.
Canton, Ohio, Oct. 28-Nov. 7.
East Palestine, O., Nov. 11-28.
Akron, O., Dec. 1-12.
Williamsport, Pa., Feb. 27-Mar. 7.
Permanent address, Upland, Ind.

REV. T. J. NIXON'S SLATE.
St. Francis Circuit, with Rev. Robert Parker, Sept. 29-Nov. 10.
Webster, Kan., with Rev. L. A. Branson, Nov. 10-Dec. 19.
Ransom, Kan., with Rev. Morton Miller, Jan. 9-Feb. 1.

SLATE OF FRANK AND MARIE WATKIN.
Canton, O., Oct. 28-Nov. 7 (622 Mahoning Rd.).
East Palestine, O., Nov. 11-28. (602 Park Ave.).
Akron, O., Dec. 1-12. (77 E. York St.).
Bethesda, Ohio, Jan. 2-23.
Williamsport, Pa., Feb. 27-Mar. 7.
Permanent address, Bethesda, Ohio.

SLATE OF MACKEY SISTERS.
Tulway, O., Oct. 12-31.
Washington, D. C., Nov. 5-21.
Erie, Pa., (2216 Wayne St.) Nov. 23-Dec. 12.
Home address, New Cumberland, W. Va.

CHARLIE TILLMAN'S SLATE.
Andalusia, Ala., Oct. 31-Nov. 14.
Home address, Tillman's Crossing, Atlanta, Ga.

G. M. DUNAWAY'S SLATE.
Cottondale, Fla., First Methodist Church, Oct. 31-Nov. 14.
Home address, 433 S. Chandler St., Decatur, Ga.

E. M. CORNELIUS' SLATE.
Lesaure, Ind., (P. O. Elwood) Oct. 17-Nov. 7.
Walla Walla, Wash., Oct. 24-Nov. 14.
Effingham, Ill., Nov. 14-28.
Permanent address, 3103 Bell Ave., St. Louis, Mo.

FRED DE WEERD'S SLATE.
Freeport, Mich., Oct. 24-Nov. 7.
Marion, Ind., Nov. 14-28.
Hammoud, Minn., Dec. 5-19.
Wilkinsburg, Pa., (Convention) Dec. 31-Jan. 2.
McKeesport, Pa., Jan. 3-16.
Home address, Fairmount, Ind.

J. C. WALKER'S SLATE.
Telluride, Colo., Oct. 16-Nov. 7.

JOSEPH OWEN'S SLATE.
Detroit, Mich., 2147 East Grand Blvd., Oct. 31-Nov. 20.

C. G. RINEBARGER'S SLATE.
Malden, Mass., Oct. 17-Nov. 7.
Kansas City, Mo., Nov. 14-Dec. 5.
Home address, New Albany, Ind.

SLATE OF F. W. COX.
Lisbon, Ohio, Oct. 22-Nov. 7.

REV. AND MRS. G. S. POLLOCK.
Harmony, Pa., Jan. 2-18.
Wurttemberg, Pa., Jan. 19-31.
Home address, 612 Armendale St., Pittsburgh, M. S., Pa.

RUFUS D. WEBSTER.
Dudley, Ill., November.
Permanent address, Clayton, N. M.

R. A. SHANK.
Howell, Mich., Nov. 7-22.
Port Clinton, O., Dec. 3-12.
Home address, 1810 Young St., Cincinnati, O.

GEO. BENNARD'S SLATE.
Chicago, Ill., Oct. 28-Nov. 7.
Washington, D. C., Nov. 5-21.

F. J. MILLER.
Portland, Mich., Oct. 24-Nov. 7.
Grand Lodge, Mich., Nov. 14-28.
Eagle, Mich., Jan. 1-16.
Lansing, Mich., Dec. 6-20.
Home address, 723 Washtenaw, Lansing, Mich.

PAUL BRASHER.
Englewood, Kan., Nov. 7-Dec. 5.
Home address, Oneonta, Ala.

M. E. BAKER'S SLATE.
Yanketown, Ind., Oct. 20-Nov. 7.
Indianapolis, Ind., Nov. 8-23.
Home address, 1716 Hall Place, Indianapolis, Ind.

F. P. McCALL'S SLATE.
Hosford, Fla., Nov. 10-21.
Saint George, Ga., Oct. 31-Nov. 14.
Carrabelle, Fla., Nov. 21-Dec. 5.
Dade City, Fla., Oct. 19-Nov. 7.
Brunson, S. C., Oct. 6-17.
Tallahassee, Fla., (annual conference) Dec. 8-12.
Home address, Jasper, Fla.

BONA FLEMING.
San Antonio, Tex., Nov. 6-21.
Cambridge, Md., Nov. 27-Dec. 12.

H. O. JACOBSON'S SLATE.
Larimore, N. D., Oct. 31-Nov. 14.

A. L. WHITCOMB'S SLATE.
Pontiac, Mich., Nov. 7-21.
Dallas, S. D., Dec. 5-19.
Home address, University Park, Iowa.

MOORE STAPLETON AND REID.
Pensacola, Fla., Oct. 25-Nov. 14.
Arcadia, Fla., Nov. 21-Dec. 13.
Home address, Macon, Ga.

REV. J. E. HEWSON'S SLATE.
Long Beach, Cal., 2178 Laine Ave., Nov. 1-21.
Empire, Ohio, Dec. 30-Jan. 16.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

P. F. ELLIOTT'S SLATE.
Oia, Mich., Oct. 23-Nov. 7.
Ashley, Mich., Nov. 19-23.

PETTICORD PARTY SLATE.
Carlton, Mich., Oct. 31-Nov. 21.
Jackson, Mich., Nov. 23-Dec. 19.
Permanent address, Naperville Ill.

J. V. COLEMAN AND WIFE.
Wrenton, N. J., (City Rescue Mission) Oct. 31-Nov. 14.

SLATE OF JACK LINN AND WIFE.
Middleton, O., Oct. 24-Nov. 7.
Greensburg, Pa., Nov. 14-23.
Pittsburgh, Pa., Dec. 5-19.
Home address, Oregon, Wis.

W. R. CAIN'S SLATE.
Columbus, Ohio, Oct. 31-Nov. 21.

HARRY S. ALLEN'S SLATE.
Dublin, Ga., Oct. 20-Nov. 7.
Home address, Macon, Ga., Route 1.

HARBIN-WATSON EVANGELISTIC CAMPAIGN.
Smithville, Tex., Oct. 31-Nov. 14.
Home address, Center Point, Texas.

G. EDWIN ELLIS' SLATE.
Evangelist and Singer.
Detroit, Mich., 2147 E. Grand Blvd., Oct. 31-Nov. 17.

JOS. AND HELEN PETERS.
Song Evangelists.
MMI Grove Church, Ind., Nov. 1-Dec. 1.
Home address, New Salisbury, Ind.

W. W. McCORD'S SLATE.
Alma, Ga., Nov. 1-14.
Moultrie, Ga., Nov. 17-21.
Open date, Nov. 23-Dec. 5.
Open date, Dec. 6-20.
Sale City, Ga., Dec. 21-31.

SLATE OF W. R. QUINTON AND WIFE.
Lake Wales, Fla., Oct. 24-Nov. 7.
Haynes City, Fla., Nov. 11-21.
Permanent address, Chipley, Fla.

W. C. KINSEY AND WIFE.
Song Evangelists.
Engaged for ten months. Month of July, 1921, open date.
Home address, Richmond, Ind., 252 So West 2nd St.

B. D. AND M. B. SUTTON'S SLATE.
Owensboro, Ky., 3rd St., M. E. Church, South, Nov. 7-28.
Mitchell, Ind., Dec. 5-19.

SLATE OF C. A. STRAIT AND WIFE.
Columbiaville, Mich., Nov. 7-28.
Mt. Pleasant, Mich., Dec. 5-26. 717 E. Broadway.
Permanent address, 928 S. Union St., Traverse City, Mich.

SLATE OF REV. E. O. HOBBS.
Hughes Chapel, near Walton, Ky., Oct. 25-Nov. 15.
Permanent address, 355 South Bayly Ave., Louisville, Ky.

BLANCHE SHEPARD'S SLATE.
Chicago, Ill., Oct. 26-29.
Fairgrove, Mich., Oct. 31-Nov. 21.
Grand Rapids, Mich., Nov. 23-Dec. 19.
Gaines, Mich., Dec. 22-Jan. 1.
New Lathrop, Mich., Jan. 2-23.
Jackson, Mich., Jan. 30-Feb. 25.

W. R. GILLEY'S SLATE.
Ottisville, Mich., care Rev. Noah Houk, Oct. 17-Nov. 7.

HOWARD W. SWEETEN'S SLATE.
Clarksdale, Ill., Oct. 27-Nov. 8.
Anderson, Ind., Nov. 12-Dec. 1.
Clay City, Ill., Dec. 3-19.
Home address, Aubrey, Ill.

REV. MISS ESSIE OSBORNE'S SLATE.
Pickering, Mo., Nov. 7-21.
Home address, 707 Holiday St., Wichita Falls, Texas.

SLATE OF MISSES WHEELER, KLINE, AND FENSTERMACHER.
Ceresco, Mich., Oct. 20-Nov. 7.
Mason, Mich., Nov. 10-18.
South Pittsford, Mich., Dec. 1-19.

BLANCHE ALLBRIGHT'S SLATE.
Stonefort, Ill., Nov. 2-26.
Salem, Ill., Nov. 29-Dec. 14.
Kenia, Ill., Dec. 15-30.

HARLAN T. DAVIS' SLATE.
Truesdale, Kan., Oct. 20-Nov. 7.
Hosington, Kan., Nov. 7-28.
Burdett, Kan., Nov. 28-Dec. 19.
Open date, Jan. 23-Feb. 17.
Home address, Wilmore, Ky.

C. G. CURRY'S SLATE.
Clinton, Kan., Nov. 4-21.
Home address, University Park, Ia.

REV. FIELDING T. HOWARD'S SLATE.
Hutchinson, Kan., Nov. 2-15.
West Liberty, Ky., Nov. 18-Dec. 5.
Dover, Ky., Dec. 8-20.
Home address, Wilmore, Ky.

W. A. VANDERSALL'S SLATE.
Richland Center, Wis., Oct. 31-Nov. 21.
Open date, Nov. 24-Dec. 7.
Seattle, Wash., Dec. 12-Jan. 2.
Toledo, Ore., Jan. 6-19.

A. H. JOHNSTON'S SLATE.
Eljria, Ohio, Route 4, Nov. 5-15.
Home address, 800 Princeton St., Akron, O.

JARRETTE AND DELL AYCOCK'S SLATE.
Arnold, Neb., Nov. 3-Dec. 12.
Fairbury, Neb., Dec. 29-Jan. 16.
Kearney, Neb., Jan. 19-Feb. 6.
Alliance, Neb., Feb. 9-27.

J. B. McBRIDE'S SLATE.
Daiton, Kan., (M. E. Church) Oct. 17-Nov. 7.
Danville, Kan., (M. E. Church) Nov. 8-22.
Runnymede, Kan., (M. E. Church) Nov. 24-Dec. 6.
Pasadena, Cal., (At home) Dec. 10-26.
Louisville, Ky., (Nazarene Church) Dec. 30-Jan. 12.
Pittsburg, Pa., (Christian Alliance, Rev. Edward E. Whitesides, pastor) Jan. 14-Feb. 14.
Home address, 1584 N. Lake Ave., Pasadena, Cal.

J. L. GLASCOCK'S SLATE.
Greenleaf, Idaho, Nov. 7-28.
Poise, Idaho, Dec. 5-19.
Merba, Idaho, Dec. 30-31.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

SLATE OF E. L. SANFORD AND WIFE.
Somerset, Ky., Nov. 5-Dec. 15.
Home address, 340 East 3rd St., Lexington, Ky.

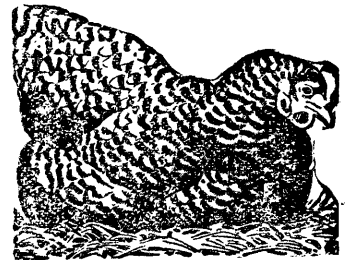
J. E. WILLIAMS' SLATE.
Moore's Hill, Ind., Nov. 1-18.
Open date, Nov. 15-Dec. 5.
Rockport, Ind., Dec. 6-20.
Home address, 215 W. 9th St., Owensboro, Ky.

E. A. LACOUR'S SLATE.
Postoffice, Muscatine, Ia., Route 7.
Muscatine, Ia., Nov. 5-23.
Vapilio, Ia., Nov. 30-Dec. 15.
Home address, University Park, Ia.

A. F. BALSMEIER'S SLATE.
Telluride, Colo., Oct. 14-Nov. 7.

SLATE OF C. C. CRAMMOND AND WIFE.
Permanent address, 815 Allegan St., Lansing, Mich.

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"Out of six hens I got six eggs daily. I have found your 'More Eggs' Tonic a great success." Of course, no one could reasonably expect Reeder's "More Eggs" to make such a wonderful record with every flock, but letters from thousands of users tell how this wonderful egg producer brought them big egg yields all fall and winter—bigger egg profits than ever. Give your hens a few cents worth of "More Eggs," the wonderful egg producer and you will be amazed and delighted with results.

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Send the coupon below. Don't send any money. Mr. Reeder will send you two \$1.00 packages of "More Eggs." You pay the postman upon delivery only \$1.00, the price of just one package; the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risk to you. 400,000 users praise Reeder's "More Eggs."

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs."

"More Eggs" a Godsend
I received your "More Eggs" Tonic and found it was a great Godsend. I was only getting 12 eggs a day, and now I am getting 50 per day. MYRTLE ICE, Boston, Ky.

"More Eggs" Paid the Pastor
I can't express in words how much I have been benefited by "More Eggs." I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left.

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1200 Eggs from 29 Hens
The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs I never saw the equal.

EDW. MEKKER, Pontiac, Mich.
160 Hens—1500 Eggs
I have fed two boxes of "More Eggs" to my hens and I think they have broken the egg record. I have 160 White Leghorns and in exactly 21 days I got 125 dozen eggs. MRS. H. M. PATTON, Waverly, Mo.

\$200 Worth of Eggs from 44 Hens
I never used "More Eggs" Tonic until last December; then just used one \$1.00 package and have sold over \$200.00 worth of eggs from forty-four hens. "More Eggs" Tonic did it.

A. G. THODE,
Sterling, Kans., R. No. 2, Box 47.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent at once two \$1.00 packages of "MORE EGGS." Pay the postman upon delivery only \$1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW

E. J. Reeder, Poultry Expert, 9537 Reeder Bldg. Kansas City, Mo.
Dear Mr. Reeder—I accept your offer. Send me the two \$1.00 packages of Reeder's "More Eggs" for which I agree to pay the postman \$1.00 when he brings me the two packages. You agree to refund me \$1.00 at any time within 30 days if both of these packages do not prove satisfactory in every way

Name

Address

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This fine Oxford Pocket Bible is printed in nonpareil type on India paper. It has the overlapping Morocco binding, contains maps. It is only 4¼x6¾x½ inches; weighs only ten ounces. **\$3.65** Special net price.

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Splendid Morocco binding, overlapping edges, stamped in gold on side and back, extra grain lined to edge, fine thin Bible paper, round corners, red under gold edges, large minion type, self-pronouncing, forty thousand references. Illustrations. Complete Bible Concordance. Maps. Size 5½x8¼x1¼. We bought 300 of these at a special price, hence we offer them, \$5.50 value. Our special net price, **\$3.50** postage paid. Your name in gold 50c extra.

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FOR TEACHER, PASTOR OR FRIEND.

It is printed with long primer type. It is self-pronouncing. It is bound in Persian morocco. It is silk sewed and guaranteed not to break in the back. It is leather lined to edge. It is printed on fine India paper. It has references, concordance, maps. It has silk head-band and marker. It is 8½x5½ inches. It weighs only 22 ounces. It is only 15-16 of an inch thick. It is sold regularly at \$10.20. Its Special Price, postpaid **\$8.50** It will last a lifetime, ordinary use. Improved Thumb Index 50c extra. Name Lettered in Gold, 50c extra.

Specimen of Type

THESE are the sons of 'Is'ra-el
'Rey'ben, 'Sim'e-on, 'Le'vi, and
'Ju'dah, 'Is'sa-char, and 'Zeb'u-lun.

EXTRA SPECIAL.

Same style, contents and quality as above. Ideal Bible with the black-face minion type, size 5¼x7¼, weight 20 oz. Regular agents price \$9.00. Our special price **\$7.50** Greatest value ever offered in a Bible.

Specimen of Type

But the voice answered me
again from heaven, What God had
cleansed, that call not thou cov-
mon.

Old Folks Bible.

The Home Bible for daily devotional reading. Self-pronouncing, King James Version. A superb Family Record, and 17 maps, printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a Calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word.

It takes the place of a family Bible. Bound in a splendid quality, flexible morocccotal, stamped in gold. Regular agents' price, \$6.50. Our price, postpaid, **\$4.00** Your name in gold, 50c extra.

Specimen of Type

6 That which is born of the
is flesh; and that which is born
of the Spirit is spirit.

Most Complete Bible in the World.

PAPER—Fine, white, thin Bible paper, durable.

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CHRIST'S WORDS are printed in red, very impressive.

HELPS—4,000 questions and answers, combination concordance, including all the regular teacher's helps.

REFERENCES—40,000; seventeen maps; family record.

SIZE—Only 5½x8½x1½; weight, less than three pounds.

PRICE—Sells by **\$8.00** Our price, postpaid, **\$4.00**

agents at price.

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Seven in One.

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FAMILY BIBLE
PASTOR'S BIBLE
OLD FOLK'S BIBLE
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Size 5½x8¼x1½. Type, large long primer, self-pronouncing, patent thumb index, references—forty thousand, chapter numbers in figures. Binding beautiful. Morocccotal, unusually good wearing quality. Stamped in gold, silk head-band and marker. Non-breakable back. Full Concordance. 4,500 new and revised Questions and Answers. Family Record for Births, Marriages and Deaths. 16 full-page illustrations, 16 full-page maps. \$5.00 value. Postpaid for **\$3.00**

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Beautiful white Opaque India Paper. Size 4¼x6¾x½ of an inch thick; weight 12 oz. Splendid Morocco binding, overlapping edges, silk headbands and marker, stamped gold. Just the Bible for young people and ministers to carry in pocket. It contains references and maps only, minion type, **\$4.20** postpaid, for Name in gold 50c extra. Index, 50c extra.

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Thinnest Bible in the World

The Oxford Self-Pronouncing Bible. Thickness 9-16 of an inch. Size 5¼x8 inches, weight 12½ ounces. Printed on the famous Oxford India Paper, the thinnest, strongest, most opaque used in Bibles. Bound in best grade French Morocco, overlapping edges; leather lined to edge, silk sewed, silk head-bands and marker, red under gold edges. Self-pronouncing, clear minion type. References and beautiful colored maps. Our special net price, postpaid **\$7.65**

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Small Pocket Bible.

Size 3½x5½x¾ of an inch thick; weight 11 ounces. Morocco binding, overlapping edges, clear, readable type, gold edges. Stamped in gold on side and back. Regular price \$2.75. Our special price **\$1.50**

Same style of Bible, Oxford India paper, weight only 6 ounces. Net price \$3.00. Your name in gold, 50c extra.

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Cloth binding, agate type, size 3½x4½, round corners, red edges. Big values. Postpaid **20c.**

Solid leather bound vest pocket. Size 3½x4½. Self-pronouncing, splendid nonpareil type, thin Bible paper, stamped in gold, round corners, red edges. 75c value **60c.**

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Large minion type, words of Christ in red, full page colored illustrations, splendid grained Morocccotal binding. Stamped in gold, round corners, gold edges. Size 4x6x½ in. thick. price postpaid **\$1.00**

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