

A Happy New Year.

PENTECOSTAL HERALD

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NEW YEAR'S GREETING.



By The Editor.

WE begin the New Year with cheerful greeting, earnest prayer, and hearty good wishes to all the readers of THE PENTECOSTAL HERALD. We hope that all of our subscribers will renew and go with us through the year 1922. We shall try to make THE HERALD more interesting and helpful than ever before in its history.

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We have engaged the finest corps of contributors for the coming year in the history of the paper, who will make it interesting and helpful. Our readers may be sure that we will earnestly contend for the faith once delivered to the saints. We will seek to defend the Church from the ruin and ravages of false teaching, to promote the spirit of evangelism, to build up the saints in the Lord, and to bring the unconverted to repentance and to Christ. Our supreme object is the preservation of the faith of the people in the Holy Scriptures, the true spirituality of the Church, an evangelical, Spirit-filled ministry, the sanctification of the children of God and the salvation of the lost. This work, accomplished and carried forward, means untold blessing in all the realm and ramifications of life. This means happy homes, civic righteousness, individual salvation and social uplift.

* * * *

It is not worth while to try to hide from our faces the fact that there is a subtle attack upon the foundations of the faith. As never before in the history of this nation, there is a widespread attack upon the authenticity and inspiration of the Holy Scriptures. The dangerous skeptic of a half century ago was immoral and profane, he denied the existence of God. He was a blasphemer; he made no pretension to piety. His extreme unreasonable and irreverent attitude frightened the people away from his

teachings and position. Satan has changed his tactics; today the skeptic is in the Church; that is, the dangerous type of skeptic. He claims to have profound reverence for God. He claims to take Christ as his example and to be in a state of salvation. If there is such a place as heaven, he fully ex-

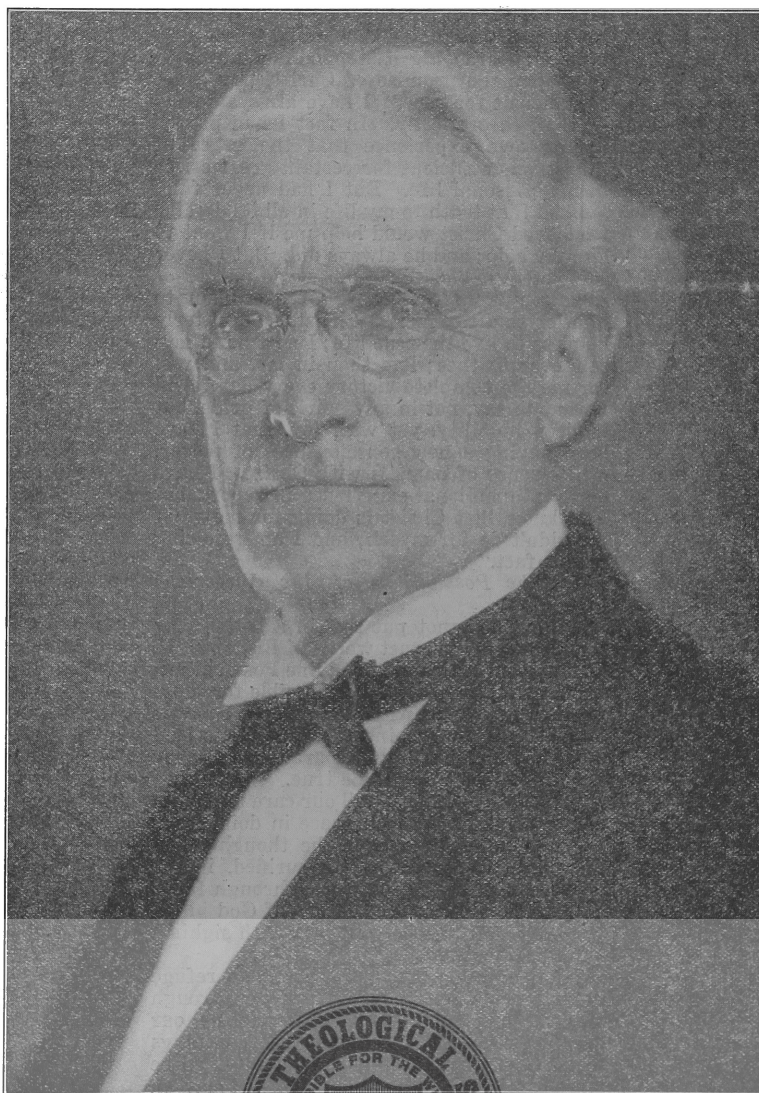
believe to be the inspired Word of God.

We have no sympathy with this class of religious teachers, nor do we have any faith in their claims of superior scholarship; we do not believe in their brand of piety, and that if they are permitted to go forward with their propaganda, while they remain in, and eat the bread of the Church, they will destroy and break down the house of God, deceive and mislead the people, and in the end, create a state of unbelief and immorality, not only as bad, but even worse, than that which characterized Germany at the beginning of the World War. THE PENTECOSTAL HERALD will carry a drawn sword against these destroyers of the faith. It will be our purpose this year to uncover and acquaint the people, as far as possible, with men who cannot be trusted for spiritual leadership, and institutions which propagate the new and heretical views of religious teaching ought not to be supported and fostered by the money of God's children who are faithful in their devotion to the Holy Scriptures, the blessed Christ, and the Church of God.

* * * *

The very best answer to the untoward conditions with which we find ourselves surrounded is a gracious revival of true religion. An outpouring of the Holy Ghost will bring confusion into the ranks of unbelievers. God's manifested presence is the greatest need of the hour. It is our supreme desire, and will be our earnest effort, to assist in bringing about a great spiritual awakening—a genuine revival of religion—an outpouring of the Holy Ghost in his mighty

power to convict sinners, convert penitents, reclaim backsliders, and sanctify believers. We are living in perilous times, and every Christian ought to be alert and eagerly active to promote a widespread spirit of revival that will save the souls of men.

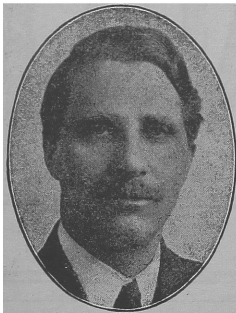


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OF ASBURY THEOLOGICAL SEMINARY

THE VICTORIOUS LIFE.

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



I believe God purposed that his people should be victorious, that the life of the Christian should not be lived on the low plains of doubt, discouragement, and defeat, but rather on the highway of holiness. Too many dwell in Romans 7 instead of Romans 8 and Psalm 37. Too few experi-

ence what Paul talks about in Romans 8:37: "Nay in all these things we are more than conquerors through him that loved us."

I am thinking just now of that man of early Methodism, Jesse Lee. He says in his diary, Jan., 1790: "I set out and my soul was transported with joy, the snow falling, the wind blowing, prayer ascending, faith increasing, grace descending, heaven smiling and love abounding." That was victory!

I am thinking also of Paul and Silas arrested for preaching the gospel in Philippi. We read Acts 15:23: "And when they laid many stripes upon them, they cast them into prison and made their feet fast in the stocks and at midnight Paul and Silas prayed and sang praises unto God."

That was victory!

Dr. Payson in his last days said: "Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings were to die, or such and such blessings were to be removed, they would be miserable; whereas, God can make them a thousand times happier without them. To mention my own case; God has been depriving me of one blessing after another; but as every one was removed he has come in and filled up its place; I am happier than I ever was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety."

Let me speak of three aspects of the Victorious Life.

1. Its characteristics.
2. Its possibilities.
3. Its attainability.

1. Its Characteristics.

It is an experience of Grace. Mrs. Goforth, the Missionary of China, puts it very beautifully thus:

"Take a Cruden's, or better still a Young's, Concordance and look up the texts under such headings as Love, Fulness, Power, Riches, Grace, etc., grouping them into usable Bible studies. As a sample, taking this last word 'Grace,' the more one studies it the more wonderful does it become. Here are some of these headings:

- "Grace for Grace. John 1:16.
- "Sufficient Grace. 2 Cor. 12:9.
- "More Grace. Jas. 4:6.
- "All Grace. 2 Cor. 9:8.
- "Abundant Grace. Rom. 5:17.
- "Exceeding Abundant Grace. 1 Tim. 1:14.
- "Exceeding Riches of his Grace. Eph. 2:17.

"But let us remember that to simply know of riches will never materially benefit us. We must make them our own. All fulness dwells in Christ. It is only as we 'apprehend' (which means take hold or take in) Christ through the Holy Spirit can it be possible for these spiritual riches to become ours. The slogan of this glorious life in Christ is just 'Let Go and Let God.'"

"For several years," said a minister to his people last year, "I have been preaching the

Almost Surrendered, Spirit to THEE;
Almost Surrendered, LORD set me FREE.
Almost Cannot Avail, Almost is but to FAIL.
Oh, help me lay my all, JESUS, on THEE.

Almost Delivered from INBRED SIN.
Almost Delivered, VICTORY to WIN.
LORD, take this CARNAL Mind,
And what of wrong You find,
Let this poor, sinful Self
DIE OUT TO THEE.

FULLY SURRENDERED, LORD, I Believe;
Fully Surrendered THEE to Receive.
OH, COME, Thou HEAVENLY GUEST!
My every power possess!
Fill now this Trembling breast
With LOVE to THEE.

ALMOST is Ended, VICTORY is Won;
Almost is ended, my LORD has come.
HE Cleanses from ALL SIN.
JESUS now Reigns Within.
I now have PEACE with HIM.
BLESS GOD I'm FREE.

Rev. N. Harris.

(This can be sung to the tune of Almost Persuaded.)

doctrine of the indwelling Christ as the secret of life and victory. But I want to confess that it was not till very recently that I really grasped the full meaning of the doctrine, and grasping it stepped out unreservedly upon the promise of Christ, 'My grace is sufficient for thee.' I have always believed that, theoretically. In fact I had proved in my own experience that the grace of Christ was sufficient for certain great crises in my personal life. But I had never fully applied that truth to my life in all its details. I believed Christ would help me if I went to him for help; and he always did. But I never completely handed over the whole matter of salvation from the power of every sin to him, or said to him: 'O Christ, I am utterly helpless to live the true life; I now hand myself over to thee; live thou in me, and win for me the complete victory every day.' And I want to say, not in any spirit of pride, but in deep humility, yet with joy, that I have been having a new consciousness of power, a new sense of oneness with Christ. I have no great emotional experience to report, but I do know that Christ is doing for me what I couldn't do for myself, and I am rejoicing in this fact."

2. The Possibilities of the Victorious Life.

I think I cannot put this in a better way than to quote the exact words of Bishop H. C. G. Moule, of England, on Divine Possibilities.

"I dare to say that—it is possible for those who really are willing to reckon on the power of the Lord for keeping and victory, to lead a life in which his promises are taken as they stand and are found to be true.

"It is possible to cast all our care upon him daily and to enjoy deep peace in doing it.

"It is possible to have the thoughts and imaginations of our hearts purified, in the deepest meaning of the word, through faith.

"It is possible to see the will of God in everything, and to receive it, not with sighing, but with singing.

"It is possible, by taking complete refuge in divine power, to become strong through and through; and, where previously our greatest weakness lay, to find that the things which formerly upset all our resolves to be patient or pure or humble, furnish today an opportunity—through him who loved us, and works in us an agreement with his will and a blessed sense of his presence and his power—to make sin powerless.

"These things are Divine Possibilities, and because they are his work, the true experience of them will always cause us to bow lower at his feet and to learn to thirst and

long for more. We cannot possibly be satisfied with anything less than each day, each hour, each moment, in Christ, through the power of the Holy Spirit—To Walk With God."

3. Its Attainability.

The words of Mr. Trumbull, of the *Sunday School Times*, who is doing so much to lead people into the victorious life, are very applicable here; he says:

"The first step toward the victorious life is self-surrender. Even Christ with all his power cannot save those who are at cross-purposes with him. You must do to Christ just what you do to your physician: surrender yourself into his hands. No physician, however skilful he may be, can cure you if you are not willing to put yourself completely under his care.

"The second step is to hand over to Christ the whole matter of victory. If you are dead in earnest about this matter of present salvation, you have probably come already to the place where you are saying, 'It is no use; I have got to have more power; I have prayed and I have failed; I have tried and I have failed; I have struggled and I have failed.' Happy the day for you when you do come to that place and find out that you are really powerless to save yourself, if it leads you to stop trying and let Christ do it.

"The third step—I ask your careful attention now, for here we come to the crux of the whole matter—is believing that Christ has taken you in hand and is winning the victory in you and for you. You have consecrated your life to him; you have crowned him as your king; you have made him the Lord of your will, your mind, your heart; you have handed over to him the whole matter of your present salvation. Now leave it there. Don't begin to doubt him. Don't begin to wonder if he is really going to save you. Don't take up the burden you have just laid on him. Don't keep on trying to do his work. Let him do it! Just believe that he has taken your case into his hands, and that he is already working in you mightily. Just believe his own word, 'My grace is sufficient for thee.'"

It has been put in another way thus:

"A willingness and decision to make a complete consecration. Consecration is a resolute and unyielding determination to be wholly the Lord's. It is presenting soul and body and all as a reasonable service to God. This is necessary, because God will never sanctify us while listless, indifferent and selfish. He recognizes our free moral agency. He has given us powers of thought, judgment, choice, determination, and he requires that all be freely, voluntarily, gladly and completely given up to him, to be used as he directs at all times.

"Remember that consecration is not repentance. When we gave ourselves to God at conversion we repented of our sins; now that we want to attain to higher knowledge and fuller blessings we consecrate all to him, we present our bodies a living sacrifice.

"Now, Lord, I give myself to Thee;

I would be wholly Thine;

As Thou hast given Thyself to me,

And Thou art wholly mine.

O take me, seal me for Thine own,

Thine altogether, Thine alone.

"This consecration is not sanctification. Consecration is man's part; sanctification is God's part. It is simply saying to God, 'Do with me as Thou wilt. Make of me all You can. Show me wherein I may be better and do better. Reign in me. Rule over me. Act through me. Give me ample grace to use all my ransomed powers for Thee.'

"Active, appropriating faith. Trust in God is the condition of purity as well as of pardon. When we sought the pardon of our sins our faith laid hold on Christ as a personal Savior. The chief thought in our mind then was that we get free from the sense of guilt and gain the evidence of divine acceptance. So in seeking purity our faith must lay hold upon Christ as the complete deliverer. Our chief thought must be that we gain a victory, not simply over the guilt of sin, but over its power; and that henceforward and always we are to be wholly Christ's."

In conclusion, let me pass on to our readers the following questions by Robert C. McQuilkin, who has been identified with my good Presbyterian friend and brother, Oliver R. Heinze, of Philadelphia, who has been used of God so greatly in spreading the gospel of the Victorious Life since he received full salvation in the Philadelphia Friday Holiness Meeting some years ago. Mr. McQuilken enquires:

"The Victorious Life is a life of victory over sin. Do you have it?"

"The Victorious Life is a life of constant fellowship with God. Do you have it?"

"The Victorious Life is a life of fruit-bearing. Do you have it?"

"Do you have the peace of God that passeth all understanding? Do you have free-

dom from worry and discouragement, so that you are 'anxious in nothing'? Do you have the joy of the Lord, which is independent of feeling, and independent of circumstances? Are you able *in all things* to give thanks?

"Have you, shed abroad in your heart, the love that suffers long and is kind, that envies not, that vaunts not itself, is not puffed up, does not behave itself unseemly, seeks not its own, *is not provoked*?"

"Do you, enjoy in actual experience the fruit of the Spirit, in its ninefold variety: love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control?"

"Is prayer a precious reality to you, so that you can come to a living, present Lord to talk over every question that affects your life? Do you know what it is to ask and receive, to abide in him and have his word abide in you, so that whatsoever you ask you receive? Do your prayers change things?"

"Is the Bible to you sweeter than honey and the honey-comb, more to be desired than gold? Do you go each day to the Word and get a direct personal message from the Master to your own soul, to meet the very need of that day?"

"If this picture of the Spirit-filled Life, as it is given in the Word of God, does not describe the experience you are having, then you do not have the Victorious Life. There

is something that the Lord Jesus offers that *you do not have*. You may have some of these things at times, you may have glorious fruit-bearing, you may know the Lord in a vital and real way, but if there is not *complete victory* over sin—which includes such things as worry, discouragement, lack of love, irritation, pride, jealousy, impatience, covetousness, worldliness, lust—then you do not have the Victorious Life, and there is an experience in Christ awaiting you which will transform life."

"Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

"After full surrender to Christ, and the appropriation of his victorious abiding presence by simple, child-like faith, the believer radiant with victory can confidently pour forth his soul in testimony in these words:"

"Once far from God and dead in sin,
No light my heart could see;
But in God's word the light I found,
Now Christ liveth in me.

"With longing all my heart is filled,
That like him I may be,
As on the wondrous thought I dwell
That Christ liveth in me.

"Christ liveth in me,
Christ liveth in me,
Oh! What a salvation this,
That Christ liveth in me."



What's the Matter With the Home?



Rev. Richard W. Lewis.



HERE there is Anglo-Saxon blood, there is love for the home. Few words are more musical to civilized ear, than the word home. "Be it ever so humble, there's no place like home."

Base beyond expression is he who despises his home, as Esau did his birthright. Safeguard the homes of a people, and you save their nation. Lax home-life forecasts the death of any race. These assertions spring from the very nature of the home. The home is fundamental in any national life. In miniature the home holds the life of the nation. Or, to change the figure, each home is a tiny stream running into, and forming, the river of national life. When the home goes wrong the nation is awry. The stream of national life cannot rise above the home springs which are its source.

These statements being bare facts, admitted by all, it becomes our imperative duty to safeguard the American home in order to strengthen and establish our national life. That the real importance and true significance of the home have been too largely lost sight of, seems evident from the fact that the home-life of our great nation has been neglected. So careless have we become in maintaining the high home-standard once characterizing Americans, that even the most casual observer of the home sees its decadence.

THE LOSS OF HOME STRENGTH.

The loss of home strength is easily apparent on every hand; and this statement is not the critical comment of a passing pessimist. The indictment is becoming far too general, and to painfully frequent, to be lightly received and carelessly flung aside. The best of home experts are now constrained to accept the home situation as serious. The daily papers present the case in mortifying pictures of domestic distress. The home is being caricatured as never before in its history. "The bringing up of father" is intended as an item of amusement. As a matter of fact it portrays a home-discipline decadence far too serious to justify jesting. Fathers should be in the big business of bringing up their sons and daughters, rather

than undergoing the humiliation of being brought up by their wives and children. But father has now forfeited his God-given place, and lost his priestly dignity, with a consequent decrease of divinely-conferred authority, when he abdicates his home throne in favor of his child.

The Chautauquas and Lyceum Bureaus have felt called upon to place on their program giants of intellect, experts in handling the home-life problems. The pulpit has sensed the situation and turned its batteries against the many enemies of the home. Many strong and striking books have added their contributions toward correcting home defects, now so easily observable; so that we are left without the shadow of a doubt as to the firm foundation in facts for sustaining the indictments being presented against the modern home.

FORFEITS ITS PLACE.

The fact is, the home has forfeited its former high place. As it was the first institution established on earth, by divine authority, so it has long stood as the most important of all earthly institutions, not excepting the Church itself. It required many centuries for real, worth while rivals to so compete with the home as to endanger its perpetuity. Even so recently as half a century ago the home was sacredly regarded and solemnly established. The change in public sentiment and national attitude toward the home has come about so subtly and gradually that few saw the home in jeopardy until its strength was gone and its primitive position lost.

SURRENDERED OPPORTUNITY.

There had come in the meantime, the surrender of opportunity by the home forces. In the plans of the Creator the home was to function as the first example of human authority and government. The child born into a family was to find itself, a little later on, owned, controlled and trained by its parents; its every act was to be scrutinized by them. They were to reign in the home realm; their word was to be law. It was to be autocratic government. And for a great many centuries there were to be no humane societies or other organizations to question

the exercise of this home authority, whether wisely or evilly exercised. The home for a long, long time was an absolute monarchy.

Under the administration of Moses the supreme penalty of death was visited upon offenders of family authority (Deut. 21:18). Under such a system of rigid discipline the child entered adulthood under authority and control which were so fully realized and so forcibly felt that submission to authority became second nature. Such children, thoroughly accustomed to home rule, obeyed in school, submitted to authority in society, and yielded to the yoke of State, most gracefully, through habit. But when the modern home ceased to govern, and the modern child became a law unto himself, then was the surrender of priestly opportunity made! As one extreme follows another, so rigid discipline was followed by silly slackness in the home. Thousands of parents have been heard to say, "I came up in poverty, and under such strain of hardships, that I have determined my children should have an easier time." The result has been that over-indulgence seen on every hand today, spoiling the child and ruining his prospects for good citizenship. For this great surrender of opportunity on the part of the home, nothing can possibly atone. Man has undertaken to exhibit wisdom in child-training superior to that of the divine plan. Thus it is that we have so many modern reformers crying out against the use of the "rod" in the home discipline, and even opposing the use of negatives. They say you should not use the old-fashioned "don't." You must deal all the time in affirmatives, or, in other words, you must practice a "constructive" plan in disciplining your children. These reformers usually live in cities, are not familiar with the child of the wild, and have tried out their fanciful theories on one or two very unusual, not to say unnatural, children. In passing, let it be said, a God who would institute a family on earth and leave it without divine instruction as to how to bring up the young, would be a very strange deity indeed! The Bible ought to give ample suggestions as to the fundamentals of child-discipline, and it certainly does.

(Continued)

The Menace of Rationalism.

Rev. S. A. Steel, D. D.

PART I.

IN this paper I shall discuss some present day tendencies in religious thought. The general subject of these papers is the menace of rationalism; and it assumes protean forms. It lurks in much of the scientific teaching of the day; veils itself in attractive literary fiction; is camouflaged in a score of "cults," ostentatiously styling themselves "new thought;" makes artful assaults through destructive Higher Criticism; and boldly announces itself through brazen-throated trumpeters like H. G. Wells, as a new religion. But perhaps the most dangerous form of the rationalism that opposes evangelical faith today is a specious liberalism. Under pretense of moral hospitality and a generous tolerance toward different systems of religious belief, this sentiment dissolves all the crystals of truth and takes the heart out of all faith. There is a strong tendency today, especially among the intellectual classes, to doubt whether certitude in religion is possible, and, therefore, to regard one religion as good as another; or at best as offering only comparative merits. All, perhaps, will admit the superior ethical nature of Christianity; though many claim that all that is most excellent in Christian morals was taken from pagan sources, and give Jesus credit only for giving them currency.

Dr. Henry Van Dyke, in his book, "The Gospel for an Age of Doubt," says: "In calling the present an 'age of doubt,' I do not mean that it is the only age in which doubt has been prevalent, nor that doubt is the only characteristic of the age. I mean simply that it is one of those periods of human history in which the sudden expansion of knowledge and the breaking up of ancient moulds of thought have produced a profound and widespread feeling of uncertainty in regard to the subject of religion. . . . The influence of the great mass of popular literature in which religion is practically ignored, tends

to foster the impression that it is a subject in regard to which certainty is neither necessary nor attainable."

Since Dr. Van Dyke made that diagnosis, the shock of the most ferocious war ever waged by civilized man has still further unsettled the foundations of our knowledge, and the words are truer now than when they were written. Uncertainty about all religious truth is the one outstanding fact about this age. And yet there is no uncertainty about the reality of religion itself. Even such men as H. G. Wells, who paid little attention to the subject of religion before the World War, except to disparage it, have been jostled into a realization that the whole vast drama of human life on this planet is a stupendous tragedy without religion. If anything is fundamental in the constitution of this world, it is religion. It is the one thing without which all else is emptiness itself, and possessing which all else at once becomes rational.

To say that we cannot know the truth about such a fundamental subject as religion seems to me absolutely unthinkable. And yet this is the attitude that many even of the would-be religious leaders of today assume toward religion. The best we can do, they say, is to depend on a conjecture. It is all uncertain. Of course, the logic of this makes one religion as good as another; and this is the position some boldly affirm. Buddhism is true for the Hindoo, Mohammedanism for the Turk, Confucianism for the Chinese, Christianity for the Anglo-Saxon! Every man makes his own God, and "an honest God is the noblest work of man!"

My first argument against this view is that it contradicts the national conception of God. The faculty that distinguishes us from the brutes is the power we possess to form an intelligent conception of a great First Cause to which we give the name God. And the most fundamental and vital element of this conception is the unity of God. Moses made this the basic idea of God in his religious system: "Hear, O Israel, the Lord our God is

one Lord." (Deut. 6:4). This is the teaching of science. Nature is a unity, and this unity is the expression of the mind of God. Monotheism, therefore, or the doctrine that God is one, is a fundamental truth of all religion that is rational and scientific. While there may be various ways in which we conceive of our personal relation to this one God, and express our faith in him, the relation itself and the faith are realities, and not matters of conjecture. Belief in the one true and living God is the root of all religion; and it must be belief in reality. To deny the certainty of religion is to deny God, and that is unreasonable and absurd. "The fool hath said in his heart, there is no God." Not even a fool will say such a thing in his head!

My second argument against this view is that it is self-contradictory. Herbert Spencer is the leading modern authority on "agnosticism." He held that God is "unknowable," and, of course, all religious knowledge, having its source in our conception of God, must of necessity be uncertain. Religion at best is simply a working hypothesis, a *modus vivendi*, but can ever be a scientific truth of which we can be sure. According to Spencer, Force is "the ultimate of all ultimates," the "Absolute Reality," the "Unconditioned Cause." But note what he affirms about what he claims is "unknowable." It is a "Reality;" it is "Absolute;" it is "ultimate," and "the ultimate of all ultimates;" it is "Unconditioned;" it is "Cause." It seems to me that is a good deal to affirm about something of which we can know nothing. And that is by no means all. He makes this Unconditioned Cause spiritual, active, eternal, and beneficent. In short, Spencer's "Unknowable" is only the Christian God conceived as Force. It is just as philosophical, as scientific, and as logical to affirm about God what Spencer affirms about his "Unknowable"; and to say that we can know what he affirms about his "Unknowable," but cannot know them about God is absurd.

(Continued)

Historic Christianity---New Theology---New Course of Study.

Rev. Harold Paul Sloan, D. D.

IN turning, now, to these books in the field of religious psychology and pedagogy we will begin with Dr. H. H. Meyer's, the Editor of our Sunday school literature. The title of his book is, "The Graded Sunday School in Principle and Practice."

This production has the familiar values and familiar short-comings of the writings of the cultural school. It reduces Christianity to a mere system of religious ethics in which Christ is simply the great teacher and exemplar. Of course Dr. Meyer recognizes the Deity of Christ, but that is not the question. Deity in Christ is for the Christian system the foundation for a great faith in his justifying and regenerating work, and these ideas are not used in Dr. Meyer's work. Nor can it be claimed that there is no reason why they should appear in an educational work, for this is an educational work that seeks to make people Christians, and if there is no need of any reference to these great ideas in such a work, then we must infer that it is possible to make people Christians without leading them to exercise justifying faith in the redemptive work of Christ. Manifestly, then, we are being presented with a new type of Christianity, one differing widely from that defined in our Ar-

ticles of Religion, and from that which has been preached through two thousand years of Christian history.

On page 50 the author says: "It remains here only to emphasize the fact that noble and Christlike character normally is the product of growth and training rather than of sudden revolution; the work of religious education is one of preservation and guidance rather than of rescue." Here in one sentence the author cuts loose from the most fundamental belief of Historic Christianity, that, namely, of man's universal depravity, that sin brought into the race a great spiritual catastrophe. However much of development and of training there is in Christian education it is development and training to bring us into contact with a tremendous supernatural salvation by which we are rescued from the race-wide consequences of the fall. To omit this conception, or to loose it out of emphasis is to loose the Christianity of the New Testament.

On the same page Dr. Meyer distinguishes between the moral man and the Christian saint. He says, "The moral man is one who possesses high standards of personal, social and civic life, and who does not deviate from his standards. A saint is a man who, in addition to high standards has a noble religious faith by which he tests these standards

and controls his life." Is Christianity, then, nothing but ethical standards plus a religious motive? Did St. Paul so express it in the New Testament? In Philippians where he contrasts the moral man and the Christian saint there is a universe between the two ideas. He says the things that he had once counted gain, as a moral man, he now reckons as refuse, dung, that he might know Christ. One cannot miss the difference here between St. Paul and the author. But again on page 16 he refers the student to Kirkpatrick's "Fundamentals of Child Study," and to Coe's, "The Spiritual Life," yet both of these writers are openly hostile to Historic Christianity both in respect of the fall of man, depravity and regeneration. Kirkpatrick is a Darwinian, making depravity nothing but the traits of animal life not yet outgrown. Of course this view is morally superficial, scientifically without foundation, and from the standpoint of Christianity revolutionary.

On page 41 Christ is appreciated as the supreme ideal of life. Noble lives and characters are to be presented to the developing child mind as a background for the presentation of "the crystal life and character of Jesus, and a setting for the personal ideal of perfect love and service." We have no criticism of this, except that it is pitifully inadequate. The same idea is again developed

on pages 48-44 where the Bible is appreciated and the supreme worth of the teachings of Christ is recognized both in respect of his words and works and life. Again we have no criticism save that we nowhere find anything larger, we nowhere find the great redemptive conceptions that are central in Christianity.

On page 51 the author describes mature Christian character, and there is no slightest hint of St. Paul's sublime mysticism, Christ in me to will and to do of his own good pleasure; instead we have nothing but firmly established habits of thought and principles of action.

"The Pupil and the Teacher," by Professor Luther Weigle, develops the same incomplete ideas. The goal of religious training is stated on page 195 as to "accept the love of God as revealed in Jesus, and to live as God's child." Before this decision the work of the teacher is to prepare the child to make it, and afterward to help him to carry it out. But in Christian consciousness the love of God achieved forgiveness through the redeeming sacrifice of Jesus, and the initiatory Christian act is one of self-abandoning faith in this justifying and regenerating sufficiency. The two ideas are not equivalents. The one is self-poised, the other is self-abandoning; the one is ethically self-complacent; it accepts love and tries to do its best for love; the other is ethically tremendous; it moves through self-guilt, self-humiliation, self-abandonment out into Christ's allness. There is no need of further quotations; this is the defect of the book. All that it says and teaches truly and well falls short because the author does not aim at the fully Christian goal. We want a little later to speak more definitely a word of appreciation of much that is splendid in these books, but before doing this we pass on to the same defect already analyzed in Dr. Bett's book, "How to Teach Religion."

Professor Betts describes the movement and goal of religious training as he understands it in several places in his volume, but it is very clearly put on pages 84 and 85. We will quote rather extensively to get the whole spirit and movement of his thought. "THE EVOLUTION OF SPIRITUAL RESPONSIVENESS.—The realization of this new spiritual consciousness in the child's life may not involve any special nor abrupt upheaval. If the child is wisely led, and if he develops normally in his religion, it almost certainly will not. Countless thousands of those who are living lives very full of spiritual values have come into the rich consciousness of divine relationship so gradually that the separate steps cannot be distinguished. 'First the blade, then the ear, then the full corn in the ear' is the natural law of spiritual growth."

"The bearing of this truth upon our teaching is that we must seek for the unfolding of the child's spiritual nature and for the turning of his thoughts and affections toward God from the first. We must not point to some distant day ahead when the child will 'accept Jesus' or become 'a child of God.' We must ourselves think of the child, and lead the child to think of himself as a member of God's family."

"This does not mean that the child as he grows from childhood into youth, and adulthood, will not need to make a personal and definite decision to give God and the Christ first place in his life; he will need to do this not once but many times. It only means that from his earliest years the child is to be made to feel that he belongs to God, and should turn to him as Father and Friend. Day by day and week by week the child should be growing more vitally conscious of God's place in his life, and more responsive to this relationship. Only by this steady and continuous process of growth will the spiritual nature take on the depth and quality which the Christian ideal sets for its attainment."

SOME OF OUR CONTRIBUTORS FOR 1922.

THE PENTECOSTAL HERALD promises its best bill of fare for the coming year. There has never been a time in its history of thirty-odd years that its readers multiplied so rapidly, and so many words of commendation were received as during the year just past. It is our purpose to even surpass our record of the closing year, and for that reason we have planned the very best for our large and appreciative constituency.

DR. H. C. MORRISON, our Editor-in-Chief, will write on interesting and opportune themes. He will continue the discussion of "What is Bible Holiness?" He has promised us twelve sermons, one for each month in the coming year. He will write on many timely and vital subjects. We are glad to report his health greatly improved and he will put himself into the work of The Herald with new and intense vigor.

The Herald readers will be glad to know that Hon. Williams Jennings Bryan will favor us with a series of articles, writing on the following subjects: "God," "Christ," "The Bible," "Evolution in the Church," and "Evolution in the School." These articles will be worth far more than the price of the paper. While Mr. Bryan is deeply interested in the political condition of the country, he is giving much attention to the religious state of the people, and has become a stalwart in the defense of the Holy Scriptures and the evangelistic faith.

REV. G. W. RIDOUT, D.D., whose writings have been such a spiritual tonic to our readers, will write on such subjects as: "The Beauty of Holiness," "The Rise and Progress of the Soul," "Grace Abounding," "The Tragedy of Sin," "The Tragedy of Doubt," "Books that have Helped Me," "Autobiography of a Soul," "The Prayer Life," "Life Victorious," "A Bunch of Letters," "Memories of the Battlefield," and "Duds and High Explosives."

REV. C. F. WIMBERLY, D.D., who has delighted our readers so often with his timely articles, will write on interesting themes, among them, "Things Deeply Spiritual," "Things Inspirational and Prophetic." We also have one on "Watchman, What of the Night?" which will be most interesting, besides others on fascinating subjects.

REV. ANDREW JOHNSON, a man of devout scholarship, will write on "The Inspiration of the Bible," "The Deity of Christ," "The Theory of Evolution," "Free Thought and New Thought." He will also discuss "The Moral Status of the Child, Must the Child be Regenerated?"

REV. BUD ROBINSON will continue to charm our readers with his unique and practical letters. Bro. Robinson knows how to say things in a way that charms and delights the reader.

COL. S. L. BRENGLE, of the Salvation Army, will write occasional articles which we need not commend to our readers, for the fact that Col. Brengle has written them is sufficient recommendation, as to their merit.

DR. HAROLD PAUL SLOAN will continue his discussion of the New Course of Study until he has given our readers a full gist of the situation as it exists in many places.

DR. S. A. STEEL will continue to charm us with his lucid and brilliant pen until he has thoroughly ventilated the situation as he sees it.

There are numbers of others after whom our readers have read with spiritual help and profit, among them, Dr. Mingledorff, Dr. Ostrom, Jack Mann, Luther Bridgers, W. G. Harbin, and others whose contributions will help to multiply the good things which we have in store for those who are fortunate to remain with us during the year 1922.

Our story now running in the columns of THE HERALD, "The Wandering Girl in a Far Country," will continue through several months. It will reveal some astounding conditions in the home, the school, and society. We believe it will be of great value to our readers.

Above everything else, THE HERALD will exalt our Lord Jesus, high over all, as able to save to the uttermost. The clarion note of the paper will be "Without Holiness no man shall see the Lord," and "The blood of Jesus Christ his Son cleanseth us from all sin." We are fully conscious that we are contending for the most important and essential things in all the wide world, and bespeak for our God-given task the prayerful support of the entire HERALD family.

There are many things that we need to remember in reading this. First, there is no conception of God here that is not just as complete in the twenty-third Psalm. The author of that Psalm, centuries before Christ came, had just as much faith in God as his Father and Friend as is possible to express. If then the attitude described here as the goal of training is really complete, if it is the Christian goal, then the cross of Christ is a useless sacrifice. Second, no one who understands Historic Christianity ever described the initiatory act of Christian life as a decision to put God and the Christ first. There is no possibility of confusing this sentence with, Justification by faith alone. Third, this position utterly fails to appreciate the deep spiritual nature of sin. It evidently assumes that sin is largely a matter of coarse habits.

(Continued)

A Correction.

In Dr. Ridout's article of Dec. 14, toward the close he said, "Religious experience is a work of the Holy Spirit." It was misprinted and read, "Religious education is a work of the Holy Spirit." Of course, this was one of those oversights that sometimes occurs in manuscript or in proof reading; that's all.

A New Evangelist in the Field.

Rev. J. W. Carter, D.D., has been appointed by his conference to evangelistic work. Dr. Carter is a man of unusual ability, well educated, well balanced, a clear thinker, a powerful preacher. Having served a number of years as pastor he is well acquainted with the needs of a flock and the responsibilities of the pastor. He is a most companionable brother, a perfectly safe man, and we recommend him most highly to pastors, camp meeting committees and anyone desiring an able minister of the gospel of the true Wesleyan type. Address him, Harriman, Tenn. Faithfully,

H. C. MORRISON.

The Test.

W. Brant Hughes.

With ease we tread the path by day,
When the sun is bright;
Lavishing his splendor upon our way;
But what of the night?
What of the night when shadows fall
Across the path, and the heavy pall
Of darkness settles over all?
What of the night?

'Tis fine to march on dress parade,
With no foe in sight;
Or ride at the head of the cavalcade;
But what of the fight?
What of the long thin line stretched out;
'Midst death and destruction, defeat and rout;
When hushed is our comrades' cheering shout?
What of the fight?

When all is well and laughter rings
In our happy homes,
We little reck of the sorrow he brings,
When the reaper comes.
When the reaper comes the laughter dies;
We look through our tears on leaden skies;
The world is dark to our heavy eyes;
When the reaper comes.

But there's a Hand to lead us through the night;
An Arm around us in the fight;
A Friend to trust in sorrow's blight,
Let's lean on Him.

Mr. Bryan's great lecture on Darwinism is a knock-out blow to a false theory which has strutted up and down the earth destroying the faith in the souls of multitudes.

Good News From The Evangelistic Harvest Field.

The Florida Conference And Else.

The recent session of the Florida Conference was notable for a number of reasons. Bishop Candler presided. This makes nine times he has held this conference, being the fourth time in succession. His presidency was business-like, sparkling with epigrams, "old-fashioned" in his emphasis upon those things which we account of as being fundamental in personal salvation, such as repentance, regeneration, consecration, etc. Those who heard his sermon on the Sabbath speak of it as reaching a high water mark in sacred eloquence. So far as this deponent could observe, the appointments gave satisfaction. To be very sure, there were some appointments which gave pain and disappointment to some preachers and some people but in the main there was satisfaction. One event of the occasion which stands out as eminently vital and far-reaching in its possibilities was the final location of the conference college in a new community, namely, Lakeland. A brighter day seems to dawn for that institution. The delegation elected to represent this conference in the approaching General Conference is a strong one and will be felt in that highest judiciary of the church.

A considerable number of preachers were brought in from other conferences and the conference is full of men, only a very few places being left to be supplied.

The financial reports showed that our people have moved forward in a most remarkable manner in recent years. The Florida conference, for instance, was the first in the connection to report over the top in the great educational drive. Along with that a large number of splendid church buildings and parsonages have been built and our cause is being adequately and comfortably housed all over the state.

An event of distinct and noteworthy prominence was the presence and preaching of Dr. H. C. Morrison, of your paper and head of Asbury College, at Wilmore. He preached every afternoon at three o'clock to packed houses, made up largely of those preachers not on boards, committees or cabinet. However large numbers of the citizenry of Orlando crowded daily into the house to hear and be blessed by the plain, vivid, great gospel brought them by this great preacher. It is the conviction of this writer that the very idea of having preaching statedly, regularly, day by day, during the conference session was a much needed idea, calculated to greatly bless our whole people, as well as preachers. Such a plan emphasizes the very notion for which the kingdom of God is set up in the world. Many of our people had often heard Doctor Morrison before, but many of them had never heard him till this occasion gave them the chance. I think it is not saying too much to declare that all classes and conditions of men in the conference and attending it, no matter what their angle of view as to doctrine or experience, were seriously touched and profoundly aided by his preaching. And whatever else we may say about all these things, there seems to be absolutely no danger of any of us becoming too religious. Such preaching as Dr. Morrison gave us will help all of us who are willing to be helped.

W. K. PINER.

Going Forward.

Greetings in the Lord! I have not been idle since reporting last, but have been almost constantly on the go. Some fields have been very difficult, from the human point of view, and people sometimes have

been very slow to move toward God, but the gospel is still the "Power of God." We had a most delightful meeting in Minneapolis with Bro. Carr, of the Gospel Mission. Scores of people found God in saving, reclaiming, and sanctifying grace. Bro. Carr, and Bro. Ben Mathison are great souls to work with.

We greatly enjoyed our trip to the East, and found unstinted hospitality in Southern Maryland. There were many things there to militate against the work of God, but we saw a few souls pray through to real victory, and become staunch followers of Christ. The numerous cities of the East, with their thronging populations, and marvelous opportunities for reaching men with the gospel makes us hungry for another trip to the East, with a longer period for work. We fell much in love with the pastor at Prince Frederick, Md., whom we were helping. He is a real man of God, and preaches the whole gospel, and God is blessing his labors.

Coming home from the East, after a few days of needed rest, we launched into a campaign for souls, in the Bowman Methodist Episcopal Church, St. Louis, Mo. These people dedicated a new \$100,000 church last spring, and the pastor has been so tied down by the building program that there was no preparatory work done for the meetings. The battle was hard, being in a very strong Catholic and Lutheran community, and the membership of the Methodist Church badly scattered, and generally very indifferent. With a membership of over 600 they had very few who would pray, or who were in favor of a real work of grace. But the Lord helped, and blessed the people. More than seventy-five professed to find the Lord Jesus in saving power at the altar. One man, a drunkard, who was at the verge of suicide was brought into the service and blessedly saved. Some Catholics were converted. At the close of the meeting, in response to a call for those who would go anywhere, to any one, under the direction of the pastor and leading of the Spirit, to do personal work, about thirty men, more than that many women, and as many young people, responded for this type of continuous evangelism. Great things will certainly follow, if they keep going for God.

We are now entering the second week of the meeting at Kaneville, Ill. Souls are finding God. Some, including the pastor and his wife, are seeking the baptism with the Holy Spirit. The place is exceedingly conservative, but God is moving.

New Year's day we began in Aurora, Ill. We were never happier in the Lord, nor more determined to push the battle for the Lord Jesus Christ, and the full salvation of souls.

H. E. COPELAND.

Great Victory for Holiness on Pacific Coast.

God is greatly reviving his work on the Pacific Coast; more so in some places than others. We closed a successful union revival in Phoenix, Ariz., a few weeks ago, and the Lord is leading me to pray day and night for a thorough revival that will defeat every device of Satan to discouragement, or to division in the body of Christ. We must see a revival that will bring about greater unity and closer fellowship among Christians, regardless of their Church relations.

God is leading a number of the most devoted evangelists on the coast to work and pray for a closer fellowship and more united effort among God's people. Wife and I have rented our home in Grand Rapids, Mich., for the winter, and will make our headquarters at Phoenix, Ariz., for several months. We

feel called of God to hold union revival meetings, and convocations of prayer wherever the Lord opens the way. Christian workers that are interested in the unity of the Spirit, and in thorough work, may write for dates to our address at Phoenix, Ariz.

The Lord is giving us an indescribable burden for souls, and for a thorough and far-reaching revival of pure and undefiled religion.

Yours in Christian love,

S. B. SHAW.

Revival Meeting at Albert, Kansas.

Meetings were held in the Methodist Church under the pastorate of Rev. Robert L. Foster, and conducted by Evangelist T. P. Roberts, of Wilmore, Ky. Prof. Allan W. Caley, of the Voice Department of Asbury College, conducted the song services. Both were influential and godly men and were much loved and appreciated by the people. Rev. Roberts is a live man and delivered the truth with grace and fluency. He is a true soldier for the Master and wants to be found at his post of duty attending to his Master's business. Bro. Caley is an accomplished soloist and a good chorister. He is a fine Christian young man of sterling worth. He is prominent in Epworth League and Sunday school work; a good exhorter and eloquent in prayer. Both men enjoyed their work in Albert and made many friends who hope that they may return again. Twenty-two were converted and reclaimed to the church; six promised to erect family altars in their homes. Albert has a lively Sunday school of about 75 members and the Epworth League is said to be the best in the Dodge City District. Rev. R. L. Foster is a true, conscientious man, devoted to his pastoral duties and is beloved by his people.

ARTHUR F. SINNET.

Moorland, Ohio.

We wish to report a notable victory in the Methodist Episcopal Church at Moorland, O. Deep conviction was on the people from the beginning. We had expected to preach for a week or more before making an altar call, but about the third evening several persons were weeping in the congregation and we just had to invite them to the altar. Some came and prayed in the good old-fashioned way and the meeting was on. We had no barren services after that and several times the altar was crowded with penitents. One hundred and five knelt at the altar as definite seekers; about fifty of these professed to be sanctified wholly, among them many of our best and most substantial members. The church has taken on a new lease of life and eternity alone will reveal the far-reaching results of this glorious visitation. To God be all the praise. Amen.

Brother Arthur H. Johnston, of Akron, Ohio, was our song leader and general helper and surely he is a man sent from God.

CLARE GOODWIN, Pastor.

Report.

The fifth convention of National Association for the promotion of Holiness was held in the Evangelical Church, Cambridge, Mass. The streets were covered with ice which hindered persons attending the meeting; this with some revivals in progress in some of the local churches limited the attendance. Bro. Joseph H. Smith was with the party in this meeting and greatly edified and enlightened the saints with his able messages. The Spirit was manifest in saving and sanctifying near forty souls during the six days.

From Cambridge the party went to Paw-

tucket, R. I., for the sixth convention, which was held in the Broadway Evangelical Church. Rev. A. L. Whitcomb preached the opening sermon, God blessed the message and seven souls were at the altar. Eighty-eight seekers were at the altar during the week, and many came away with victory. One German brother was brightly saved, and like Andrew of old, "first findeth his own brother, and brought him to Jesus." This brother could neither speak nor understand English, yet God spoke to him by his Spirit, and wonderfully saved him. He witnessed to salvation in German though most of us did not know what he said, yet we knew what he had. The closing Sunday was a time of refreshing from the presence of the Lord.

CHRISTOU DOULOS.

Dayton, Washington.

At the close of our camp meeting work for the season we moved to California for the winter on account of wife's poor health, and for the past weeks we have been hard at it in the battle for souls. Our meeting at Central Point, Ore., was a hard-fought battle indeed, but some blessed work was done. The M. E., and Presbyterian folk united sometime ago, but it doesn't seem to be a real "union." Some of the folk are not willing to line up with the Wesleyan doctrine of scriptural holiness. It is the opinion of the writer that had the meetings been held in the M. E. Church there would have been a much better opportunity to have had a sweeping victory; however, God blessed a goodly number of souls. Rev. C. Jones and wife are in charge of the work there and a fine young couple they are. It was a joy to work with them. They stand true to all the word of God.

We are now engaged in a real battle for souls here in the M. E. Church with Rev. F. L. Cook as pastor. The enemy is using all his power to keep souls from breaking through to victory, but the Lord is present to bless his truth as we give it out to the people from time to time. The Campbellite Church is in the lead here, so far as numbers are concerned, and pastors and evangelists who seek to really get souls to God where they know they are saved, know what a barrier that is. Bro. Cook is a true man of God who stands by the evangelist in every way.

GEO. BENNARD.

Report.

The Lord has been pleased to give us some gracious revivals. The first was in the Wesleyan tabernacle at Erie, Pa., Rev. White, pastor. From first to last God set his seal on the services. There were twelve seekers the first Sunday and more than thirty on the closing day. More than one hundred in all sought and found definite experience. This little band of devout people are going to the jail, hospital, soldiers' home and almshouse, scattering the good news. They are genuinely aggressive and keep their spiritual muscles well exercised.

Our next campaign was a union meeting of the M. E.'s and the Wesleyan Methodists at Mooers, N. Y. Rev. J. C. Long and Rev. T. Hayes are the efficient pastors. Both are splendid men carrying a burden for God's work and the spread of scriptural holiness. Mooers is a town made famous by the Holiness Movement. It is the seat of a good, live holiness camp. The people have heard nearly all the leading evangelists of the modern Holiness Movement. The Lord gave us a good revival with some over one hundred seekers. The Sabbath days were times of special victory. The saints came in from many of the surrounding towns and joined heartily in the services.

On the middle Sunday there were over thirty seekers and the meeting ran steadily from 9:30 in the morning till 5:00 o'clock in the afternoon; resuming again at 6:30 and

closing somewhere near midnight. The Stevenson Sisters with their various helpers gave us good music.

The Anderson, Ind., meeting was nothing unusual. Some came to the altar for pardon or holiness and prayed through but generally speaking the wheels of the chariot ran hard.

Spent a few weeks at home at which time we welcomed to our family circle a bouncing baby girl, whom we have named Miriam Mae. Am now assisting Rev. Long in the Methodist Church at Mooers Fork, N. Y. Pray for us.

FRED DE WEERD.

Savage, Maryland.

I am now engaged in the twenty-sixth meeting of this year at this place, in the Methodist Church, South, in what promises to be one of the greatest meetings of the year. My work this year has kept me in the states that border on the Atlantic Coast, with the largest part of it being in the state of South Carolina. God has truly blessed my labors and in some ways this has been one of the most successful of my ministry.

In the twenty-six meetings spoken of there have been near four hundred accessions to the Methodist Church, with at least fifty per cent. of that many joining other denominations. This of course does not give in figures at all the number that professed conversion, reclamation or to having been baptized with the Holy Ghost. There is no personal credit due me at all, but I do thank God that he has blessed me to see these results from my labors. To know that he has deemed me worthy to be called to this greatest of all work.

The people here are interested and from all the indications there is a great opportunity for a great revival. I crave an interest in the prayers of the readers of THE HERALD for a great outpouring of his power in the days that are to come. I go to Defiance, O., the first part of January.

I have some time open from the middle of February on that I can give to anyone needing my assistance.

EARL B. MOLL.

Revival Notes from Akron, Ohio.

A great revival campaign has just closed in the Calvary Evangelical Church with Rev. R. J. Kiefer and wife of Columbus, O., as evangelists. For a number of weeks before the campaign opened, cottage prayer meetings were held in different parts of the city; the church was anticipating a great victory and in this they were not disappointed.

Brother Kiefer preached sound, sane, spiritual, heart-searching and helpful sermons. Sister Kiefer had charge of the singing. Brother and Sister Kiefer were a great blessing to our people and no one will make a mistake if they get them for a meeting.

This meeting was no card-signing affair but a genuine work of grace. People came from all parts of the city to attend the meeting. Folks are sick and tired to be entertained with drills and shows of the professors and performers. They can go to the movies and get all of that they want; they expect something better of the Church of God. God has put a heart cry in the human breast for holiness and godliness and nothing short of it can satisfy. God pity the churches that have gone out of the soul-saving business, closed up their altars and turned the Church of God into a mere entertainment hall.

Thank God, for the churches that stand for the old-time gospel with open altars where people come and pray through to victory. Under the preaching of the old-fashioned gospel of a salvation for all men from all sin many were found weeping their way to God. The altar services often continued till late in the night.

There were 200 professions of either con-

version, reclamation or sanctification, and 30 united with the church. The greater number of professions were among the church members, but a church member saved, reclaimed or sanctified is worth just as much to God and the church as one who is not, at the time of the profession already a member. There was a hearty co-operation on the part of the pastor and members of the First United Evangelical Church and members of different denominations who attended were greatly helped and blessed in the revival.

The attendance at the first prayer meeting after the revival increased in numbers so that we had to hold it in the auditorium for lack of room in the old meeting place. Scriptural holiness is more popular in our Calvary Church than it has ever been before. This meeting demonstrated to the people that God still works in the old-time way. To God be all the praise for the victory he has given.

E. RADEBAUGH, Pastor.

Anthony, Kansas.

I was recently assisted in a revival meeting at Burchfield M. E. Church, by Rev. G. S. Conant. He has a remarkable way of leading rather than driving the people and was successful in leading many to see the need of living a better life, who had never attended church before. There were fifty reclaimed, converted or sanctified, many of them very clear and definite cases. The singing was conducted by the writer while his wife served as pianist and in song. Brother Conant is not only a preacher but a splendid singer and many times during the meeting did he refresh our souls in song. We are still in the battle for souls and enjoying our work.

R. O. SCHMIDT.

THE THIRD National Convention of the National drive for 1921 was held at Watervliet, N. Y., in the Third Avenue Methodist Episcopal Church, November 15-20. The interest and attendance increased from the beginning. Rev. H. B. Silvernail, pastor of the church, and his people gave loyal support to the convention. Watervliet is situated directly across the Hudson River from Troy, N. Y., and many attended from the latter city as well as from Cohoes, Green Island, Glens Falls, the neighboring villages, and some from Champlain and Mooers in the northern part of the State. A number of pastors were in attendance sharing in the labors and blessings of the rally. Sunday was a day of blessing indeed. Rev. George J. Kunz preached in the morning, his subject being "A second benefit." At noon Rev. A. L. Whitcomb addressed the Sunday school with gracious results. Rev. Joseph H. Smith was the preacher in the afternoon and was signally used of God in securing results. At night Brother Whitcomb discoursed on "The fruit of evil" and fruit for God was the result. There were seekers all through the week especially in the evening services culminating on Sunday with fruit at each of the services with the altar doubly lined at night. The pastor of the church not only shared in the labor but in the blessings of this pentecost, his two sons obtaining assurance of sins forgiven and his wife being filled with the Holy Spirit. A goodly number were converted and sanctified. Holiness was presented with sweetness of spirit and freedom from censoriousness and sectarianism but with perfect loyalty to Jesus and His truth, and the work so well begun by the National team which held the convention in this section last year was further advanced, confidence of preachers and people in the life and teaching of holiness recovered, and their interest in and support of the work evidenced by a cordial and pressing invitation to the National to return next season for another convention to continue for at least ten days."

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What is Bible Holiness?

CHAPTER IX.



I wish to call attention to another paragraph taken from the article under consideration: "Some speakers and writers quote Wesley, Asbury, and other writers of early and later Methodism, as if their statements were accepted by Methodists as conclusive authority as the Bible itself." The writer then goes on to quote from the General Rules: "The Bible is the only rule, and sufficient rule, both for our faith and practice."

The General Rule is quite correct, but the Bible must be interpreted; its meaning must be explained, and the average man or woman of any depth of spiritual life and mental acumen believes that John Wesley and Francis Asbury are better interpreters of the Word of God than this brother who would set them aside and interpret the Scriptures entirely different from the founders of Methodism in Great Britain and America.

At the recent Ecumenical Conference held in London, England, Lloyd George sent a message to the Conference in which he said John Wesley was the greatest religious leader the English-speaking race had ever produced. We suspect there will be few people who are sufficiently informed to entitle them to a hearing, who will take issue with the Premier of Great Britain on this subject.

At this same Conference Parkes Cadman made one of the most impressive addresses delivered at the Conference. He was born and raised in England, but has resided for some thirty years in the United States, and easily ranks as one of the greatest preachers in America. He said that Francis Asbury saved America for Protestantism. It was the providence of God that this old Methodist saint went through this country in the formative period of its history preaching entire sanctification and witnessing the experience along with the other doctrines of Methodism. He kindled a thousand revival fires that illumined the pathway of hundreds of thousands of sinners back to God, and furnished the spiritual salt that permeated

American life and saved the nation for an open Bible and a Protestant civilization.

If our brother with his present views of the *Review* article had been on hands in the days of Asbury, he would have antagonized him from start to finish. He would not have been a member of the Methodist Church, and could not have been a member of a Methodist conference. It was belief in the Bible doctrine of holiness, and the enjoyment of the experience of the Bible doctrine of entire sanctification, that formed the foundation of the Methodist Church and made her polity a possibility.

It was, and is, a thing unheard of since the days of Christ on earth, that pastors and people submit themselves to the Methodist system—the preachers going where they are sent, and the people receiving the preacher sent to them. It has been this spirit of self-sacrifice, consecration and devotion that has formed the strong bands of Methodist connectionalism and made her, under God, a great mastering gospel spiritual force in the world.

The war that has been waged by unwise and spiritually shallow Methodists against the Bible doctrine of holiness as taught by Wesley, Asbury, and the saintly scholars who wrote our standards of doctrine, has been a war against the whole superstructure of Methodism, which is founded upon the doctrine and experience of entire sanctification. Dig out the foundation and the stately temple will fall. You cannot throw away the doctrines of the Church and preserve the polity of the church. Put out the fires of a holy experience burning in the hearts of our preachers and you make our itinerant system an impossibility.

It was the doctrine and experience of Bible Holiness, sought, groaned after, obtained and enjoyed, that made Methodist preachers the willing and happy subjects of the appointing power of our Bishops, living in poverty, rich in the experience of perfect love, with no fixed habitation, going without complaint from place to place in quest of souls, proclaiming full salvation from all sin to the children of the kingdom, and repentance and pardon to the lost. This doctrine has been neglected and opposed; this experience has been ridiculed and set at naught, revival fires have died down, "decision days" have been substituted for the altar of prayer and the regeneration of souls; great numbers of people have been taken into the Church without salvation from their sins; sanctification is ridiculed, entertainment has taken the place of the testimony meeting; moving pictures are brought into the Church and heresy creeps into college and pulpit. The Holy Scriptures are attacked right and left; now there is a howl raised throughout the land against the Episcopacy, and a propaganda is set on foot to rob this office of its prestige and its occupants of their power.

If Methodism will preserve her Episcopacy, her polity, her itinerancy, her connectionalism, her evangelistic spirit and revival power, so that she may fulfil her mission in the world, she must hark back to her doctrines of regenerating grace and sanctifying power.

(Continued)

The Wandering Girl in a Far Country.

CHAPTER II.

A WOLF IN SHEEP'S CLOTHING.



WHEN Julia Culverson went away to college she had just passed her fifteenth birthday. As we have said before, she was a young woman of unusual attractiveness, and raised in the country had been largely protected from the in-

fluences which make weak and silly persons out of many young girls.

The average reader will have had opportunity to note that frequently persons raised with great care in pious and well-guarded homes, become the easy victims of the deceptive influences that work in society when they leave home. Miss Julia was not an exception to this fact which so frequently happened. She had been soundly converted but was as yet a mere babe in Christ, in need of careful instruction and spiritual nursing. The college she had entered was not a place in which young spiritual life was fostered and carefully developed.

She was a mere spiritual lamb in her religious experience and it was in this college that she met with the wolf that started her feet in the path which led to the "far country." Her teacher in psychology was one Professor Wolfe, a graduate of an Eastern University noted for its drift toward destructive criticism and Unitarian leanings. The probabilities are that if Prof. Wolfe's religious views had been well known he would not have been employed as teacher in a Church school; and yet, it seems that quite frequently the Boards of Church schools are a bit indifferent, perhaps careless, in the selection of their faculty. It is a well known fact that there are not a few schools which belong to and are supported by the Church which have in them teachers whose views and instruction are entirely out of harmony with the doctrinal standards of the Church. It was so in this instance.

Julia Culverson had heard nothing and knew nothing of the destructive criticism which had crept into the Church or the Church schools. She looked upon the leaders of her church as she had been taught by her parents, as the greatest, purest, and wisest men in all the world. The reader will see how, that under these circumstances, she readily stepped into the snare of the fowler. When her parents sent her away to this school which they had liberally supported, they exhorted her to be industrious and obedient; to commit her spiritual training and intellectual development to her teachers. They little dreamed that their daughter would be under the instruction and baneful influence of the young professor who bore such an appropriate name as has been mentioned above. It never occurred to them that their daughter would be taught that the human race, beginning in a mere germ, had been gradually evolved through varied forms of life, during myriads of millions of years until finally, man had arrived at his present state, and that the Bible account of creation, both of the universe and the race, was entirely false; yet this was exactly her fate and has been the fate of thousands of young people just as unprepared, innocent and unsuspecting as the young girl of our story.

One can but ask, Is there no way for the Church to save its young people from false teaching in the schools of the Church? Are men in authority skeptics with reference to the inspiration of the Scriptures? Are they indifferent to the spiritual life of the young people? Are they ignorant of existing conditions; or, it is cowardice? Are they so lacking in a true knowledge of the trend of things that they have the false notion that in order to educate the mind we must be willing to sacrifice the soul of the rising generation.

The president of the school being absent when the fall term opened, the brilliant young Prof. Wolfe was chosen to make the first chapel address to the large, bright, and handsome body of young people who crowned the entire auditorium. The address was as follows:

"My young friends, we welcome you most heartily to this celebrated institution of learning. We wish to assure you that our president, who is unfortunately absent, and all of our professors, extend to you a cheerful

and heartfelt greeting. You may rely upon us to do everything in our power to make your stay here both pleasant and profitable. We want your confidence from the very beginning. We want your conduct to be such that you can have our confidence. It is our object that we shall live together, not only as teachers and students, but as mutual friends. May I not ask you now that you keep in close touch with the officials and faculty of this college; that you come to us in times of distress or perplexity. Being some older, and with larger experience than yourselves, we might sometimes be able to answer at once questions that might annoy and perplex you for months.

"Let me remind you that you are here, not only to learn, but to unlearn. In order that we may fill your minds with truth we must empty them of whatever they may have picked up and stored away which is contrary to truth. If an old and worn-out building occupies valuable space on a prominent street in a great city, it must be torn away that a new steel sky-scraper may take its place. No doubt, the rats in the cellar and the owls in the garret will object to the destruction of their old rookery, but modern progress cannot be retarded because of their objections. This is quite true of mental rats and owls which are protesting against the innovations of the new age into which we have entered. But you do not belong to the past, but to the future, and you must adjust and equip yourselves for the times in which we are living.

"You will hear things here about the human soul, religious life and experience which may sound new and strange to you; but you must not be frightened nor in the least uneasy. The professors on this platform have spent thousands of dollars, and some of them almost a half of lifetime, preparing to teach you the things that you ought to know, to equip you for the age in which we are living. Those of us who are abreast with the times are well aware, and have set ourselves to tear down some of the old religious structures which cumber the path of progress, and to build new and beautiful temples of knowledge upon the sites they once occupied.

"You may rest assured that when we ask you to give up any of your old notions and superstitions we will have ready at hand to give you in their place charming and abiding truth. Intelligent men will no longer submit to the old fiction and folklore which have been handed down to us by the unlearned, as if it were inspired. We are determined to claim liberty for our souls, and give wings to our intellects."

We shall have to conclude some of the remarks of Prof. Wolfe in our next chapter, but the reader will see at once his shrewdness, and how that young people unacquainted with the drift of things, would have been both deceived and pleased with his address.

(Continued)

A New Year's Sermon To The Herald Family.



ARE not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows."

First. Man was in ignorance of God. It is remarkable that the race should have drifted away into such darkness and loss of knowledge of its maker. There is marvelous power in sin, and the natural tendency of man is to drift from light to darkness. Even in our enlightened day there is great proneness to backsliding among Christians. One of the most notable things in the history of

the Israelites is the fact that notwithstanding God's many manifestations to them they drifted away into forgetfulness of God and fell into gross idolatry. In the early history of the race, man lost the knowledge of God. There was a consciousness of obligation, there was a belief in a superior being; out of this grew many forms of idolatrous worship.

Nature witnessed to the fact of God, creator, but nature could not reveal God. Man knew there was, there must be, an intelligent and all powerful being who brought into existence and set the universe in order, but they did not know him. Nature could reveal the fact that he existed, but nature could not make him known.

The prophets communed with God, they received inspiration from him, they proclaimed his word, will, and plans for men, but they could not make men understand God. He was seen by the eye of faith far away, as through a glass darkly, but he was shrouded in mystery.

We never could have grasped true conceptions of God but for Christ. The revelation of God was reserved for, and entrusted to Christ. Jesus himself said, "No man knoweth the Father, save the Son, and he to whom the Son will reveal him." "I am the way, the truth and the life," says Jesus, "And no man cometh to the Father but by me." Had Christ not come we never could have prayed "Our Father who art in heaven." The coming of Christ did not change God but did change our view point. It gave us a new and larger comprehension of him.

The Psalmist long ago had written, and the people had often sung, "When I consider the heavens, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, or the son of man that our visisteth him." The Psalmist was amazed that so great a Being should consider and actually visit so small a creature as man. The words of Jesus recorded in the text throw a flood of light into his whole realm of revelation and discovery. Great as God is, we find that he is interested in small things. His love and providential care are everywhere. He takes note of the sparrows, not one falls to the ground without his notice.

Let us imagine Christ addressing a multitude of the humble people who heard him gladly. He says to them, "I will tell you something about your Father in heaven. He is far greater than you can comprehend, but he takes wonderful interest in little things. Now take a sparrow for example. Sparrows are very small, they are almost worthless. Two of them can be bought for a farthing—about the tenth of a cent. Well, God takes notice even of sparrows. His care is over them. He is interested in their welfare, he is touched with their wants. When they fly up to roost at night if one of them is missing your Father notices the fact."

With what wonder the people heard these words. Can it be possible that a being great enough to scoop out the ocean bed, pile up those snow-capped mountain-peaks, fling out the heavens and sprinkle the blue dome of the skies with stars, fling from his finger-tips the countless suns, and breathe into them the fire that burns on unquenched through teeming millenniums, is so condescending? We can think of him piling up mountains and building worlds, but it had not occurred to us that he was interested in sparrows. How great is God, and how condescending and compassionate. I should think when Jesus dismissed that congregation they would hurry home to tell their neighbors, their wives and their children of what a very wonderful God Jehovah is, how very kind and considerate of all his creatures. I should think they would look at each other in wide-eyed wonder that from that day forward the little sparrows, picking crumbs on their door steps would become little preachers of God's

condescension and fatherly care. It is a fine thing for the sparrows to have so great and good a God looking after them and getting their dinners ready. I understand and reverence more the red berries on the Sumac bush, and the little seeds on the weeds, and the wild grapes in the tops of the trees. It is all God's table arranged and set on purpose for his little birds. I think I understand their songs better, and their twittering. They are twittering out a blessing over their breakfast, and they are singing a song of praise to their God. Maybe this explains why the mules do not tramp upon them, and the car wheels do not crush them in the street. It suggests to me the reason why in my boyhood I threw so many tons of rock at birds and missed them. Ah, happy fortune birds, God careth for you.

This is a beautiful lesson from our Lord. It dignifies and makes sacred little things. It is wonderful preaching on divine protection, and that is exactly what Jesus is doing. He is sending forth his disciples, a little group of men—they are without learning, they are without purse or scrip; they are without a missionary board to support them, they are to become witnesses of the deity of Christ, his death and resurrection, and the great work he has wrought for the salvation of men. They are to meet with opposition, with ridicule, with persecution, and the Lord Jesus is strengthening their hearts for the task. He is teaching them not to fear men but to fear God. He knows that he is not only sending them to witness, but he is sending them to death. They are going out to give not only their testimony, but to give their lives, and he says to them—"Fear not them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." Then he assures them of the divine presence and protection. He illustrates, as we have seen in the text, with sparrows. He says "The very hairs of your head are all numbered. Ye are of more value than many sparrows." Why should men fear if they are chosen of God, consecrated to his service, resigned to his will, and committed to the task of enlightening the world with reference to his being, his holiness, his love for sinners, his desire and his power to save the lost. There is no place in all this world where the consecrated Christian has occasion or excuse for any servile fear. Let us commit ourselves to God and abandon fear forever.

But now let's turn our attention to a phase of the subject which we should not forget, to a line of thought suggested that may be of practical value to us. That God so infinitely great should care for and notice sparrows suggests that we too should not forget the small things of life. If the infinite God can give attention to sparrows, ought we not to give attention to small things? Can we afford to ignore them? I think there is great danger that we imagine ourselves too large to attend with care to little things. There is a dignity and sacredness about many things in life we are likely to believe are too small to attract our attention. Nothing is small where right and wrong are involved.

But turning back to the text, let us conclude with the main and precious thought of God's providential care. Let us comfort our hearts that his eye watches over us; that we are in the hollow of the hand of his gracious providence; that 'he careth for us'; that none of us are so small that we do not attract his attention, and his merciful guidance and protection. It is our Lord who said that he notes the sparrow, that he numbers the hairs of our head; *we are not to fear*. We are to obey, we are to trust, we are to serve, but we are to sing and rejoice in the consciousness of our security in the protection of the great God who built the Universe, and who notes the fall of a sparrow.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you please admit a new cousin from Sunny Tennessee? Father takes *The Herald* and it has been a weekly visitor in our home for a number of years. I always read the entire paper and do so enjoy reading the Cousins' Page. It encourages my heart to know that so many are living consecrated lives. I am a Christian and have been for a number of years, and this past year God led me to Vincent Springs camp near Dyer, Tenn., where He wonderfully sanctified me. I never dreamed that anyone here on earth could ever know the sweet peace that I have in my soul. He gives me victory over sin and every longing in my heart is fully satisfied. I shall never forget dear old Vincent Springs and the band of holiness people I met there. I live in middle Tennessee, between Tennessee and Dusk Rivers, in a vast plain called Big Bottom. The soil is very fertile, producing an average yield of 100 to 165 barrels of corn per acre, and other crops in proportion. We have good roads, schools and a fine class of people, but the people are cold spiritually. As my letter is getting long, I will tell you something of the new cousin and say good-bye. I am a little girl 24 years of age, weigh about 100 pounds, am 5 feet, 1 inch tall, have brown eyes and hair. I am a little backwoods school teacher and am just as happy a little girl as you can find in Sunny Tennessee. If any of the cousins care to write me I will be glad to correspond with you. My address is Denver, Tenn.

Lucy Mims.

Dear Aunt Bettie: Will you let another West Virginia girl join your happy band of boys and girls? This is my first letter to *The Herald*. My father takes *The Herald* and I enjoy reading the Boys and Girls' Page. My father is a Methodist preacher. We certainly do have a nice Sunday school here at this place. Guess the cousins are wondering how I look. I have blue eyes, brown hair, fair complexion, 5 feet, 11 inches tall. I'm going to let the cousins guess my age. It is between 16 and 19. Who has my birthday, May 29? Guess I had better close for this time. Hope Mr. W. B. won't be at home when this arrives. Would love to correspond with some of the cousins. My address is Kegley, W. Va.

Savannah Reed.

Dear Aunt Bettie: This is my first letter to *The Herald* and hope it escapes the waste basket. I live on a farm. I have five sisters and two brothers. I have light brown hair and eyes. My age is between 15 and 18, and anyone that can guess my age I will write to. I go to church and Sunday school. My address is Hinch, Mo.

Mickey M. Sites.

Dear Aunt Bettie: This is my first letter to *The Herald*, and I hope to see it in print. Father takes *The Herald* and I sure do enjoy reading the Boys and Girls' Page. I have four sisters and three brothers. I live on a farm twelve miles Northeast of Bourbon. I am in the 7th grade at school. Noble Peek is our teacher. I am 16 years old, have red hair, blue eyes and fair complexion. I go to Sunday school and church every time I can. Father and mother are Pentecosts. I am not a Christian, but hope to be some day. If any of the cousins wish to correspond with me, my address is Hinch, Mo. If I see this in print, I'll write again.

Nellie Keyes.

Dear Aunt Bettie: This is my first letter to *The Herald*. Papa takes *The Herald* and I always enjoy reading the Boys and Girls' Page. I have four brothers and two sisters. I have light brown hair and dark brown eyes, and I am 12 years and 29 days old. I live on a farm at Hinch, Mo. I hope that Mr. W. B. does not come around and get my letter because he always teases me about writing to

Aunt Bettie and the cousins. One of my brothers is a Pentecostal preacher. I go to Church every time I can get a chance. If any of the cousins wish to write to me my address is Hinch, Mo.

Edna Beckett.

Dear Aunt Bettie: This is my first letter to *The Herald*, and I hope to see it in print. I go to Sunday school and preaching every time I can. I am in the 7th grade at school. I have light brown hair, brown eyes and fair complexion. I am 15 years, 3 months and 19 days old. Well, I guess I had better close for this time. If any of the cousins want to write to me my address is Hinch, Mo.

Reba Sites.

Dear Aunt Bettie: Will you let a little Hattiesburg girl join your happy band of boys and girls. We take *The Herald* and I enjoy reading the Boys and Girls' Page. I am in the fourth grade and hope to pass to the fifth next year. I am 9 years old and I have light hair and blue eyes. If any of the cousins want to write to me I will be glad to hear from you. My address is 461 West 4th Street, Hattiesburg, Miss.

Francis Norsworthy.

Dear Aunt Bettie: This is my first letter to *The Herald*. I hope Mr. W. B. is asleep when this letter arrives. Mary Emma Whaley, I guess your age to be 12. My age is between 10 and 13. I will send my picture to the one who guesses my age. I hope to see my letter in print. I go to Sunday school every Sunday. I am in the 5th grade. Papa takes *The Herald*. I sure enjoy reading the Girls and Boys' Page. My birthday is Oct. 20. Do any of the cousins have my birthday? If you have I wish you would write to me. My address is Iota, La., Route 1.

Mattie Mae Henderson.

Dear Aunt Bettie: I was certainly glad to see my letter in print, and it was my first letter that I have written. I certainly do enjoy reading the Boys and Girls' Page. I had rather read the Boys and Girls' Page than anything else. I am corresponding with Dorothy Frazer, from Lynn, Ind. Aunt Bettie, I certainly would like for you to send me a picture of yourself. I wish I could see all the cousins and all of us go on a picnic together. I never have been to Louisville, Ky. I certainly would like to come to see you sometime. I know a woman whose folks live at Louisville, Ky. I go to school every day. My teacher's name is Miss Marguerite Lowe. Dorothy Frazer was telling me about what a grand tent meeting they had in their uncle's woods. I certainly do wish that we could have a tent meeting, but we didn't have any tent meeting this year but we had a grand tent meeting last year.

Louise Lowe.

Dear Aunt Bettie: This is my first letter to *The Herald* and I wish to see it in print. I sure enjoy reading the Boys and Girls' Page. My age is between 7 and 10. I hope Mr. W. B. will be off on a fishing trip when I send this letter. I have a little sister aged 6 and a brother aged 9. I am in the fifth grade. My birthday is Feb. 7. Who has my birthday? I guess Ruby Sanford to be 8. If any of the cousins wish to write to me my address is Ellis, La.

Sadie Keene.

Dear Aunt Bettie: As I was passing through I thought I would stop and see what you and the cousins were doing. May I come in and warm, I am so cold? Oh my! my! what a lovely bunch of cousins! How many of you cousins go to Sunday school? I go nearly every Sunday. I like my Sunday school class fine; we have 39 in our class. I do not belong to any church, but I go to the M. E. Church, North. Our pastor's name is Rev. E. N. Tarply. He is a good preacher. Well I will leave my age for the cousins to guess; it is between

15 and 20. To the one who guesses it I will send them a card. Lula Hockett, I guess your age to be 15. If I am right please send me your picture. Well I have got warmed up so I will be going. All of you cousins go with me to Tallapoosa. We sure would have some fun. Well as I want to leave room for someone else I will stop before Mr. W. B. comes and kicks me out. If any of the cousins want to write to me I would be glad to hear from them. My address is Tallapoosa, Ga., Box 184.

Bishop Smith.

Dear Aunt Bettie: This is my first letter to *The Herald*. Two of my friends were writing and I thought I would write. I hope Mr. W. B. is out shocking rice now. We take *The Herald*. I sure enjoy reading the Children's Page. I live on a farm about three miles from Iota, La. I live four miles from church. I go to Sunday school nearly every Sunday. My age is between 12 and 15. I have five brothers and three sisters. I am in the sixth grade. My birthday is March 9. Fay Sanford, I guess your age to be 15. If I am right send me your picture. I have blue eyes and light brown hair. I hope to see this letter in print. If any of the cousins wish to write to me my address is Iota, La., Route 1.

Florence Reed.

Dear Aunt Bettie: This is my first letter to *The Herald*. I sure do enjoy reading the Boys and Girls' Page. Ruby Sanford, I guess your age to be 8. If I am right please send me the card. Crealie Steele, I guess your age to be 9. If I am right don't forget the card. My age is between 12 and 16. The one who guesses my age first I will send them a card. I have for pets one kid; its name starts with D and ends with Y and has 5 letters in it. Fay Sanford, I guess your age to be 15. As my letter is getting long I will close. I hope Mr. W. B. will be out picking flowers when this letter arrives. If any one wishes to correspond with me my address is Egypt, Ga., Route 2, Box 2.

Sallie Graham.

Dear Aunt Bettie: This is my first letter to *The Herald*. I enjoy reading the Children's Page very much. I have been sick since last February and could not attend school. I am 5 feet, 4 inches tall, have blue eyes, medium brown hair and fair complexion. I will be in the 10th grade when I go back to school again. I am between 15 and 18 years old. To the one who guesses my age I will send them a card or a letter. Helen Wirts, I guess your age to be 11. Rosalind Hammond, I guess your age to be 14. I have one brother and one sister. I hope that Mr. W. B. is sleeping when this letter arrives. I will gladly correspond with anyone who will write to me. My address is Traverse City, Mich., Route R, Box 87.

Dorothy Warner.

Dear Aunt Bettie: Will you please move over a wee bit, and give a little Michigan girl a chance to write? Papa takes *The Herald* and I enjoy reading the Boys and Girls' Page very much. I have brown bobbed hair, blue eyes, fair complexion. My age is between 8 and 12. The one who guesses my age I will write them a letter. Gertie Cook, I guess your age to be 12. If I have guessed your age right, please write to me. I am in the 5th grade at school. My teacher's name is Orpha McCoy and I like her very well. I have one sister and one brother. If any of the cousins wish to write to me, my address is Traverse City, Mich., Route 5, Box 87.

Esther Warner.

Dear Aunt Bettie: Let us suppose you are visiting me, Aunt Bettie, and we are going to take a walk this fine Sunday morning. Which way shall we go? Suppose we walk down the road that leads to an old graveyard about a mile from where I live. There the wild cattle roam, and the tall pine trees wave over the stiff wire grass, where the birds breed their young undisturbed, and the squirrels run up and down the trees, and soon we come

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to the graveyard where the fence has long been torn down. It does us good to walk down there just to think that some day we, too, will be asleep, though we don't know where our resting places will be, whether in the Sunny Southland, where the dorkies sing their sweet lullaby's to the little pickaninnies, or in the frozen North where the Eskimos hunt their bears and seals. As we look on these graves, the first thought that comes into our minds is this, "Did these people do what they could while they were living?" It makes us ashamed of what little bit we have done, we want to do more. It puts new life in us, we are ready to stand up and acknowledge Jesus as our Savior for some day we will be lowered into the dark earth, our farewell hymn will be chanted, then we are left alone. It may be away off in the woods, with the cattle walking over us, the wild flowers blooming on our graves, and the rabbits and squirrels playing over us, and the pines waving good-bye. The grass grows green on these graves in the bright summer time. The birds sing over them and it makes us happy, but remember, there's a dark day coming. In two of these graves are little children. Just imagine they were yours away in the lonesome pine forests in South Georgia, with no one to put flowers on their graves. We wonder what good flowers will do, but when we think of two dear little faces resting 'neath that dusty mound, and two more souls in Jesus' arms, it makes the hardest heart melt. There are other graves also, besides the babies'. Now we've had a glimpse of these graves, let us return home. The sun is sinking low, we hear the cow-bells clanking, clanking, as the cows are on their way home. We hear the drowsy bees humming a tune to themselves, as they are bound for home. The lightning bugs are cleaning their lanterns, and we hear the birds sing their good night songs, and especially the lonesome cry of the whippoor-will, and soon we see the big round moon come up. We faintly see the outlines of the trees, the grass and the flowers as we glide by, thinking over what we have seen, but cheer up, brothers, sisters, it's not too late to do our bit yet. Have you enjoyed our walk, Aunt Bettie?

Adelaide Sirman.

Dear Aunt Bettie: Will you let a little Wisconsin girl join your happy band of boys and girls? This is my first letter to *The Herald*. I have brown hair, brown eyes and dark complexion. I was saved last summer at the tent meeting here. My mother has just started taking *The Herald* and I enjoy reading the Boys and Girls' Page. I have a sister and a brother. They are both married and I am the only one left at home with papa and mamma. Whoever guesses my age I will send them my picture. It is between 9 and 13. I hope Mr. W. B. won't be looking when my letter arrives. If any of the cousins wish to write to me my address is Peshtigo, Wis., Route 3. Box 10.

Ruth Bowman.

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Fallen Asleep.

MUSGROVE.

Mrs. Sarah E. Musgrove, daughter
of Mr. and Mrs. David Crofford, was
born Sept. 26th, 1839, married to Mr.
A. E. Musgrove Jan., 8th, 1860. Join-
ed the Methodist church in 1893.
There were five children born to this
union, four of whom survive her.
Mrs. Musgrove had been ill several
months yet her death came as a shock,
as she had many sinking spells before
in the last few months. She passed
the last mile about 2 A. M. Dec. 13th,
and was laid to rest in the Bower
Cemetery Dec. 14th, at 3 P. M. W. H.
Strozier, assisted by Rev. W. J. Har-
dy, officiated at the funeral services.

TURMAN.

J. Turman was born in Sullivan Co.,
Ind., 84 years ago, July 6. His pass-
ing occurred on Sunday P. M. June 27.
He was a faithful member to his
church and Sabbath school, a true
follower of the Lord. He saw God in
nature, and his praises were on his
lips continuously. He was a clean,
pure, upright father; kindhearted,
sympathetic and practiced the "Gold-
en Rule." Many, many times have I
heard him tell of being converted,
while jumping across a branch in the
"old orchard." Bless God. The wife of
his youth and two little boys had pre-
ceded him to the great beyond. To-
day there are ten children left, and all
were present at the crossing of dear
father, and as his spirit was passing
we ten children softly sang our last
song to him—"Jesus, Lover of My
Soul," then sending a love message to
mother, he whispered "farewell," and
was gone to be with Jesus and loved
ones. The living children are: J. E.
Turman, Prof. W. T. Turman, Dr. I. T.
Turman, Dr. W. R. Turman, Ross T.
Turman, Mrs. Will J. Harney, Mrs.
Will Riggs, Mrs. Len Bostic, Mrs. Guy
Cushman, and Mrs. Elmer Harrison.

WOOD.

Sarah J. Wood, nee Duvall, was
born in Fleming County, Ky., Feb. 17,
1844. She was converted in her 14th
year. She was married to T. J. Wood,
Feb. 25, 1864, to which union one
child was born, who lived in the old
home all of his life. Mrs. Wood
leaves only one sister, but many
nieces and nephews. She united with
the Methodist Church under the min-
istry of Rev. J. C. Morris in 1865, at
Sousley Chapel. She was sanctified
through the influence of E. P. Gifford
during his pastorate at Tilton. She
would testify that she never backslid
one moment since she was converted.
Her husband, T. J. Wood.

Mrs. Wood wrote the following rea-
sons why she thought The Pentecos-
tal Herald should be taken, and am
publishing same at the request of her
son.

1. I think it is the best paper pub-
lished, and we have six come to our
house each week.

2. I think it is the most spiritual
paper I find. I have read a great many
and I find more food for the soul than
any other.

3. It is a great missionary paper;
we must have a missionary spirit if
we would be Christlike.

4. I have received more benefit
from it than all other religious pa-
pers. I am 66 years old and have read
religious books and papers from a
child. I think I have read every issue
of The Pentecostal Herald since it
was first published.

Mrs. T. J. Wood.

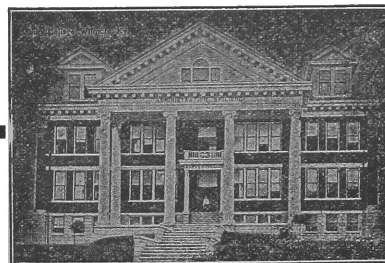
A TESTIMONY.

My heart is full of love and happi-
ness. I know I have the great bless-
ing of the baptism of the Holy Ghost.
Some tell me that when I received the
Holy Ghost in His sanctifying power,
I was just converted, but I know bet-
ter. I am satisfied that I was conver-
ted when but a child; at that time I
joined the church and was baptized by
sprinkling. Soon after this my moth-
er died and I went out from home to

make my own living. I drifted away
from God and into sin; however I
knew that God wanted me to live
better, but I put it off from day to
day till the time came at last when I
knew I must come back to God. I then
joined the Baptist church and was
baptized by immersion, and I have
been trying by God's help to live a
Christian life ever since. Two years
ago I was very ill with the flu and I
was not afraid to die. I have been
feeling for sometime that there was
a greater blessing for me. I was in
High Point, N. C., about the time I
was reclaimed from a backsliden con-
dition and heard the Pentecostal Hol-
iness people preach on the subject of
receiving the Holy Ghost. I loved to
hear them preach and could have re-
ceived the blessing then but I was
afraid and did not know we could
have that great blessing. Husband
and I now belong to the Methodist
church. Bro. Ward our pastor, got
Bro. T. G. Williams to help him in a
meeting at our home church. He
preached on receiving the Holy Ghost
and I knew that was what I wanted.
I saw I must quit snuff; while I used
snuff I suffered with indigestion, but
now I am entirely well of this and I
can eat any kind of food without it
hurting me at all. Since quitting sauff
my general health is more than 100
per cent better. I wish every one
who uses tobacco would quit it. I have
no taste now for the filthy weed.

This past summer Bro. Ward got
Rev. J. R. Church to assist him in a
meeting. He also preached on the
privilege of believers receiving the
baptism of the Holy Ghost after con-
version. I went to the altar but did
not get satisfied. I went home, and
while earnestly seeking and waiting
before God He gave me the great
blessing of the Holy Ghost. My
neighbors say I don't look like my-
self. They want to know what I
have been eating. I am feasting on
God's great love. My work is a pleas-
ure now where it used to be a worry
and everything seems so different.

Mrs. Frank E. Mizell.



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vealing utterances of a whole life."—
Cora Harris.

GRATITUDE.

I am thankful for the blessings of the year,
To mention them one by one I could not near.
I am thankful for the beautiful sunlight
That drives away the darkness of the night.
Our God from whom all blessings flow,
More love to him I want to show;
My voice in thankfulness I'll raise,
And render unto him my highest praise.
If we do what in the Book we're told,
No good thing will he from us withhold;
Of his treasures he will freely give—
I am so thankful that he lets me live.
L. D. Peace.

SPECIAL WARNING TO CAMP MEETING COMMITTEES.

Brethren of the camp meeting associations everywhere, you are hereby reminded of the heresies that have crept into the Holiness Movement and poisoned those who have come into the experience this last summer. I have observed this everywhere over this land this last year. How shall we correct it and help the people who come into the experience and go to their several places of abode after the meetings?

I have tried the following method with success in a great measure.

Have one meeting each day at, say from 8 to 9 A. M., with a competent teacher of real exegetical and explanatory holiness experiences in all their phases with suitable scripture expla-

nations. Have this teaching meeting on no other lines. Make it plain and simple, yet real consistent Bible instruction. This will keep their heads level and the blood of Jesus will keep their hearts clean.

A head light and not a light head.
Write me, Rev. D. F. Brooks,
Peniel, Texas.

ANNOUNCEMENTS.

Rev. W. C. Moorman, of Quincy, Ill., has some open dates after Feb. 12.

Rev. J. B. Wilburn wishes to get in touch with a song leader who can devote his entire time to that work. Address him, Cape Girardeau, Mo.

Rev. Thomas E. Waldrup desires to say that he is willing to assist churches who may need the services of an evangelist. He has open dates after Christmas for meetings. Address him, Labette, Kan.

Rev. D. F. Brooks will be in California after Jan. 1, until the middle of April and will respond to calls for evangelism from any church who may wish his services. Address him, Hamlin, Tex.

Revs. J. T. Kenyon and C. A. Brown, of Mebane, N. C., are ready to answer calls for evangelistic work.

Rev. J. P. Gardner, of Cairo, Ill., has some open dates after March 1, which he desires to give some one needing evangelistic help. He also desires to get in touch with some singer who can travel with him. Address him, 723-37th St., Cairo, Ill.

Rev. B. A. Few, of Little Rock, Ark., will enter the evangelistic field and is open for dates. He will be glad to assist any persons who may desire his services.

The Wireman-Odell evangelistic party will be in Arizona and California soon with equipped gospel truck and tent and will be open for revival meetings. Address, Rev. C. L. Wireman, Marfa, Tex.

The Laymen's Holiness Association of the State of Washington, has now called Rev. Hugh C. Elliott as their evangelist. Anyone desiring a full salvation meeting may communicate with him at Kent, Wash.

The Tourist Bible Class of Miami, Fla., consisting of 3,000 members, with Mr. W. J. Bryan as teacher, have supplied themselves with Charlie Tillman's new song book, "Revival Selections." We handle this book and can supply you with them at \$20.00 per 100. Pentecostal Publishing Company, Louisville, Ky.

COLORADO SPRINGS, COLO.

"The Flying Squadron of the National Association for the Promotion of Holiness will conduct a six-day interdenominational Holiness Rally in the People's Mission Church, Colorado Springs, Colo., Jan. 17 to 22. Evangelists T. M. Anderson, A. L. Whitcomb and G. J. Kunz will preach daily. Evangelist Alvin Young will have charge of the music. In addition to the above mentioned workers there will be in attendance a large

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number of evangelists and missionaries. Out-of-town guests may secure board and lodging at unusually low prices provided arrangements are made beforehand. Address P. W. Thomas, 540 W. Monument St., Colorado Springs, Colo."

REQUESTS FOR PRAYER.

Mrs. A. E. B. desires prayer that she may have victory over the devil.

Please to pray for Mrs. Hancock, Mrs. Cary and Mrs. Hall that they may have the abiding presence of the Holy Spirit.

Mr. W. M. Orton requests prayer that he may regain his health.

Prayer is requested for a sister who is in deep distress. She is a young mother and has three small children, and desires to live to care for them.

Mrs. R. E. Dotler requests prayer for her husband that he may be saved.

Pray for a sister and her husband that they may be saved.

A wife asks prayer for her husband that he may be restored to health and become an earnest Christian.

Pray for a husband that he may be spared to his family.

A reader asks prayer for the restoration of her husband's health, and that he may be saved.

A daughter requests prayer for a mother 80 years of age that she may be spared a while longer; also for a father 84 years of age that he may be relieved of stomach trouble. This same reader has a sister who suffers with high blood pressure, and earnestly requests prayer for her, along with her father and mother.

A father desires prayer for his daughter and her husband that they may be saved.

A daughter requests prayer for a sick mother, that she may be healed of nervous trouble; also for a father who suffers severely from headache.

A wife desires prayer for her husband who is unsaved that he may be converted.

A wife asks prayer for her husband who is unsaved.

Please to pray that two sisters may recover from serious illness.

A mother earnestly desires prayer for the healing of her daughter who is dangerously ill.



OUR FOREIGN STUDENTS IN ASBURY COLLEGE.

I have neglected calling attention to our foreign boys in Asbury College and the result is their account is far behind. I must mention the fact also, that we have three foreign girls; one from Korea and two from China. These are very worthy young people; quiet, modest, intelligent, devout, studious and religious.

I do not know of any way in which a devout man or woman could use some of their tithe money to better advantage. We will feel very thankful indeed for any contributions for their support. A number of foreign students educated in Asbury College have returned to their homelands and are proving the value of the investment made in them by their good work.

Will you not sit down today, or at least within a short time, and send a contribution for the support of these students? If you find it more convenient, you may send to Mrs. H. C. Morrison, Louisville, Ky., otherwise send your offering to Miss Lela Kintner, Wilmore, Ky. The money will be carefully applied to the education and support of these excellent young people.

There is no way to estimate the good that may be accomplished by sending back to the foreign lands a well educated and thoroughly sanctified young Christian worker to preach and teach and sow broadcast the gracious testimony and gospel of a full salvation. Please let us hear from you at once.

Faithfully yours,

H. C. MORRISON.

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WHEN HE COMES.

When He comes, the King of glory
When He calls us to be free,
When we tell the old, old story
Of His love and majesty;
When His promise to receive us
To His gracious self at last,
Is realized in fulness
And the storms of life are past,
Oh, may He find us ready
Robed in garments spotless white,
Ready for the great transition
Into realms of endless light.

When He comes, and earth is shaking
As the billows of the sea,
When the rocks and hills are quaking
And all bound in death are free,
When He comes to render justice,
When He comes to claim His own,
When the universe is prostrate
Bowed before the judgment throne;
When His trumpet sound triumphal
Through eternity shall ring,
Oh, may we hear His summons
And be gathered to our King.

When the jewelled walls of Jasper
Burst upon our raptured gaze,
When the phalanx hosts of glory
Sing and shout Immanuel's praise,
When we've reached the land of promise
That great city of delight,
Where no fears shall come upon us
Where no more we see the night,
Oh, then safe within the portals
All our tears and sorrows gone,
May we hear the Great Immortal
"Enter in, thou hast well done."

In His name,
Joel R. Benton.

ENTIRE SANCTIFICATION.

J. F. Michael.

The very God of peace sanctify you wholly.—1 Thess. 5:23.

The word sanctify in our text is the rendering in the English of the Greek word, *hagio*, and means, 1. to set apart for God's service, 2. To purify. When sanctification is used of things no moral quality is implied. They are sanctified because set apart for God. When sanctification is used of persons moral quality is implied. The persons in question are not only set apart but are purified-sanctified wholly.

1. That the Thessalonians constituted a real Church will be seen from the following Scriptures—

1. They had received the word of God with joy. 1 Thess. 1:6. Such an experience is unknown to the unbeliever. Sinners have but very little regard for the word of God. In many instances they persecute those who love and obey the word. 2. They were in God the Father and the Lord Jesus Christ. 1:1. Sinners are not in either the Father or Son, but are sons of another. i. e. sons of the Devil. The people of which our text speaks were sons of God-born of the Spirit. 3. They were examples to other believers. 1:7. This passage shows they possessed real spiritual life. Must have in order to be an example to other saints. 4. They had a work of faith, labor of love and patience of hope. 1:3. Could such Scriptures be applied to sinners? No, they have not the faith to be saved, much less exercising love and hope in the Lord Jesus Christ. Some may say, Oh yes, every body has faith in some degree! We grant that is true, but not the kind that works by love. Not the kind common to people who have given themselves over to the Son of God. 5. They sounded out the truth. 1:8. These people were real missionaries. They not only accepted saving grace for themselves, but labored in behalf of the unsaved. I have got to meet the unsaved man who has in his possession such gifts, graces and desires for the advancement of the kingdom of God. I have seen men, after being saved; anxious for God's kingdom, but not before.

II. No one can deny that these people were Christians. More than once the apostle calls them to seek sanctification. In chapter 4:3 and in our text. Why did he do this? If they are Christians why does he call them to seek something else? We believe the reason of this is as follows—

1. They had received something they never had—a new nature—and needed to get rid of something they always had—the old nature. 2. The Holy Spirit had entered into their life—now they need to be filled with the Spirit. There is one baptism but many fillings. 3. They were heirs of God—now they need be made fit to inherit. 4. Christ had been brought into their life—now self must be put out.

III. How obtained.

1. Let those who desire the blessing make a complete consecration to the God of our Lord Jesus Christ, and the Holy Spirit will do the work right then and there. Matt. 6:33; Rom. 6:13, 12:1 1 Cor. 6:19, 20; 2 Cor. 8:5. 2. This consecration must be done by the exercise of explicit faith. Matt. 9:19; Gal. 3:14; Eph. 3:17; Heb. 10:22.

LOST VISION.

Prov. 29:18. "Where there is no vision the people perish." It is indeed strange that America, after the much shed blood, the loss of millions of lives and money, the measureless suffering and heartaches she was forced to undergo by reason of other nations losing the vision of the inspired word of God and the necessity of obedience to same, the power of Jesus Christ to save and the Holy Ghost to sanctify, would throw the doors of her institutions open for the reception of the same doctrine that caused the other nations to lose their vision, throw away their confidence, and bring on such conflict!

It seems to me that if a church or a nation would force that tyrant ruler, Mr. Higher Criticism, to produce his past record before welcoming him into its midst, that it would close the door in his face, or drive him away as one would any other robber or homewrecker.

In 1916 he was not so popular as he is today in this fair land of ours, but his record has been corrupt since that time. Then we had 21,888,521 children enrolled in the Sunday Schools of America, but since Dr. Critic has been elected general manager of so many of our colleges and universities he has put a stop to so much Sunday School going. In 1920 we only had 15,617,000 enrolled, a loss of six and a quarter millions in four years of his administration. So we see that he doesn't approve of children going to Sunday school and studying the word of God. If we keep him in office it will only take him ten more years to do away with the Sunday school entirely at the rate he is going now! Before the old fellow began to take such active part in our church work, and was elected to such important offices in the seats of learning, a man could preach an ordinary sermon and souls would accept it, repent of their sins, pray through to victory, and shout the praises of God. But Mr. Critic doesn't like such carrying on as that, and has stopped it to a remarkable degree. He has been permitted to enter the greater portion of our large pulpits and speak two and three times each week for several months now, and his collaborer, Lucifer, has been spending a good portion of his time with the little churches and institutions who are opposed to Dr. Critic, trying to get them reconciled to him. If he cannot get them to accept his old pal's doctrine he generally stays with them until he gets them divided, so as to spend much of their time fighting each other, or in debating creeds so that they may not do him much harm after all.

It seems to me that it is high time to stand together for truth, and with one mind and one accord crying out against things that are damning our churches and nation!

May God help us to stand together for the old Book, with the same faith in it that Gladstone had when he said, "It can and will correct everything that needs correction."

J. W. Montgomery (Evan).

Have you sent for your copy of the new book by Rev. Jack Linn, called "The Garden of Love?" It is a book that will bless your soul. Beautifully printed and bound in cloth, Price \$1. Pentecostal Pub. Co., Louisville, Ky.

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The book is just off the press.
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Reports of Meetings.

Charlie D. Tillman: "This has been a wonderful year with me, having been privileged to conduct meetings from Florida to Illinois with not enough rest between engagements to do my physical self justice. I have witnessed some of the brightest conversions and sanctifications I have ever seen. One feature of the work has been the establishing of family altars, also the settling of old feuds, making restitutions, etc. I hope my calls next year will be confined to towns and villages, so anyone reading this, should want my services must not hesitate to invite me because the town is small. It's true my experience has been of a wide scope, but after trying out the work from every angle, both as singer and preacher I am convinced that the work is too much needed in these small places to be overlooked. Some evangelists prefer the large city calls but I do not. Of course God has blessed my work in these larger places, but when there are so many counter-attractions I had rather some of the 'heavy weights' cope with the situation."

Rev. and Mrs. O. L. Benedum: "We came to East Liverpool, Ohio, following the Annual Assembly held in Pittsburgh, Pa., May 18 to 22, and took up work in the Church of the Nazarene. We began to lay the foundation for a mighty revival as God gave orders and when we felt the Lord was ready for us to begin revival campaign we obeyed. The pastor conducted services for two weeks and many found God, and on Oct. 26th, Rev. Edna M. Banning came to us from Mannington where she had just closed a mighty revival in the Church of the Nazarene. Miss Banning just fit into our services in a way that made us feel assured that God was pleased with her coming to us. She is a mighty preacher and soul winner, as well as a splendid altar worker. The revival closed with 21 seekers. Sabbath school is the best since its organization and doing things on a large scale. The church is beautifully united; twenty-six have united with the church since the Assembly, and more looking our way. Our finances are in the best of condition, having raised in less than six months \$1,012.00 for foreign missions with all other obligations paid in full to date and a nice working balance in the treasury. Of course we feel that we have the best church and people in the Nazarene connection."

G. B. Stamper: "A great revival meeting has been in progress at this place for about two weeks. Rev. J. A. McClintock, of Richmond, Ky., Conference evangelist of the M. E. Church, South, has been doing the preaching, and Rev. W. L. Byrd and his consecrated wife have conducted the singing. The meeting has been a great success. Before the services began the church was cold and formal, but the tables have turned, and the church is on fire for God. The shouts of the sanctified, the faces of the reclaimed and the lusty amens of the newly converted furnish a complete and convincing refutation of the new-fangled notion that the Methodist altar of our fathers has become obso-

lete or ineffective. Sad faces of the professed Christians have been transformed into shining, smiling and happy faces that betoken hearts full of divine love. The fire is contagious. It spreads from breast to breast and from heart to heart. It is characteristic of the converts, reclaimed and sanctified believers that as soon as they receive the blessing they go out in the audience and bring their friends and relatives to the altar. Brother McClintock is a Holy Ghost preacher, a pulpit orator of the first magnitude and a cogent reasoner. His style of preaching is novel in many respects and different from the ordinary preacher. He preaches a straight gospel and condemns sin in every form, and his perfect imagery and powers of captivating speech, combined with his zeal and enthusiasm inspired by the Holy Ghost, drive conviction to the heart of the hardest sinner. Preachers of his kind is the crying need of the Church today. Brother and Sister Byrd contributed largely to the success of the meeting. They sing the gospel with unction and power. This God-sent and happily adapted trio of Christian workers will be more than welcome in Campton at any time in the future."

Rev. Fred D. Wilde: "We held a meeting in Grant Street Methodist Church, Hartford City, Ind., assisted by Rev. Walter A. Fleagle. A score or more souls were saved and sanctified and the church built up. Bro. Fleagle, of Upland, Ind., is open for calls during the summer, and any pastor may feel safe in engaging his services."

C. Warren Jones: "A great meeting has just closed in Cleveland, Ohio. We are praying and trusting God that the revival shall continue. Evangelists Bona Fleming, of Kentucky, and George and Effie Moore, of Indiana, were the special workers, and we are delighted with the service rendered. They will prove a blessing to any church. There were 230 seekers for pardon or purity. We had two special services for healing and at these services 50 came and we witnessed some marvelous results. Many of the Friends, Salvation Army people, Christian Alliance folks and Methodists came and helped to push the battle."

PAKAUR, INDIA.

Dear Dr. Morrison:

Today I am in my mission station in Pakaur, which is located about 169 miles northwest of Calcutta only about eight miles from one of the branches of the Ganges. I arrived here in the early part of March after a very pleasant ocean voyage direct from New York to Bombay calling only at Port Said. It was my great pleasure to have as fellow-passenger my old Asbury room-mate H. J. Harwood who with his wife traveled on to Rangoon where he is in charge of the Anglo-Chinese work. I met his district superintendent a few days ago, and he was making a favorable impression just as he always did. You know Harwood never was a man that tried to exalt himself, but just resolutely tackled the work at hand

in such a way that he was certain to be recognized as a man of no mean ability.

I have the privilege of being the first Methodist sahib to the Santal people: There are several European missions working here, but I do not think that I am denominationally narrow when I say that I feel that these people can never become the best Christians until they receive the contribution that American Methodism has to offer, and thanks to my excellent Asbury training, I will be able to give them the good old fashioned Methodism that takes the world for its parish, and endeavors by His grace and strength to spread Scriptural Holiness into every part.

The Santals are a homeloving, simple, agricultural folk. They are natively chaste and honest, but unable to even maintain their natural virtues as they come into contact with the evils that accompany civilization. Their worst enemy is liquor which they use very intemperately at every festive occasion, and with every hospitality. This is the greatest hindrance in making converts. It is their besetting sin.

As they are an aboriginal people who had no written language of their own until the missionaries recorded it in the Roman character only a few years ago, there are practically none who can read and write, nor is there any literature or history. When we realize how much the reading of God's word and spiritual books have to do with our own spiritual knowledge and growth in grace, we know how difficult it is for the people to learn the truths of the gospel. We are endeavoring to start village schools wherever we can, but although they only cost 35 or 40 dollars a year each, nevertheless we are somewhat in despair because of the lack of funds. We are glad to have the Bible translated, and look forward to the time when we ourselves can translate some simple spiritual books for their edification.

These people have no caste or social barriers and are very easy to approach. They are animists but have largely lost faith in their bongas and evil spirits. Bishop Fisher considers that there are larger prospects among the Santals in the immediate future than any other people in Bengal. There have been about two hundred converts since last October, and half of these have been brought in by one native pastor and his assistant. This man has also during this time built two churches. Very few men in America have more earnestness and zeal.

I cannot say that all of these people appreciate the true meaning of regeneration, but they have taken a definite step in the right direction so that with proper teaching we can teach them later. I am planning on holding a meeting with my native preachers and Bible women the latter part of September or first of October with the definite purpose of getting them sanctified and filled with Pentecostal power, that as we go out into the evangelistic campaign this cold season we may go according to the Master's orders, "Tarry," afterwards "Go."

I realize that in my position as the leader among these people, that a great deal depends upon my own personal relationship with God. It is my opportunity to reveal to these people

the Christ in all His fulness with such a baptism of fire, that from me shall radiate His perfect love, and the workers will be the same kind of Christians that I am, and their followers will be like them, and we will all be followers of Him wherever He may lead.

A few weeks ago we dedicated two new churches. They are made out of clay, both walls and seats, (the latter is a new thing for them as they usually sit on the floor). The roof is made of thatching grass as you saw when you were in India. Of course the mud houses are not peculiar to the Santals, but no Indian people build them so beautifully or keep them so clean. It only costs about \$150 to build one of these churches. If you know anyone who wants to erect a memorial for some departed loved one I will be very glad to use it thus, and when completed take a picture of it and send it to the donor together with a letter from the preacher in charge. Sixty to a hundred dollars will support a native-pastor for a year. As the work is new we are in great need of funds.

I had a good talk with Bishop Fisher since coming to India about Asbury. He says he will be glad to take all the Asbury graduates he can get, for Asbury boys are all leaders in India. Stanley Jones is recognized not by Methodists alone but by all denominations as one of the best, if not the best evangelist in India. And he became such because he never departed from the spirit of Asbury which is the spirit of our Lord. J. Waskom Pickett is one of the best administrators; Conway Boatman one of the best pastors in English work. Boyles has made a record as an educator. We who have recently come to the field realize that we shall have to be at our best if we measure up to the standards these have set up, but we believe that we have kindred faith in the same God and some day we shall be able to give a good account of faithful stewardship.

May God bless Asbury College, and maintain her as a training camp, from which may come soldiers of the cross, who know no defeat in their conquest of the strongholds of the enemy, because they have perpetual victory in their own lives through Jesus Christ our Lord. May God bless you as her leader and enable you to continue in your consecrated efforts to carry the school on to even greater heights of spiritual living, maintaining that quality of scholarship that is not ashamed of the blood of Jesus Christ and His free and full salvation.

I ask an interest in the prayers of Asbury, and the readers of The Pentecostal Herald, that in every time of testing I may be true to myself, my God and the people He has chosen for me to lead to Him.

Very sincerely,
Boyd W. Tucker.

A lady school teacher, recently sanctified, writes concerning Rev. Jack Linn's new book, "The Garden of Love": "I have read your wonderful book, 'The Garden of Love,' and can't praise it enough. I never realized the happy time there will be in heaven until I read the last chapter of your book."

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EVANGELISTS' SLATES

GEO. W. RIDOUT'S SLATE.
Buffalo, N. Y., January.
Permanent address, 6327 No. 21st St., Philadelphia, Pa.

C. M. DUNAWAY'S SLATE.
Cleveland, Kan., Jan. 1-22.
Syracuse, Kan., Jan. 23-Feb. 12.
Address, 433 S. Candler St., Decatur, Ga.

HARRY MORROW'S SLATE.
New Lathrop, Mich., Jan. 1-22.
Home address, 1754 Wash. Blvd., Chicago, Ill.

P. F. ELLIOTT'S SLATE.
Philadelphia, Pa., Jan. 20-29.
Springfield, Ohio, Feb. 3-12.
Columbus, Ohio, March 4-13.
Michigan State Convention, last week in March.
Detroit, Mich., April 7-18.
Whittier, Cal., May 5-14.
Pasadena, Cal., May 19-23.

SLATE OF L. J. MILLER AND CHAS. R. LONEY.
Canton, Ohio, Jan. 1-22.

JOHN E. HEWSON'S SLATE.
Hannibal, Mo., Jan. 8-20.
Open date, February and March.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

PAUL B. LINDLEY'S SLATE.
(Mt. Lebanon) Kokomo, Ind., Jan. 2-15.
(Shilo) Kokomo, Ind., Jan. 17-29.
Home address, 318 S. Ogden Ave., Columbus, Ohio.

M. VAYHINGER'S SLATE.
Oskaloosa, Iowa, Dec. 31-Jan. 30.
Madison, Ind., Feb. 5-19.
Scipio, Ind., Feb. 26-March 19.

JACK LINN'S SLATE.
Empire, Ohio, Dec. 29-Jan. 15.
Rockwood, N. Y., Jan. 18-31.
Ephratah, N. Y., Feb. 1-19.
Home address, Oregon, Wis.

FRED DE VEERD'S SLATE.
Cincinnati, Ohio, Jan. 1-8.
Marion, Ind., Jan. 15-23.
Anderson, Ind., Oct. 28-Nov. 6.
Lansing, Mich., Feb. 5-19.
Home address, Fairmount, Ind.

BLANCHE ALBRIGHT SITES' SLATE.
Pittsburgh, Pa., Jan. 1-15.
Grand Tower, Ill., Feb. 7-28.
Warden, Ill., March 1-26.
Address, Xenia, Ill., Box 204.

JOHN THOMAS' SLATE.
Swayzee, Ind., Feb. 12-March 5.
Aberdeen, S. D., Jan. 8-29.
Permanent address, Wilmore, Ky.

D. F. BROOKS' SLATE.
Pentel, Tex., Sept. 20-May 1, 1922.
Home address, Albany, N. Y.

W. B. YATES' SLATE.
Columbus, Ohio, Jan. 1-22.

SLATE OF J. A. AND ADA REDMON.
Anuburn, Ind., Dec. 20-Jan. 20.
Lexington, Ky., Jan. 20-Feb. 5.

EARL B. MOILL'S SLATE.
Defiance, O., Jan. 1-14.
Gilmara, S. C., Jan. 15-28.
Open dates after Jan. 28.
Home address, Conway, S. C.

ALLAN W. CALEY'S SLATE.
Open date, Jan. 1-22.
Home address, Wilmore, Ky.

HARLAN T. DAVIS' SLATE.
Wilmore, Ky., Jan. 1-18.
Open date in February.

CARL TUCKER'S SLATE.
Shelbyville, Ind., Jan. 1-15.
Rural, Ind., Jan. 22-Feb. 5.

A. F. AND LEONORA T. BALSMEIER'S SLATE.
Hutchinson, Kan., Jan. 1-15.
Hastings, Neb., Jan. 19-Feb. 5.
Address, 2109 Troost, Kansas City, Mo.

J. E. GAAR'S SLATE.
Muncie, Ind., Dec. 31-Jan. 21. Care E. E. Turner.
Montrose, Iowa, Nov. 27-Dec. 11.
Address, Olivet, Ill.

O. G. MINGLEDOFF'S SLATE.
Coeur d'Alene, Idaho, Dec. 25-Jan. 8.
Mt. Vernon, Wash., Jan. 11-29.
Monroe, Wash., Feb. 1-19.

E. E. RUSSELL'S SLATE.
Open dates after the holidays.
Address, Fredrick, Iowa.

SLATE OF THE MACKEY SISTERS.
Cleveland, Kan., Jan. 1-22.
Syracuse, Kan., Jan. 23-Feb. 12.
Wilmington, Del., Feb. 19-March 5.
West Newton, Pa., April 2-16.
Address, New Cumberland, W. Va.

C. J. GARRETT'S SLATE.
Covert, Kan., Jan. 1-22.

RICHARD W. LEWIS' SLATE.
Macon, Ga., on Bible Conference Program, Jan. 2-10.
Armstrong, Mo., Jan. 15-29.
Yates, Mo., Jan. 30-Feb. 13.
Stanford, Ill., Feb. 15-March 1.
Home address, 1827 Grandview Ave., Chattanooga, Tenn.

S. E. POLOVINA'S SLATE.
Akron, Ohio, Jan. 1-22.
Barberton, Ohio, Jan. 15-28.
Address, Eldorado, Ill.

J. E. WILLIAMS' SLATE.
Huntington, Ind., Dec. 30-Jan. 20.
Address, Owensboro, Ky., 215 W. 9th St.

B. T. FLANERY'S SLATE.
Frankford, Ind., Dec. 31-Jan. 29.
Sidney, Ill., Feb. 1-26.
Portsmouth, O., March 1-19.
California, Pa., March 22-April 16.
Clam Falls, Wis., April 18-June 1.
Address, 3616 Norton Ave., Everett, Washington.

E. E. WOOD'S SLATE.
Elm, Mich., Jan. 1-31.
Dorr, Mich., Feb. 7-28.
Mt. Morris, Mich., Nov. 13-Dec. 11.
Home address, Hillsdale, Mich.

MINNIE E. MORRIS' SLATE.
Richmond, Ind., Jan. 1-21.
Address, 1015 Bellview Place, Indianapolis, Ind.

E. DEWITT JOHNSTON'S SLATE.
Bluffton, Ind., Jan. 2-Feb. 1.
Home address, Croton, Ontario.

W. C. MOORMAN'S SLATE.
Stillwell, Ill., Jan. 1-22.
Detroit, Ill., Jan. 24-Feb. 12.
Open date after Feb. 12.
Home address, Quincy, Ill.

MISS IMOGENE QUINN'S SLATE, "Hoosier Girl Evangelist."
Vermilion, Ill., Dec. 28-Jan. 15.
Herrick, Ill., Jan. 15-Feb. 5.
Greenup, Ill., Feb. 5-19.
Fall River, Kan., Feb. 19-March 5.
Home address, 1824 Brookside, Indianapolis, Ind.

ANNA E. MCGHIE'S SLATE.
Vienna, N. J., Jan. 7-22.
Columbia Station, Jan. 27-Feb. 8.
Galion, O., Feb. 10-28.

SLATE OF THEODORE AND MINNIE E. LUDWIG.
Charlton, Ia., Jan. 1-15.
Augusta, Kan., Jan. 18-29.
Address, 4010 A. North Grand Ave., St. Louis, Mo.

W. R. CAIN'S SLATE.
Grand Rapids, Mich., Jan. 1-22.
Georgetown, Ill., Jan. 24-Feb. 12.

HENRY A. BARNETT'S SLATE.
Hamlet, Ind., Jan. 1-21.
Home address, 704 S. Carroll, South Bend, Ind.

C. W. RUTH'S SLATE.
Cincinnati, O., Mt. of Blessing, Jan. 1-8.
Fairbury, Neb., Jan. 12-22.
Beatrice, Neb., Jan. 26-Feb. 5.

C. E. EDWARD'S SLATE.
Harrisburg, Ill., Jan. 1-22.
Eldorado, Ill., Jan. 22-Feb. 12.
Harrodsburg, Ky., Feb. 19-March 12.
Athens, Ga., March 19-April 9.

JOHN F. OWEN'S SLATE.
Detroit, Mich., Jan.-Feb., and March.
Home address, Boaz, Ala.

JARRETTE AND DELL ATCOOK'S SLATE.
Ontario, Cal., Dec. 31-Jan. 16.
Home address, Atwood, Okla.

LYMAN BROUGH'S SLATE.
Jamaica, L. I., Jan. 1-27.
New York Ave., and Foster Place.

SHURMAN DE LONG'S SLATE.
Chittendale, Mass., Dec. 31-Jan. 22.

WM. H. HUFF'S SLATE.
Jan. 5-12, East So. America Annual Conference, Rosario de Santo Fe, Argentina.
Jan. 13-17, Mendoza District of Annual Conference.
Jan. 18-25, Annual Conference of Chile, followed by Christian Workers' Conference in English and Epworth League Institute in Spanish.
First week of February, Santiago de Chile.
Second week of February, Antofagasta, Chile.
Feb. 15-22, Boys' School of Iquique.
Last week of February, in Bolivia.
Second week of March, Callao, Peru.
Third week of March, Lima, Peru.
Fourth week of March, Juan Cairo, Peru.
April 4-12, Panama.

SLATE OF H. T. HEIRONIMUS AND WIFE.
Clay Court-house, W. Va., Jan. 8-23.
Diamond, W. Va., Jan. 23-Feb. 5.
St. Albans (Highland), W. Va., Feb. 6-19.

T. P. ROBERTS' SLATE.
Middletown, Ohio, January.

W. E. COX'S SLATE.
Oakville, Wash., Dec. 25-Jan. 9.
Sedro Woolley, Wash., Jan. 15-Feb. 5.
Permanent address, 5th & Marion St., Seattle, Wash.

PROF. ROBT. J. KENNEDY'S SLATE.
Dallas, Tex., (Oak Cliff Nazarene) January.
Home address, 3223 Main St., Kansas City, Mo.

SLATE OF R. J. KIEFER AND WIFE.
Blanchester, Ohio, Jan. 1-22.
Open date, Jan. 20-Feb. 19.
Frankirk, N. Y., Feb. 26-March 19.
Home address, 171 W. Lane Ave., Columbus, Ohio.

W. R. GILLEY'S SLATE.
Franklin, Ohio, Dec. 31-Jan. 22.
Home address, 531 N. Butler Blvd., Lansing, Michigan.

FRED CANADAY'S SLATE.
Portland, Oregon, Jan. 1-15.
Blaine, Washington, Jan. 22-Feb. 12.

GUY WILSON'S SLATE.
Charlevoix, Pa., Jan. 1-22.
Home address, 3 Brewster Terrace, Brookline, Mass.

LELA G. MCCONNELL'S SLATE.
Fontanet, Ind., Jan. 1-22.
Home address, Chatham, Pa.

T. A. SWARTWOOD'S SLATE.
Worden, Ill., Dec. 28-Jan. 29.
Home address, 727 Fehr Ave., Louisville, Ky.

ALVIN YOUNG'S SLATE.
Evangelist and Song Leader.
Johnstown, Pa., Jan. 3-8.

MRS. JULIA A. SHELHAMER'S SLATE.
Cloverland, Washington, Jan. 1-15.

FRED ST. CLAIR'S SLATE.
Beverly, Mass., Jan. 1-20.
Philadelphia, Pa., Feb. 12-March 12.

A. BRITTON PETERSON'S SLATE.
Danby, Pa., Jan. 4-15.
Media, Pa., Jan. 16-29.
Portland, Pa., Feb. 5-19.
Wilmington, Del., Feb. 22-March 12.
Home address, 5219 Beaumont Ave., Philadelphia, Pa.

PRESTON KENNEDY'S SLATE.
Cramer Hill, N. J., Jan. 3-15.
Trenton, N. J., Jan. 18-29.
Berlin, N. J., Feb. 1-12.
So. Westville, N. J., Feb. 15-26.
Wilmington, Del., month of March.
Home address, Binghamton, N. Y., Rt. 3.

WILLIAM A. RYLAND'S SLATE.
Open date, first three weeks in January.
Fowler, Ind., Jan. 22-Feb. 15.
Home address, Sedalia, Ohio.

W. N. LAMANCE'S SLATE.
Pontiac, Ill., Jan. 1-23.
Brookton, Mass., Jan. 26-Feb. 20.
Parkersburg, W. Va., Feb. 25-March 20.
Keokuk, Iowa, March 25-April 21.
Beulah, Mich., May 1-June 4.

F. E. PUTNEY'S SLATE.
Open date, January.
Tacoma, Wash., Feb. 5-26.
Home address, 1112 W. 1st St., Wichita, Kan.

J. S. WALLACE'S SLATE.
Bernie, Mo., Jan. 4-30.
Home address, Cartersville, Ill.

SLATE OF PROF. C. C. AND MARGARET CRAMMOND.
Luther, Mich., Jan. 3-16.
Pokagon, Mich., Jan. 17-30.
Home address, 815 Allegan St., Lansing, Michigan.

N. H. FOLLIN'S SLATE.
Fort, Kansas, Jan. 1-22.
Home address, 725 N. Lincoln St., Liberal St., Lincoln, Kansas.

R. L. SMITH'S SLATE.
Open date, January.
Home address, Herculaneum, Mo.

C. C. RINEBARGER'S SLATE.
Chicago, Ill., Dec. 31-Jan. 22.

T. M. ANDERSON'S SLATE.
Johnston, Pa., Jan. 3-8.
Des Moines, Iowa, Jan. 10-15.
Colorado Springs, Colo., Jan. 17-22.
Morrilton, Ark., Jan. 24-29.
Cedar Rapids, Iowa, Jan. 31-Feb. 5.

F. J. MILLS' SLATE.
Upland, Ind., Dec. 27-Jan. 9.
Rome City, Ind., Jan. 15-30.
Open date, February 5-20.
Home address, Station A, Box 81, Lansing, Michigan.

E. E. WIGGANS' SLATE.
Portsmouth, Ohio, indefinitely.

Blessed is the sorrow that cures of selfishness.

E. M. BOUNDS AND HIS BOOKS.

Rev. J. R. A. Vaughan.
When he laid down his pen for heaven there lay in his Mss. of "Purpose in Prayer" the following sentences:

"Prayers are deathless. The lips that uttered them may be closed in death, the heart that felt them may have ceased to beat, but the prayers live before God, and God's heart is set on them, and prayers outlive those who have uttered them; outlive a generation, outlive an age, outlive a world."

Frequently he would say to a friend, "Help me to pray for a publisher for my books." Two of them were issued before his death. He was confident they would be published. After seven years, his confidence as to his deathless prayers has been justified in his own case. To his friend, Rev. H. W. Hodge, of Brooklyn, has come the loving task of preparing the manuscripts and securing publishers of the first rank to put their stamp upon them. They are being recognized in various countries as ranking with the classics of devotional reading and are being translated into other languages. In theological seminaries, at Bible conferences, in pastors' studies, at home and abroad, they furnish the stimulating course for devotional reading. The Rev. S. H. Wainwright, D.D., Secretary of the Christian Literature Society, of Japan, writes:

"One will not find in Dr. Bounds' pages the rhapsodies of an unfruitful, mystical experience. Nor will he find grumblings and cavils of the cynical mind. Much less will he discover a morbid extravagance in the excesses of which irreverence is shown through undue familiarity with sacred things. Dr. Bounds' books contain a message for the times. As a treatise on the study of prayer his Purpose in Prayer has, perhaps, no equal in the English language."

His sentences have been steeped in prayer. He who reads will soon begin to taste the flavor of the spiritual quality; be arrested, convicted, charmed and urged to press on into the presence of God.

Some of his books are: "Purpose in Prayer," "Heaven—a Place, a City, a Home," "The Ineffable Glory," and "Prayer and Praying Men." "Heaven and Prayer and Praying Men," treats of heaven, with a summary and classification of all the lights and side-lights as will enlarge the reader's convictions as to the reality of the place and its charm. "Prayers and Praying Men of the Bible," his other new volume, while very different, ranks with his former volumes.

Any of these books may be had of The Pentecostal Publishing Company, Louisville, Ky., for \$1.25 each, postpaid.

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again from heaven, What God had
cleansed, that call not thou com-
mon.

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LAST DAY PERILS.

By The Editor.

PAUL, in his second Epistle to Timothy, tells us that in the last days perilous times shall come. We understand here that "last days" refer to the closing days of the present dispensation. The Scriptures and history reveal the fact that God has broken time up into ages or dispensations. The first great age closed with the flood; the second closed with the passing of the Hebrew dispensation, the crucifixion of Christ, and the dispersion of the Jews. The present age, or dispensation, will close with the coming of our Lord and the answer to the prayer that the Church has offered ever since his first coming: "Thy kingdom come; Thy will be done in earth as the angels do it in heaven." Jesus gave us this paragraph in the prayer he taught us to offer as a constant reminder of his coming and setting up his kingdom.

Evidently, the last days spoken of by the apostle has reference to the apostasy in the Church, the fearful increase of sin in the world, and the perilous times that are prophesied to immediately precede the end of this age and the inauguration of that glorious and better age when the Lord Jesus shall reign supremely. It is remarkable that the thought and teaching of the coming of our Lord should be so objectionable to some people. It seems that this whole doctrine produces a sort of hydrophobia among that class of people in the Church who are denying the inspiration of a large portion of the Holy Scriptures, who are questioning the Deity of Christ and who are undertaking to substitute the work of the Holy Spirit with mere humanism. Our Lord himself describes what will fill a certain class of people when he appears, and Peter speaks of the last-day scoffers at this great doctrine and promise of our Lord's return, of whom he says they will "bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

Peter says of these false teachers, "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you." Are not these words true of the times in which we are living? Are not false teachers, while they bring in their heresies, at the same time robbing the people of their money, living in luxury, not only seducing the Church but robbing her coffers and strutting about in their pride and conceit on the money that they have received from the people they have deceived with false teaching and false comfort? Peter assures us that these false teachers will receive punishment in due time. It is nothing new or singular that the masses of the people will hear the words of their false teachers

rather than the warnings of the true prophets of God. It was so in the days of Noah. Peter tells us that Noah was a preacher of righteousness, but it must be remembered that he made no converts outside of his own family.

Let us notice briefly, some of the conditions that the apostle tells us will characterize the last days and see if any of those conditions exist at the present time. He says, "Men shall be lovers of their own selves, covetous." Is this a selfish age? Do we not have the evidences of self love about us everywhere? The spirit of covetousness is rampant. Men are not saying, "Give us this day our daily bread," but one man says, "Give me all the oil," another, "Give me all the coal," another, "Give me all the sugar," another, "Give me all the timber," another, "Give me all the wheat," another, "Give me all of the potatoes," another, "Give me all the fruit," and so it goes through the whole list of the necessities of life. Great combines are formed, the necessities of life are bought up, hoarded, kept, and the hungry multitudes are forced to pay exorbitant prices in order that covetous self-lovers may live in the most startling luxury, extravagance and lustful indulgence.

The apostle goes on to say that boastfulness, pride, blasphemy, disobedience to parents, unthankfulness and unholiness shall characterize these closing days. Certainly we find the world full of the boastful, proud, the blasphemer, the disobedient, the unthankful and the unholy. It is well understood that such people have always existed, but the sins here mentioned are undoubtedly at high tide. God is forgotten; the truth of the Scriptures is denied, the Deity of Christ is ridiculed, the cleansing power of his blood is sneered at and opposed, not only in the world but very generally throughout the Church. There has been no period in heathen or civilized countries when children were more notoriously disobedient to parents than at the present time. The average preacher must be careful how he uses the word holiness or he will arouse antagonism. The possibility of a sanctified and holy heart is denied in untold thousands of pulpits, the cleansing power of Jesus' blood is a subject of ridicule among multitudes of professed believers. If any one should testify to sanctification and a state of holiness of heart, he or she at once becomes the subject of reproach and often persecution. That these conditions exist no person acquainted with facts can deny. Well has a group of thoughtful bishops recently said, "The world is upside down."

It is said that in these last days they shall be without "natural affection." How startlingly true of our times! Thousands of

healthy, well-to-do married people utterly refuse to have children, but they take to dogs, lead them about, fondle them, kiss them, dress them up, and in an unnatural and wicked way give to animals the love they should give to their offspring. Social conditions turn the natural affections God has implanted in the human breast for wife, for husband, into sinful passions; the beautiful quality of pure love which was intended to bind two into one and cement the marriage life and home into a happy haven of rest and peace, is wasted and burnt out in the lewd dance, the debauching picture shows, the unclean and suggestive literature, frolic and flirtation; the result is, an appalling number of divorces, the breaking up of homes and a tangled web of adulterous marriages which sear consciences, blight lives, and bar the way to heaven. The statement of the inspired apostle in this letter to Timothy describes exactly, but does not exaggerate conditions as they exist among us today.

The apostle goes on to tell us that in these days men shall be truce-breakers; that is, they will lose the sense of honor, they will not respect their obligation, will violate their covenant, will come to look upon their written agreements as "mere scraps of paper." The apostle adds that they will be "fierce, despisers of those that are good." We certainly find ourselves in the midst of the conditions described here. Those who believe that Paul was inspired, that he was writing the word of God, should certainly give heed to these scriptures and guard themselves against the evil spirit of the times; watch and pray that they may not be engulfed and swept away with the tide of unbelief, self-love, covetousness, and hatred of fellow-beings.

The inspired writer tells us that the people of this age will be "lovers of pleasure more than lovers of God." How fearfully true this is! The whole civilized world is rushing from one amusement, show, horse race, theater, dance, moving picture and entertainment to another; and the Church in many places, instead of lifting up a warning voice of protest, is rushing into competition with the world to give shows and entertainments instead of warning the people of the coming days of retribution. This, too, is in harmony with the writings of the apostle for he says, "They shall have a form of godliness, but deny the power thereof." So we find that much of the fearful conditions described exist in the Church. As the Church loses power she increases form; by and by she denies the power and trusts in forms. Much of this exists today.

The more ingenious an explanation of some difficult point in theology, the less likely it is to be true.

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THE OLD AND THE NEW.

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



OME good things have come out of Philadelphia. It was there the "National Association for the spread of Scriptural Holiness" was organized in the days of Inskip, Wood, Cookman, Osborn and others. It was there Hannah Whiteall Smith wrote her "Christian Secret of a Happy Life." Among the mighty men of the Philadelphia Conference was Rev. Dr. Hodgson. He was a great preacher and leader of the hosts of the Lord. In a convention of Methodists in Philadelphia, 1840, Dr. Hodgson read a paper on "The Type of Piety Necessary to the Highest Prosperity of the Church," in which he said: "If the inspired writers pray that the people of God may be made and kept entirely holy in this life; if they declare it to be the design of God, in the plan of salvation, that Christians should be thus purified and preserved; if, in accordance with these facts, entire holiness is explicitly and peremptorily enjoined by the great Author of our salvation; if the apostles exhort Christians to direct efforts to attain to it; if they propose it as the constant aim of Christians; if they declare it to be the great object of all their teaching and other labors; if entire holiness is the standard to which they sought to conform their own experience; if divine influences, both necessary and sufficient to place and maintain Christians in that state, are promised; further, if it is alleged to be a fact in the divine administration that God does confer the promised grace on those that seek it; and if examples are recorded in which it was attained and exemplified, what remains but that I must accept the doctrine and maintain it? I love it. I love those that love it. And I love them the more because they love it. That there are doctrines connected with it which are not true, and imperfect expositions of it, and measures employed for its promotion which are open to criticism, and dangers to guard against, I do not deny, but I am determined not to be the mere watchdog of orthodoxy, barking and howling, and kept back by an invisible chain, while my brethren, with some errors, as I suppose, go into the banqueting house of the great King, and sit down to the feast of fat things. I intend to go in with them and partake of the rich provision."

Let us observe from this statement of Dr. Hodgson that his attitude on the question, doctrine and experience of Holiness had been one of doubt, hesitancy and criticism by which he was starving his heart at the expense of his head. This is the attitude of many men among the "higher ups" today. It is a glad day and one of glorious deliverance when men and ministers make up their minds at all costs to go into the banqueting house of the great king and sit down to the fat things of full salvation.

In the Philadelphia Friday Meeting which is being continued now under the direction of Bishop Berry, a notable message was given by another of the old-time warriors of the faith.

Rev. John D. C. Hanna, D.D., preached the sermon, which was based on a part of the eighth verse of the first chapter of The Acts, "And ye shall receive power after that the Holy Ghost is come upon you." The following is an abbreviated report of the blessed message, enjoyed by all:

"There is nothing in this world people desire more than power. Men seek power through wealth. A man who desires to be famous seeks for power. The pursuit of culture also indicates the craving for power.

"No greater power was ever committed to humanity than to make this world better,

through the saving of men. The possibilities of the development of a human soul, the capabilities for good or evil, and the immortal destiny of happiness or woe were of sufficient importance and value for Jesus Christ to give himself for the redemption of human souls. Man shrinks from the fearful responsibility to give the message in his own power. He realizes his weakness.

"One great ambition of President Benjamin Harrison was to make the Post Office the greatest thing in the country. He selected John Wanamaker to take hold of this branch of the Government and to manage and develop it so that every message by letter, etc., should be handled with such efficiency that no message should fail to get through to the person involved, if he was to be found. God selects us to get his message to every one. But a qualification is needed. A power that is not of us is essential. O, for power to save men! Where can it be found? But we want this power, and we go to the Word of God for the answer to the question. This is the answer: "And ye shall receive power after that the Holy Ghost is come upon you." My subject is 'The Needed Power and How to Get It.'

1. THE NEEDED POWER.

"The power needed is the power, in a peculiar sense. In spiritual work many qualifications are needed, but there is one alone that God designates as the power. Education, the power of oratory, a winning manner, tact, etc., are all mighty aids in the giving of God's message, but without a grander gift than these we shall not win men to Christ. We must have the gift of the Holy Ghost.

"Christ himself enforces this statement in words that are clear. Although he bids his disciples, 'Go ye into all the world, and preach my gospel to every creature,' and yet he bids them delay. They are not ready. A work so great needs greater power, and he bids them 'Tarry ye at Jerusalem, until ye be endued with power from on high,' and at the very moment of his ascension, he declares, 'And ye shall receive power after that the Holy Ghost is come upon you.'

"I do not attempt to analyze this power. I am not able. You cannot analyze any power. We merely see its manifestations. Who can describe the power of gravitation? What are those cords, stronger than steel, which binds the planets to their centers? Then this thought can be extended to systems of planets and to myriads of suns that revolve about the centers of immense systems, and all these centers revolve about one great center. What marvelous power, yet undefinable!

"I cannot define the power of the magnet, but the power of it is there. See it attracting those metal filings in that heap of rubbish. See it on that vessel pointing with undeviating certainty toward the North. So with the power of God's Spirit. You see its results but cannot understand it or tell whence it cometh, or whither it goeth.

"It is not a natural gift. It does not come that way. It is not learning, or rhetoric, or logic, or oratory, or genius of any kind, or sympathy, or mere animal magnetism. All of these things are aids that the Holy Ghost can use. Sympathy is wonderful and eyes may swim in tears. Personal magnetism is a great power. Henry Ward Beecher had it in a marked degree, but none of these great natural powers must be confounded with the Power.

"It is a supernatural gift from God. There is a great consolation in this fact to every Christian worker. God sends from above the needed power for the execution of every

duty. But it is received in answer to simple faith. Jesus said, 'I will send another comforter.' He also said, 'Behold, I send the promise of my Father upon you.' If we believe in him, we ought to believe he can give it to us.

"This power is not found in books. It is not taught in the schools. No college course or coveted diploma can confer it. It is a gift from God, and is so interwoven with our being that we cannot explain it. Its possession does not change our personal appearance. Men do not see a difference in our physical presence, as we walk the streets, yet we are changed, and there is a difference. There is a power at work in the lives of Spirit-filled Christians that is not discernible to the natural eye, except as the glow of Christ's love shines forth from the countenance.

"An experiment in electricity often seen in schools is to put a person on a stool with glass legs so he may be insulated and then be charged with the fluid. He does not show the possession of this strange force outwardly. He looks as he did before, and yet he is not the same. I myself was a subject of this experiment. I was surcharged with the strange force. Anyone, by coming close to me, could take a spark from my tongue, my eye, my hand, which would thrill and electrify the person so affected. So is the Christian who is surcharged with the Divine Spirit—the Heavenly Power. They are different men and women. As you sit under the influence of such a Christian and come near to his life from the motion of the hand, the words of the tongue, and the flash of the eye, there leaps to you, like the spark from your friend charged with electric fire, an inexplicable, yet evident thrill and power, that elevates, fills and blesses your life.

"I have a new illustration. I saw a wonderful thing done to a Ford car. A transformer was attached. It was put at the heart of the car. There are several resulting benefits from the use of the transformer. It will give five or six miles more start in cold weather; it will go over muddy roads more easily; it will enable the car to go up hill readily, etc. It can be applied to other types of cars—all descriptions. I have partly tried it myself and find it satisfactory. There is a Divine Transformer. Get this on any life and it will do spiritual wonders; it will start things finely on a cold morning and enable you to make good time easily; it will take you over the muddy roads of difficulty and criticism. The beautiful thing about it is that it is not for the intellectual Cadillacs only but also for the little Fords of humanity who need just such a transformer as much as any Cadillac or other big intellectual personality.

"In 1839, William Burns was preaching to fifteen hundred people. While preaching he was earnest and anxious for souls, and clasped his hands and lifted his eyes to heaven, exclaiming, 'O, Holy Ghost come!' and being strengthened in his faith cried, 'He is coming! He is coming!' Suddenly a voice in the pews was heard saying, 'He is come! Hallelujah! Glory to God! He is come!' The Divine Spirit had swept over that congregation and over the community. The formalist trembled, the sinner cried for mercy, the penitent felt the Divine fire and the child of God caught the mighty baptism of the Spirit, and shouted aloud for joy. Hundreds were saved in that town.

"What is this power? It is God with me in the person of the Holy Spirit filling me with himself. This baptism turned cowardly men to brave men. Peter was an example. No obstacles could stop them. Prison doors were opened by using angels as agents.

What if we had this power in our churches? There are three classes in a church; the indifferent, the hungry and the fed. All of these classes must be dealt with in the power of the Holy Ghost, as we ministers and leaders minister to these classes. My heart says, 'Lord God I would like the last years of my life to be filled with the Holy Ghost. I am hungry. I shall not be satisfied until I have the fulness.' We ministers must have this power as we stand before the people. Some of our hearers are greater intellectually than we are, but we must get to their hearts and touch their lives through this power.

"I have heard a beautiful legend of St. Chrysostom. He had been carefully educated, was a man of culture, and devoted to his calling, but in his early ministry was not remarkable for success. At one time he seemed to be in a vision. He thought he was in his pulpit. In the church and round about him were holy angels. In the midst of them and directly before him, was the Lord Jesus, and he was to preach to the congregation assembled out beyond the angels and Christ. Jesus seemed to say to him, 'What are you doing here?' and 'What are you here for?' The vision affected him deeply. The next day, when he ascended the pulpit, he felt the impression of the scene of the vision; he thought of the angels as gathered about him, of the Savior before him, listening to his words and beholding his spirit. As he thought of these heavenly attendants upon his ministry, he became intensely earnest, and from that time forward, a wonderful power attended his preaching. Multitudes flocked about him, wherever he preached, and vast influences for good were set in motion. Though he had the simple name of John while he lived, the ages have called him Chrysostom, the golden mouth.

"What a wonderful ministry a man baptized with power can have! The Divine Spirit is hovering over this audience, ready to confer the gift of power. Are you ready to receive it? Can you not grasp the promise by faith?

"O that it now from heaven might fall,
And all our sins consume
Come, Holy Ghost, for Thee I call,
Spirit of burning, come!

"Refining fire go through my heart,
Illuminate my soul,
Scatter Thy life through every part
And sanctify the whole."

2. HOW CAN WE GET IT?

"How can we get this Power? There must be an absolute soul hunger for it, before it will be bestowed. 'I desire to have him filling my life!' must be the dominant yearning of the soul. He will satisfy this yearning and come and fill us, if we pray in faith, impelled by such a hunger.

"The secret of success in work for Christ is this Divine Power. Who has not been astonished at the overwhelming power of Mr. Moody? What was the secret of it. Mr. Moody himself said it was simply in the baptism of the Holy Spirit. Moody preached for years before he had satisfactory results. During these years he preached constantly but it seemed to him like beating the air. He felt he needed increased power. In his church was a dear Christian woman who knew God. She and others joining her, prayed that Moody might be endued with power. One day while entering a bank on Wall Street in New York, a mighty power came into his life. He said, 'I felt a strange and mighty power coming over me. I went to the hotel and there in my room, I wept before God. The power increased until I was compelled to cry, 'Oh, my God, stay Thy hand.' It was such a fulness that it seemed more than I could stand, and I would not be boastful, but I do not know a sermon I have preached since, but that God has given me some soul.'

From that day of power he realized that God was with him in a new way. He said the same things with new power, with a new vision, with new results.

"Has our study and intellectual culture taken the place of this power? Let us have it burned on our hearts, that the power that Moody had, is the power the church needs today.

"Let me close with some verses, mainly the words of A. W. Spooner, and partly my own:

"On the mount stood Elijah, the brave man of God,
And his faith rose high as heaven in that hour;
Though the priests cried, 'Hear, O Baal!' Still their prayers did not avail,
For no fire came down
But no fire came down,
But no fire came down;
Then they cried, 'O hear us, Baal!' Still their prayers did not avail,
For no fire came down.

"On the mount knelt Elijah, the prophet of God,
And he cried, 'O great Jehovah, hear my prayer!' And his cry was heard in heaven,
For the answer soon was given,
And the fire came down.
How the fire came down,
How the fire came down;
And it lapped up the water,
And the stones of the altar,
When the fire came down.

"In the upper room assembled, knelt the little Church of God,
They were praying, 'Blessed Master, send the power.' Then the flame swept down from glory,
All the world has heard the story,
How the power came down,
The fire came down,
Then the fire came down;
And the church received her power,
It began that very hour,
When the fire came down.

"We are waiting, blessed Master, for another Pentecost,
And we've waited till our hearts have weary grown;
Let the wind blow fresh from heaven,
Let the promised power be given,
Let the fire come down!
Let the fire come down,
Let the fire come down;
Send the power, O Holy Spirit,
Fall on us this very minute,
Let the fire come down.'

"Resting on our Master's promise, we expect the Power to fall,
And our hearts are open wide to let Him in,
He is here; we feel the power,
The Spirit fills this very hour,
For the fire comes down.
Now the fire comes down,
Now the fire comes down.
Hallelujah! How he fills us!
How the joy of heaven thrills us,
For the fire comes down."

Any Church May Have a Revival.

Rev. Robert L. Selle, D.D.

Every church needs a revival. Any church may have a revival. When a church co-operates with the Holy Spirit for a revival, a revival is inevitable in that church.

Now—today—is God's time for a revival. If the revival is delayed it is because the church does not co-operate with the Holy Spirit in the work for which the church was established.

The intended meaning of the term "church," in this connection is, the pastor and a representative body of his people—the more the better—and not the entire body of membership literally. If revivals depended

upon united, every-member co-operation, no more revivals would be held during this dispensation. Can any church be found today, no matter how small its membership, where pre-pentecostal conditions, "they were all with one accord in one place," prevail? Can any one foretell the results if such a condition should prevail?

Mighty things are promised the one—individual—who in spirit goes through Gethsemane and up Calvary on his knees in an unquenchable desire for the salvation of lost souls. "O woman, great is thy faith: be it unto thee even as thou wilt."

Mightier things are promised "two" who "agree on earth as touching anything that they shall ask." God's irrevocable "shall" is in that agreement and petition. No necessity of uneasiness about the answer.

Mightiest things are promised larger numbers who meet God's conditions for a revival in a neighborhood, village, town or city. Ten righteous people would have saved Sodom and Gomorrah from their awful fate.

Every church needs a revival and any church may have a revival, and the church that co-operates with the Holy Spirit for a revival will have a revival commensurate with the degree of co-operation given.

He Stood The Test.

Abraham called on to offer up his only son, the child of his old age, as a burnt-offering stood the test. He did it. He had a journey of three days to reach the place of sacrifice. This gave ample time for reflection, to consider the awful cost of such sacrifice both to the mother of the boy and himself. These three days gave him time to use his reason and see if he were not mistaken, there surely being nothing to gain in any way by such a sacrifice. No doubt he looked this way and that way during those three days for some way beside this way to meet the approval of conscience and God.

But to the glory of God Abraham stood the test. With purpose fixed he went on, found the place, made ready the sacrifice, had knife lifted to strike, thus proving beyond the shadow of a doubt his intention to obey God, let it cost what it may.

What a blessing it has been to humanity that Abraham did just as he did. It has given many a poor, tried soul faith to stand when tested. Taking courage from Abraham's unflinching obedience many a man has come off more than conqueror when being tried. To Abraham it must have looked like an unreasonable thing that he was called on to do, but it proved otherwise. When led by the Spirit the thing to do is to go ahead. Stand the test. God will no more make a mistake in your case than he did in Abraham's.

WM. R. CHASE.

National Drive.

The seventh convention of the year's National Drive was held in the Ebenezer Evangelical Church, Reading, Pa., Dec. 6-11, Rev. C. N. Wolfe, pastor. The regular workers were present and full of faith, and the Spirit set his seal upon the convention. Seekers found their way to the altar and a number obtained victory. In this convention, as in two others, we followed in the footsteps of last year's splendid team and the echo of their artillery could still be heard. In these conventions the doctrine of sanctification is definitely taught and urged.

Sabbath, as usual, was the great day of the Feast, with three preaching services—Rev. George Kunz, at 10:30, Rev. T. M. Anderson, 3:00, and Rev. A. L. Whitcomb at 7:30. The attendance was excellent from the beginning; a few neighboring clergy were present and seemed to enjoy the spirit of the occasion. The convention was invited to return next year.

ONE OF THE PARTY.

Historic Christianity---New Theology---New Course of Study.

Rev. Harold Paul Sloan, D. D.

BUT again, that we are having Christianity reduced to mere ethical theism, in which Christ stands simply as the great teacher and exemplar, comes out even more definitely in the author's Ten Purposes,—one wonders if ten is reminiscent of God's Ten Commandments? But here are the author's ten:

- I will respect and care for my body.
- I will keep good natured, cheerful and responsive.
- I will be honest and speak the truth.
- I will be obedient to the rules of my home and school and to the laws of my country.
- I will be courteous and kind.
- I will show courage and self-control.
- I will be dependable and do my duty.
- I will love and enjoy nature.
- I will take pride in work and thrift.
- I will each day turn to my Heavenly Father for help and strength and forgiveness.

Two or three questions come to our mind. Paul asks, "Where then is glorying? It is excluded, by what manner of law? of works? No, of faith;" but our author makes use of pride as a productive motive. How utterly impossible it would be to apply this motive in Jesus' life? Pride springs out of the desire for self-exaltation, for superiority. The author makes a child say: "If I can stand at the head of my class, I will, but only when I have earned the right by honest effort." Certainly the honest effort idea is fine, but it cannot blind the discerning ethical sense from realizing that the desire for superiority lies within it, and that this is the very inner principle of sin. St. Paul blushed to say that he had labored more than all the apostles because Christian experience meant to him a self lost to glory and exaltation. "God forbid that I should glory save in the cross of my Lord," was his life's one transfiguring joy. If it should be replied that rivalry is the spice of life we make no other objection than to say, certainly, but life is so deeply wrong that Jesus said men must be born again before they can so much as see the Kingdom of God. But this is certain that there will be no rivalry, no smallest desire for superiority in heaven, either honest or dishonest. The one motive of heaven, or the Kingdom, whether in this world or in the next is an all-filling sense of love and duty—the love of Christ constraineth me. But we do not want to stress this criticism of the author; it is simply a passing illustration of how the new educational goal comes short of the great Christian realities all along the line.

Another question that comes to us is, does the author purposely substitute "I will," for "Thou shalt?" Is he timid of a divine authority? Jesus said his meat was to do the

Father's will. True Christianity has no sensitiveness at this point. St. Paul called himself the slave of God and of Jesus. Of course there is something going around about our democratic times being resentful of the Absolute God; but then he is absolute just the same, and one of the secrets of salvation is that we come in regeneration to love this all-mastering will we once resented and hated. "I love to be controlled," runs a line of one of our greatest hymns. Would it be unfair to say that this sensitiveness of the modern man to God's absolute authority manifests the very depravity he so stoutly denies?

Then in conclusion we want to notice the omission of any relationship to Christ's redeeming work. Instead we turn to the Heavenly Father for forgiveness. Yes, and the Psalmist did this with full assurance before Christ came. But the Christian Church has ever seen in this Old Testament confidence something partial, that looked forward to be completed in Christ. Paul says that all forgiveness before Christ's coming looked forward to his propitiatory work; that God forgave then with a view to this later redemption. And now shall we, who live in the dispensation of this mighty ethical accomplishment return to the twilight or prophetic glimmering confidence?

One final criticism is of a quite incidental character. The author says on page 112, "The early Christians had, of course, only the scriptures of the Old Testament. It was nearly four hundred years after Christ lived on earth before we had a list of the New Testament books such as our Bible now contains. In the middle of the second century only about half of the present New Testament was in use as a part of the scriptures." We simply express the judgment that the author's statement is very misleading, and in part incorrect.

And now we want to express again and more definitely the conviction that there is very much of abiding worth in these books. There is no doubt that education can do large things for the child. It is possible to keep the child free from coarse sins. It is possible to protect him from the allurements of sin's gaudy show. It is possible to put into his life good and useful habits and to develop his moral and natural powers, just as our authors teach. But all of this is below the level of a real Christian goal. And the Christian Church is waiting for that master of the scientific facts of modern psychology, who, steadily holding to the Christian truths of the fall, depravity and redemption, will relate the modern scientific advance to abiding Christian truth. Most of the books in this field that we have seen are corrupted with the present-day naturalistic and Dar-

winian bias. Instead of holding to the great Christian verities, and relating the experimental facts of science to them, Christian verities are surrendered in the name of unproved, unprovable, and superficial theories. The ethical goals of modern psychologists are, as compared with Historic Christianity, sadly superficial. Jesus, St. Paul, and the great Christian theologians who have drunk at the fountain of New Testament truth move in thought altitudes that many of these modern writers have not even glimpsed from the distance. Their point of view is ethically superficial. Their goals are located in the Old Testament rather than in the New. They are offering to the Church mere ethical Theism in which Christ stands not as justifier and regenerator, but simply as the supreme teacher and exemplar. It is one of the tragedies of our times that so many young lives are being deceived by this inadequate program. As a working pastor I often hear this testimony: "I never was converted; I have always been a Christian." and then later after they have been led into an experience, this, "I never knew what it was to be a Christian until now." Would I therefore assume that all who do not know when they were converted never have been? By no means. Not every one has analytical powers enough to analyze his own experience. Not every temperament is self-inspective enough to observe his own experience. We would conclude simply this; that it is time we stopped setting up human inductions as a basis for contradicting God's word. He said ye must be born again, and that that which is born of the flesh is only flesh. Doubtless experiences in Christ are as different as leaves on a maple tree, no two of which will be identical. And yet there will always be the great characteristics: The sense of sin and guilt leading us to a complete self-abandonment. The act of justifying faith in which we swing all our confidence from self to Christ. The incoming of his Spirit giving to us the inner assurance that we are accepted in the Beloved.

As we said long ago, to every measure and quality of faith Christ makes some response, but he can only do his full justifying, regenerating, and sanctifying work in relation to fully Christian faith. If a person's faith Christward is a gradually enlarging and deepening thing their experience will naturally be likewise gradually enlarged. But if they are ever to come to rich, abounding, supernatural, confident sonship in Christ they must come swiftly or gradually to such a deep recognition of their own sin, guilt and ruin as will cry out,

"Rock of Ages, cleft for me;
Let me hide myself in thee."
(Continued)

The Menace of Rationalism.

Rev. S. A. Steel, D. D.

MY third argument against this view, i. e., that one religion is as good as another since we cannot be sure that any of them are true, is that it is in conflict with the Bible teaching on the subject. I am aware that in offering the Bible to prove my point, I lay myself liable to the charge of arguing in a circle, since it is the Bible itself which is in question. But the old Book has such an illustrious history, and has so profoundly influenced the course of events in this world, that I think it is entitled to be heard on such a

vital question as the one we are discussing. And when we come to consider the Bible view of the subject nothing is plainer than the fact that there could be no compromise between the religion of Jehovah and the religion of the heathen. If one fact is more prominent than another in the whole ancient history of Israel it is the perpetual struggle to keep the religion of Israel from mixing with the heathen cults around them. To a Moses, a Samuel, an Elijah, an Isaiah, a Jeremiah, the doctrine that one religion was as good as another was damnable apostasy. Old Elijah was indignant at the religious

molly-coddleism of his time, demanded that the people be on one side or the other, and settled the question once for all which was the right side, when the fire fell on Carmel! The cause of the final downfall of Israel was the blending of the worship of God with the worship of idols.

Christianity maintained the same relation to the Pagan religions in the Roman Empire. The reason why the Emperors persecuted the Church was its invincible refusal to even recognize the Pagan gods. And within the pale of Judaism itself, Paul would allow no compromise. For him, the Gospel was not

only the truth, but it was the ultimate and the final truth. Listen: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And as if to emphasize it, and put it beyond all question, he repeats it: "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:8, 9). If Paul knew anything about it, one religion is not as good as another; and no other religion is true but the gospel. St. John asserts the same thing: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." . . . "I am Alpha and Omega, the first and the last." (Rev. 1:8-11). On the authority of these, and many passages of similar import, it is evident that according to the Bible, there is but one true religion. Yet Dr. Lyman Abbott and Dr. H. E. Fosdick, and many other prominent religious leaders of today, tell us that religion is a growing truth; nothing about it is ever finished; the faith of our fathers was true for them, but is obsolete for their children; and the faith of today will become obsolete tomorrow. That means, of course, that Jesus was not a finality, which is a flat denial of the testimony of the Bible.

Dr. Lyman Abbott has been for many years one of the leading religious leaders of his day, learned, eloquent, and with far-reaching influence; and he is perhaps the high priest of modern liberalism. But in his "Snapshots of My Contemporaries" Dr. Abbott shows that he is getting his eyes open to the menace of Rationalism, for he says: "But I am sure if we of the so-called liberal faith hope to retain in these more liberal days the attractive power of the Church, we can do it only by holding fast to the great spiritual fact that in God there is abundant forgiveness for all the past, and an abundant life for all the future; and we must declare this not as a theological opinion to be defended by philosophical arguments as a rational hypothesis, but as an assured fact, historically certified by the life and death of Jesus Christ, and confirmed out of the mouth of many witnesses by the experience of Christ's disciples and followers in all churches and in every age. If we fail to do this, men will desert our ministry for Romanism, Anglicanism, or the old orthodoxy, or, in despair of spiritual life in any quarter, will desert all that ministers to the higher life, and live a wholly material life, alternating between restless, unsatisfied desire and stolid self-content. And the fault and the folly will be ours more even than theirs."

That is a frank and a remarkable confession. It applies most severely to Dr. Abbott himself, whose writings for many years have advocated that liberalism in religion which he deprecates as fraught with such danger. It is true that it is a very general statement; but it is the definite testimony of a competent witness to the necessity of a positive faith in a particular religion, and that the religion of the Bible, without which everything is in danger of going to pieces! The liberalism which is the fruit of a rationalistic interpretation of the Bible, and the boasted accomplishment of modern thought, imperils all the interests of the Church.

My fourth argument against this doctrine that one religion is as good as another is that it contradicts the evidence of experience. Jesus said: "If any man will do his will, he shall 'know' of the doctrine." (John 7:17). "And ye shall 'know' the truth, and the truth shall make you free." (John 8:32) "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may 'know' and believe, that the Father is in me, and I in him." (John 10:37, 38). According to our Lord, therefore, we may "know" the truth, and not be forever uncertain about the most

important thing in life. And this is the doctrine of both St. Paul and St. John. 1 Cor. 2:12: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might 'know' the things that are freely given to us of God." Eph. 3:19: "And to 'know' the love of Christ." 1 John 13: "That ye may 'know' that ye have eternal life." Our knowledge of God is established by the same kind of proof as that by which we establish any scientific truth, i. e., by experiment. The Chemist will tell you that water consists of two atoms of hydrogen combined with one of oxygen. No one ever saw an atom, so that the basis of his reasoning is his faith in an invisible reality; but he will go into his laboratory and demonstrate the truth about the composition of water. No one ever saw the Spirit; but the "fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." We can know by experience when these holy dispositions exist in our hearts. They are the supreme evidence of the truth of religion.

Many years ago I was pastor of the Methodist Church in a certain city. There was an aged superannuated Methodist preacher living in the community, the Rev. George Shaeffer. He was poor and when I knew him too infirm to get about much. There was also in the community a prominent lawyer, a man of high intelligence, but an unbeliever. I preached a series of sermons on the divinity of Jesus Christ. The lawyer heard every sermon, and seemed to be interested. After the series closed I called on him. I said: Now, Colonel, you heard all my sermons on the divinity of Jesus Christ; which argument had the most force on your mind? He replied: "Mr. Steel, I heard you with pleasure. I enjoy good speaking, but I must be honest and tell you that I think I can answer all your arguments; but there is one argument in our community that I cannot answer." What is that? I asked. "The Rev. Mr. Shaeffer," he replied. "I have known him a long time, and somewhat intimately, and the character of that old gentleman silences all my scepticism. He has something that few people I have met have, and which I would give the world to possess!"

It was the unanswerable argument of the fruits of the Spirit. It is an argument we can all wield. A holy life is the supreme proof of the truth of religion. We are not going to win the world by intellectual arguments; but by demonstrating the divinity of Jesus by holy living. So over against all this dangerous rationalism let us put the dynamic evidence of holiness unto the Lord.

(Continued)

At the Gateway of 1922.

Mrs. H. C. Morrison.

HOW swiftly the years are passing! This is not only true with reference to the old, but to the young as well. Everybody is on the go, and when people are busy, time passes rapidly. The old are hurrying to finish up their task, to get their harvest in the shock before night falls; the middle-aged have undertaken too much, but can select nothing in their life program to cut out and leave behind, and so with hasty step they press forward to accomplish as much as possible.

The months are too short; the weeks have not days sufficient, and the hours are loaded down with more toil than they can carry. The young are on the gallop here, there, and everywhere, hunting employment, chasing after pleasure, seeking wealth, laughing, weeping, failing, starting again, growing old and disappointed; and so the years are fleeting by.

What shall we do with NINETEEN-TWENTY-TWO? Yes, we purpose to turn over a new leaf. We want the page clean as we begin this year of opportunities and service to our fellow-beings. If we have habits that mar our character let us resolve to "cut them out" and begin life over, as it were. If we have grudges against anyone, let's put them away and remember them no more forever. If we have been penurious with that which God has given us, let's open our hearts to the call of need, and see how quickly the purse strings will fly open too.

Some of our readers have read "Robert Hardy's Seven Days," a book which tells how a man spent the last seven days of his life. That is the secret! If we only *knew* this were to be our last year on dear old Mother Earth, our last year to mix and mingle with the busy throng; our last year in which we would have opportunity to speak a word to the discouraged, to put our hand under the burden of some whose load is most too much for them, to direct some wanderer into the path which leads from earth to heaven—I say if this were revealed to us, that we were passing this way for the last time—how different our living would be, and what a changed aspect this world would assume. The things of time would sink into insignificance, while the things which are beyond would become more valuable and enticing.

The best way for each of you to start the New Year, is not to pine over your mistakes and failures; not to wish that you could have done better; not to bemean yourself that the days have not been filled with more perfect service, but to find a closet of prayer where you and the Lord can have an understanding as to what you are going to be the coming year, by his grace and mercy. Tell him, if you wish, of your failures, your disappointments in yourself, your shortcomings, your dereliction in the performance of duty, and assure him that he may count on you to measure up to the light of your duty to him and his commandments; that if he has an errand of love for ready feet he may know whom to entrust with that service. Ask him to search your inner being and if there he finds anything unlike holiness, to plunge it underneath the cleansing stream of Calvary's flow until you are every whit made whole.

If this is to be the way you begin the year 1922 then I promise you on the authority of his Divine Word that your life will be worth while; that the old ruts of living will have been forsaken for the pathway of joyful and unselfish service. To live this year as if it were our last, we must live each day, yea, each moment, as if it were our last. And who knows? Every day or so we read or hear of some one passing away suddenly, without a moment's warning. How important that we be also ready, for in such an hour as we think not, the death angel may tap at our heart's door and order it to stop beating.

Dear Reader, I wish you a most prosperous and joyous New Year, but wish above this, that you make it the closest walk you have ever had with the Lord. Let's learn to make him our Confidant, our bosom Friend, our Burden-bearer, our Counsellor, our King of kings and Lord of lords. May the purpose and prayer of our heart be,

"Take my life and let it be
Consecrated, Lord, to Thee;
Take my heart, it is Thine own,
It shall be Thy royal throne."

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

Mr. Bryan's great lecture on Darwinism is a knock-out blow to a false theory which has strutted up and down the earth destroying the faith in the souls of multitudes.

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Should We Change Anything?

Rev. C. F. Wimberly, D. D.



HE unprejudiced historian gives the Methodist circuit rider no small place in the program of our American civilization. They did pioneer picket duty, as it were, on the rim, and often in advance of the settlements; they laid a foundation, but not with untempered mortar, and now we occupy and enjoy the superstructure. But what was it about those "Knights of the Long Trail" that helped to prepare the way for our homes, our institutions, our schools—these powerful factors in our present life? Those men were not only circuit riders, but, while they rode they carried a message surcharged with the supernatural into the highways and byways. Books they had but few; they knew nothing about recent archaeological discoveries, bearing dates beyond Moses. They knew nothing about the *Elohim*, or *Jehovah* theory of the Pentateuch, or about two Isaiahs, and all the rest of that wonderful top-heavy stuff we hear about these days.

However, these men had met God; they had a conscious experience of salvation. They had a gospel platform made up of two planks—sin and salvation. They preached definitely and clearly, that unregenerated men and women were lost; salvation by educative processes was entirely unknown to them; neither did they know about infant purity with proper environments as a remedy for sin. With them the blood of Christ was the only hope for a lost world. They did not know as much systematic theology as some folks think they know these days; but they knew the plan of salvation, and the unsophisticated men and women understood their messages and heard them gladly.

With this glorious heritage, should we not as a church try to perpetuate these holy ideals, rather than reconstruct, restate, or eliminate. Our fathers in the gospel emphasized the doctrines of the Church; they were full of polemic zeal touching the Fall of Man, the necessity of repentance, the New Birth, the Witness of the Spirit, Holiness, the Judgment, and last but not least—eternal punishment of the impenitent. "Give heed unto doctrine," says Paul. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine." 2 Tim. 4:1, 2.

With prophetic vision Paul was undoubtedly seeing the very days in which we are now living. We are not indoctrinating our people with the fundamentals of our faith. How many of our people know why they are Methodists? They should know, and it is our fault if they do not. We hear much about the solidarity of our Baptist brethren, and it is a commendable reputation. You can scratch up an argument in most any corner of the globe with them on the subject of water baptism, or the impossibility of apostasy. Here is the why of it: In all our life, we have yet to hear a Baptist preacher deliver a sermon without ringing the changes on one or both of these choice tenets of their theology. What about our folks? How often we find Methodists all disturbed over their baptism. The reason is, they have been hearing it from the apostles of deep water. We are afraid to tell our people what we believe, and our people are afraid to have us do it. We have often been exhorted by stewards and elect women not to preach on any of our distinctive doctrines. "Our son's wife is a Baptist, you know." "Our daughter's

husband belongs to that church," and we quietly pass it up and allow their preachers to make inroads among us.

Christian courtesy is a fine by-product and should be encouraged; but there is sometimes a principle involved by doing it all ourselves. "Take it from me," the *in-laws* on the other side of the house get it straight when they attend the Baptist Church or the Christian Disciples. Here is the proposition: we say so little about our fundamentals that they jump to the conclusion that we have none to speak about. We were once holding a meeting in a community where our church was not very strong, and a college-bred young man was converted who had been reared in a Baptist home and under Baptist influences. This is what he told us "I have been taught all my life that the Methodists did not have any sound doctrines at all; that they were a cross between Catholicism and nothing in particular."

Think of it, brethren, when our theories of the Atonement, and our statement of faith are as solid as Gibraltar; furthermore, thirty-nine fortieths of Christendom say our position on baptism is scriptural and correct, *in toto*.

We simply mention baptism as an illustration. The foundation upon which the "Pioneers of Methodism" built the mighty superstructure is as sound and adaptable to human needs as any that has ever been established by uninspired men; but we believe it was done under the inspiration, or surely the illumination of the Holy Spirit.

Just one more concrete illustration as to our methods and traditions: we refer to the Methodist altar of prayer—"mourner's bench"—to be explicit. Modern Methodists delight in ridiculing this particular feature of our church, as we know of no other church that ever placed the emphasis upon it that we have. Be it far from a true Methodist to cast any reflection upon a thing that has been so signally honored by the Holy Spirit, we believe, far above any other custom of religious denominations. The theory of the altar of prayer is an fundamental as the Atonement. The church that has nothing in it to represent an altar is not a New Testament church. When we eliminate the so-called mourner's bench we shall not only cease to be Methodists, but we will cease to be a church representing New Testament salvation. God built the first church; he planned it, and gave the full specifications. It was first the Tabernacle, and then it was the Temple. In the most sacred part of that building—in the Holy of Holies—God caused to be placed a "Mercy Seat." On this Mercy Seat the blood was sprinkled and God met his people in pardon on the great Day of Atonement. Above the Mercy Seat was the Shekinah. Now the Mercy Seat is a mercy throne; it is the place where God gives mercy to penitents and forgives their sins.

But, some may say, this was in the Old Dispensation. Ah, but Paul was in the New Dispensation and he is the Apostle pre-eminent of the New Testament. Hear what he has to say about it: "Let us come boldly to the throne of grace, that we may obtain mercy, and find help in every time of need." The mercy throne is the altar of prayer—the mourner's bench. This is where it all came from. We once heard a man say that John Wesley did not use the Mercy Seat in his revivals. We do not know nor care, but some Spirit-filled man in our Methodism did institute it. And let me say farther, there is nothing in all our economy that is so despised by worldly, godless, unregenerated members of our church; and nothing the devil hates worse than the mourner's bench.

We won't miss matters far if we can ascertain just where some people stand on a thing, if we take the other side. We do know that godly people love the altar, and they will tell you that it was at an altar of prayer they found God. My beloved brethren, let us not give it up; let us not change any of our doctrines or method until we are directed by the Holy Spirit to adopt something better. The more we stand by the old-time Methodist plans and usages, the more we are convinced that they are pleasing to God.

Taylor University and the Revival.

School opened at Taylor with conviction resting upon the people. At a Sunday evening service two weeks before the revival opened more than forty people were at the altar at a regular church service. On Oct. 23 the special services opened with the President in charge. The chapel service was changed from 11:30 to 11:00 A. M., and the meeting often continued until, more than once, at the morning invitation from thirty to fifty young people lined the long altar. At each evening service the altar was crowded and it was not uncommon to find penitents seeking God in the chapel while others sought pardon at the same hour in the studios on the floor below. On several different occasions people under deep conviction left the service for the dormitory or their homes but later in the evening came rushing back to the altar without an invitation. Young men recently arrived, coming to the altar would throw away their cigarettes going down the aisle even when there was not definite preaching on the subject. Public confessions were common and students who had been professed Christians confessed their need of help from God. We have witnessed much greater demonstration but we have seldom seen greater depth.

Unlike many other college towns Taylor and Upland are one in desire and purpose. The pastors were in the meeting heart and soul. Rev. Maurice E. Barrett, pastor of the Methodist Episcopal Church, did much of the preaching. Very few pastors have so strong a hold on a student body as he on the Taylor students. They love him and recognize his leadership. On Sunday night the last altar service closed with only six or eight students unconverted. On Monday morning, President Taylor spoke on "World Conditions that make Democracy Impossible." When he called for students to dedicate their lives to some form of Christian service, either at home or abroad, over ninety per cent. of the student body came to the altar. Others may shout louder but it would be hard to find a company as large as this who will walk closer to the Master. Side by side students knelt in dedication, praying for pardon and purity. Much of the best altar work throughout this special meeting was done in dormitory rooms. One young man publicly asked another to forgive him for feeling he was better than the other because the second one wore overalls. When the facts came out the second one was from a home of ten children and the parents and the other nine children are unsaved, while this boy is trying to work his way through school. At the close of the meeting the young man asked the President to have the poorer boy go to a certain store where he found a complete outfit awaiting him. Those of us who are in Taylor for the first time are finding it a wholesome place where the emphasis is placed on Jesus Christ; a place void of fanaticism but where it is never out of place to praise the Lord or pray in social as well as religious gatherings.

JAMES M. TAYLOR, President.

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OF ASBURY THEOLOGICAL SEMINARY

Good News From The Evangelistic Harvest Field.

CAMPAIGNING IN URUGUAY, S. A.

There was a tinge of sadness about leaving Rio de Janeiro. I was saying goodbye to friends who were kind and leaving a field that was needy and hospitable to truth. The unexpected news brought me by Bishop Oldham that he had just been summoned to the States by cablegram deepened my sense of loneliness. He had personally planned this campaign, and it was his purpose to be with me in the most important places. I did not realize how much I had been depending upon his help until I bade him goodbye. However, his original program for me is being carried out, and the Lord has most graciously sustained me in this hour of human disappointment. The bishop is greatly respected and beloved by the South American people, and his presence would have meant so much. His ministry, his testimony and his life have prepared the way for our ministry. These things embolden me to face this southern world, even though I have to minister to them in a foreign tongue.

I have learned how to keep silent in many languages. And, gentle reader, do not smile as if this were a small achievement. For when one has to travel on a ship as the only American among fourteen nationalities, it is essential to hold his peace, especially when the attempt to open up a conversation is always answered by the phrase: "No speak Americano."

My vessel out of Rio was the Limburgia, a Dutch ship, and the largest that sails the southern seas. Holland has surely profited by the many years of sea-faring experiences as was evidenced by the splendid service both in dining-room and cabin. Our American lines still have much to learn from the Dutch, as their second-class accommodations are practically equal to our first-class.

We stopped at Santos, Brazil, the greatest coffee-exporting center in the world. Over fourteen million sacks of coffee left this port last year. When the pilot from Santos took charge of the vessel, he missed the channel and grounded us. It looked for a time as if we might have to wait for twelve hours for the tide to rise, or be transferred to another boat, but after an hour and a half of wrenching he pulled us loose. So there is always a possibility of striking bottom, even in the ocean.

South America is the land of far distances. It took us three days and nights to go from Rio de Janeiro to Montevideo, Uruguay, on our fast ship. I had expected to arrive on Monday morning, but docked at 7:30 Sunday night. After three days of enforced silence, I was more than delighted to hear the voices of the welcoming brethren in my own tongue. I was met by the pastors of the leading Spanish churches, by Rev. Arthur F. Wesley, one of our holiness missionaries, and by Mr. H. P. Coates and son. Mr. Coates is a prominent business man in Montevideo and has been a delegate to several General Conferences of the Methodist Church. I have been royally entertained in his beautiful home during my entire stay here.

Montevideo is the capital of Uruguay, which is the smallest but the most progressive South American republic. It is a city of over 300,000 population. This republic has lately severed all relations with the Roman Catholic Church, but not because of its Protestant tendencies, as the thinking of the people is shot through with atheism. This anti-religious spirit has gone so far as to officially change the names of Christmas and Easter so as to have no religious meaning. This is one of the very few countries in this continent in which religious toleration is accompanied by full religious liberty. Remember that in South America these terms are not synonymous. As a city it is very much like the Detroit of twenty years ago, but its climate is practically that of Los Angeles. Because of its peninsular position, surrounded as it is on three sides by the sea, it is the bathing and summer resort of this section of South America. As a port city it has special importance because it is the meeting-place for all the ends of the earth.

Within an hour after my arrival, I was in the pulpit of one of the Spanish churches. I spent one night each in Penarol and Sayago, two afternoons at the Instituto Panamericano, our Methodist institutional church in the slum district of this city, six nights in the Aguada Church, and the last six nights in the Central Church.

These churches were filled at every service with those who were genuinely interested. These people are warm-hearted and very responsive to the truth. It is not necessary to spend ten days to get them interested. They are sympathetic from the start. This makes it possible to give altar calls after the second service. Here, too, I find myself embarrassed by their eager response to such calls. The trouble is not to get them but to know what to do with them after they have come. Imagine a fellow trying to run an altar service when he cannot speak a word of their language, or sing a chorus, or give a word of instruction, or even call upon anyone to pray! And this, to a crowd of over 250 who have stayed in spite of all our strenuous attempts to weed

them out. This is really a serious problem in doing evangelistic work in this country. One simply has to depend absolutely upon the Holy Spirit. Such apparent success must not sweep one off his feet. But due recognition must be given to the fact that the mental heritage which these people have received from Catholicism makes it very difficult for them to grasp the deep things of the Protestant evangel. Yet in spite of this handicap God has given us some real fruit. He can get people through even without our instruction.

Our last week of services was held in the Central Church, in the heart of the city. This church is almost a cathedral in size and in architecture. It is familiarly known by outsiders as the Great Temple. Here we have had our biggest crowds and largest opportunity. I spoke five nights on different aspects of Full Salvation, and on Friday night clinched it with my personal testimony. All these messages focalized around the living Christ, which seems to me to be the only gospel for South America, or for any place, for that matter. The people are accustomed to a dead Christ on the cross, as crucifixes everywhere abound. They respond to the positive emphasis as to a new gospel. It is a characteristic of the Latin people to fix their eyes on some man. I was more than delighted to note that they got their eyes fixed on the Christ rather than upon the strange preacher.

One of the happy things of the campaign has been the splendid co-operation given by the native pastors. Never have I received any kinder treatment from preachers. They have been most brotherly and sympathetic. My interpreter, Bro. Howard, was born and brought up here and educated in the States. He knows not only the Spanish of the educated but that of the common man as well. He is one of the best interpreters in all South America. He not only translated my messages, but actually preached them with all the fire of an evangelist. A great deal of the success of this campaign depends upon his ability and his spirit in this work. He is a very busy man who serves as District Superintendent of Uruguay, and also as Secretary of the International Sunday School Association for Spanish-speaking South America. I am praying that he may become the evangelist for this continent.

His exhortation in the closing service on Sunday night was tremendous. Those who could understand him said it was simply God-inspired. A great company of young men and women responded with an abandonment to the will of God. Some twenty-five or more were also seeking forgiveness of their sins. We have high hopes that out of this meeting there shall come some future preachers and deacons for this needy field.

In addition to the work in the Spanish churches I had the privilege of speaking to the Anglo-American congregation, and also to a group of some thirty English-speaking missionaries. In this latter meeting I spoke on the things that matter most in heart experience and met with a most cordial response.

In connection with the missionary educational work I had a splendid opportunity to touch the student body of Cranden Institute in a three days' series of chapel talks to the girls of this W. F. M. S. School. This school is touching the upper classes of Uruguay for Christ, and with its new \$250,000.00 building it will be equipped to supply these people with truly Christian education. I also held two private conferences with the advanced class, many of whom are converted girls seeking the experience of Full Salvation. These girls are under the personal direction and tutelage of the principal, a truly sanctified woman. We are delighted to find such spiritual leadership in this place of high influence.

I also spoke once at the chapel service of the North American Academy, which is the boys' school under the direction of the parent board of the M. E. Church. The school has had an enrollment of over 150 this year. Here some of Uruguay's future leaders are being trained in a Christian atmosphere.

One of the most interesting works I have come across is that conducted by Brother Wesley, who was helped to get to this field by some of the readers of this paper. He is in charge of the one institutional church in Uruguay. He is also pastor of a native Spanish church some miles away. He has eight splendid workers under his direction, and they are doing a notable work. To give you some idea of its magnitude, let me tell you that each week they hold seven preaching services, six Sunday schools, seven Bible classes for children, and one for women, a Junior League of some 50 members, besides gymnasium, sewing, cooking and singing classes, and a large program of house visitation and general ministry to the physical, social and moral needs of this people who would otherwise be left without anything. In addition they have enrolled this year some 200 in their schools, most of whom would be deprived of any education whatever without this mission work. The Sunday school enrollment has more than doubled in the past year, and in the past two years has increased some 500 per cent. There are now 525 on the active rolls, and this makes the Cerro S. S. one of the largest in this conference. I present this

work a little in detail because of the interest which many readers will have in the director and pastor, Bro. Wesley, whom some of you are still continuing to help in this work.

The last afternoon I spent in Montevideo I had a very striking illustration of the contrast between the North and South American methods for the expression of appreciation. We of the north take for granted that our friends know intuitively that we appreciate them, but these warm-hearted people of the south insist upon demonstrating their affection in some visible way. Over two hundred people assembled on a busy afternoon to bid me Godspeed. A beautiful program of music was accompanied by the formal presentation of some splendid souvenirs of the city and the nation. These speeches of presentation expressed their heartfelt gratitude for the evangelistic message and the benefit it had brought to their lives.

I sail tonight for a six weeks' campaign in the churches of Argentina. The blessing of God that has attended us in Uruguay heartens me for a great campaign in the other republics. W. H. Huff.

PORTLAND, MAINE.

After fourteen weeks of strenuous labors—seven of them in Portland, Maine, which proved to be almost a fiasco, and seven weeks in South Portland—with my dear friend, Rev. O. L. W. Brown, which proved to be one of the really great revivals of all my ministry, we closed on Sunday, Dec. 11, and I am now taking much needed rest in dear old historic Boston, Mass. Portland is a quaint city, first founded in the 17th century, and it is peculiarly charming, both as to beauty of situation and the wondrous hospitality, and really loveliness of its people. It was here that Henry W. Longfellow first saw the light in 1807. The home in which he was born still stands. Less than a block from it is the home and birthplace of the great statesman, Thomas B. Reed. Then on Congress street is the old brick house of the Longfellow, and further up the hill the home of Neal Dow, the dauntless champion of God and home and native land, and one most instrumental in carrying Maine for prohibition. His son now edits the best paper in the state—The Portland Express.

The writer is forever sick of religious(?) bolshevism. There are some lovely people outside the pale of any church, but their number is negligible. The young people and children need the tender care of pastors—real shepherds—and much of modern come-out-ism is almost a monstrosity. We have joined hands with the Nazarenes and will push the battle anywhere we are called. A Happy New Year for all The Herald force and its thousands of readers!

Our next meeting is in Beverley, Mass., Jan. 1-29. We are in for the hottest, most radical campaign against sin and hell and this appalling anti-Christ that the good Lord can put in us. Amen. Soldiers were never needed worse than now. The World War in Europe was comparatively a mere bagatelle to the one we are waging now. It is becoming more and more difficult to get any one through to God. Fred St. Clair.

BOSTON, INDIANA.

This meeting was held in a Methodist Church about seven miles out of Richmond, Ind., and was a hard battle from start to finish. Rev. Wilber Thorn, pastor, led the song service, and a more zealous, Spirit-filled young man you seldom ever meet. I don't believe I ever helped a pastor who prayed more or had his work more at heart than this man. Our labors were pleasant indeed. About thirty-five were saved or sanctified.

My next and last meeting for the year was in a Friend's Church at Wilkinson, Ind. Seekers were coming to the altar and the house was full, when suddenly I took the old-fashioned lagrippe and the meeting had to close. I go back again at a later date. This has been a good year in my soul; have seen many precious souls pray through. We praise the Lord for the Victories won this last year, and tremble at the responsibilities of the new.

Carl Tucker.

ANDERSON, INDIANA.

We have just closed a week's Pre-millennial Convention in the Nazarene Church, with Rev. L. L. Pickett, of Wilmore, Ky., in charge. He is a man who has made the Bible a study for fifty years and now is preaching on the Second Coming of Christ. He gave us a great convention holding the people spellbound from the beginning of his sermons. He was liked very much and has been a great blessing to our church. Anyone desiring a convention of this type will not miss it in calling him. It will help to bring more of a revival spirit to any church. Bro. Pickett is a great man, and everyone should hear his messages who have an opportunity to do so.

W. E. Albee, Pastor.

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What is Bible Holiness?

CHAPTER X.

THERE is no doctrine in the creed of Methodism more definitely stated than the doctrine of Bible Holiness, or entire sanctification. I have a wide acquaintance in Methodism, North and South, and doubt if I can name a man who has a better understanding, or can make a clearer statement of the great fundamental doctrines of Methodism, than Rev. W. E. Arnold, D.D., Editor of *The Central Methodist*. Some years ago Dr. Arnold wrote an article on "Entire Sanctification on the Course of Study for Undergraduates." This paper formed a valuable chapter in a book almost twenty years ago. At the conclusion of the paper he gives some quotations from Bishop McTyeire's "History of Methodism." Bishop McTyeire was one of the greatest men the South has produced and we are glad to give the readers of THE HERALD some interesting quotations from his pen. He wrote the History of Methodism, which is one of the most valuable contributions to Methodist literature now extant.

Dr. Arnold quotes from this History with comments, so we shall give both the quotations and comments, just as Dr. Arnold writes them:

MCTYEIRE'S HISTORY OF METHODISM.

"A writer in a recent number of the *Methodist Review* says that the doctrines of entire sanctification 'runs through this book like a red thread.' Without attempting to follow our author in all he says upon this subject, we will give only a few quotations that will exhibit the Methodist teachings and experiences during the decades of the past.

"Speaking of the death of Bishop Whatcoat, McTyeire quotes from the funeral sermon of Bishop Asbury as follows: 'The brief record, is born in 1736; converted September 3, 1753; sanctified March 28, 1761.'—Page 510.

"Recording the religious experiences of Bishop McKendree, he relates (pages 482-3) that after a severe and protracted struggle with his convictions, he was powerfully con-

verted under the ministry of Rev. John Easter. He then proceeds: 'The same preacher by whom he had believed, followed 'not long after,' with a sermon on sanctification. McKendree examined the doctrine and found it true; examined himself, and found 'remaining corruption, and diligently sought the blessing held forth.' In its pursuit he says, 'My soul grew in grace and in the faith that overcomes the world,' and he thus concludes the description of this phase of his experience: 'One morning I walked into the field, and while I was musing, such an overwhelming power of the Divine Being overshadowed me as I had never experienced before. Unable to stand, I sunk down to the ground, more than filled with transport. My cup ran over and I shouted aloud.'

"Ever after this Bishop McKendree was an ardent advocate of this doctrine. One of the latest sermons preached by him in the city of Nashville, and very probably in the old McKendree church, elaborated the doctrine of entire sanctification as a second work of grace, subsequent to regeneration, as clearly as any holiness evangelist would do at the present day. See Paine's Life of Bishop McKendree.

"Of Wilbur Fisk it is said (page 433): 'He lived for many years in the enjoyment of 'perfect love,' exemplifying a Wesleyan doctrine in experience.' These are the words of Bishop McTyeire.

"Philip Bruce was one of the committee of fourteen appointed to draft a plan for a delegated General Conference, and, with Ezekiel Cooper and Joshua Soule, drew up the constitution under which that body is organized. McTyeire says that 'Philip Bruce professed, preached and exemplified sanctification.'

"William Watters and Philip Gatch were the first native preachers reported in the minutes of American Methodism. Watters was an earnest and successful preacher, and speaking of him, McTyeire says: 'He was not a great preacher, but, closing up a happy and prosperous year, he gives the key to his success: 'The most glorious work that I ever beheld was in this circuit amongst believers. Scores professed to be sanctified unto the Lord. I could not be satisfied without pressing on Christians their privilege; and indeed I could not but remark that however able the speakers, if nothing of the sanctification of the Spirit was dwelt on, believers appeared not to be satisfied; and that however weak, if they, from the fullness of their hearts, and in faith, exhorted believers to go on to perfection, the Word was blessed.' McTyeire calls this 'The key to his success.' Have not some of his successors lost the key?

"The first itinerant preacher who came over to the help of our cause in the New World was Robert Williams. Of him Deveraux Jarratt, an evangelical clergyman of the Church of England, writes: 'He was a plain, active, indefatigable preacher of the gospel. He was greatly blessed in detecting the hypocrite, razing false foundations, and stirring up believers to press after present salvation from the remains of sin.'—Page 267.

"We shall close this paper with an extract from a letter written by Deveraux Jarratt to Mr. Wesley, and quoted in McTyeire's History, pages 303-5. George Shadford had been sent over from England in 1773. He soon fell in with Jarratt, the evangelical clergyman, and, upon invitation, spent some time assisting him in his work. Describing the revival that attended their labors, Jarratt says: 'Many sinners were profoundly convinced, and 'Mercy! Mercy!' was their cry. In January the news of convictions and conversions was common; and the people of God were inspired with new life and vigor by the happiness of others. But in a little time they were made thoroughly sensible that they themselves stood in need of a deeper work in their own hearts than they had yet experienced. And while those were pant-

ing and groaning for pardon, these were entreating God, with strong cries and tears, to save them from the remains of inbred sin, to 'sanctify them throughout in spirit, soul and body;' so 'to circumcise their hearts' that they might 'love God with all their hearts' and serve him with all their strength.

"One of the doctrines, as you know, which we particularly insist upon, is that of a present salvation; a salvation not only from the guilt and power, but also from the root of sin; a cleansing from all filthiness of the flesh and spirit, that we may perfect holiness in the fear of God; a going on to perfection, which we sometimes define by loving God with all our hearts. Several who had believed were deeply sensible of their want of this. I have seen both men and women, who had long been happy in a sense of God's pardoning love, as much convicted on account of the remains of sin in their hearts, and as much distressed for a total deliverance from them as ever I saw any for justification. Their whole cry was:

"O that I now the rest might know,

Believe and enter in!

Now, Savior, now the power bestow

And let me cease from sin!"

"And I have been present when they believed that God answered this prayer and bestowed this blessing upon them. I have conversed with them several times since, and find them thoroughly devoted to God. They all testify that they have received the gift instantaneously, and by simple faith. We have sundry witnesses of this perfect love who are above all suspicion."

"Bishop McTyeire significantly adds: 'This reads as if a Methodist had written it!'

According to our brother of the Magazine article, Wesley, Asbury, Whatcoat, McKendree, and McTyeire were all wrong. They were ignorant of a true interpretation of scripture, and were deceiving and confusing the people. No doubt our brother thinks he could have interpreted the Scriptures for them and straightened them out, and that they would have been more useful men.

(Continued)

Mississippi and Florida Conferences.

IT was a great privilege to be with Bishop McMurray in the Mississippi Conference which met in Jackson, the beautiful capital of the state. The conference was held in the large and handsome church whose pastor is the Rev. Toole. He is the grandson of the first Sunday school superintendent I ever had, William Snoddy, one of the most devout and saintly men I have ever known. He is a man much beloved by his congregation and the people of Jackson.

This is a very large conference and contains in its membership many strong men both among ministers and laymen. The brethren gave me a most hearty welcome; their spirit was so generous and helpful that it was easy to preach to them. I preached a short sermon to the ministers each morning at nine o'clock. I preached to the students in the chapel at Millsap College each day at noon, and preached to great congregations which filled the large auditorium and stood about the doors at the evening hour.

It was my privilege to preach on Sunday morning in the magnificent church built in memory of our beloved Bishop Galloway who lived and died in Jackson. This church has one of the most commodious and handsome auditoriums in Southern Methodism. In the five days of the conference I preached fourteen times and left the city feeling remarkably well, and praising God for his blessing upon the people and upon my soul and body.

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It was a great pleasure to meet at this conference Mr. L. P. Brown, my friend of many years. My memory is that Brother Brown has been a member of every General Conference for something like thirty years. I also met with Rev. W. W. Hopper, a saint of God, a man of great faith and full of holy love. I also met my faithful friend, Dan Kelley, evangelist. It was a delight to meet with my old Vanderbilt class-mate, Robert Elby. At school we called him "Bob." He is one of the strong men of the conference and was elected to the General Conference. It was delightful to meet with Bros. Wells and Nelson and hear them sing. The conference was moved to tears and stirred to raise under their remarkable evangelistic singing.

Bishop McMurray is much beloved by the brethren. He showed me every courtesy. He is one of the strongest, broadest, big brothers I have ever known. I had many calls for revival meetings and hope that I may some day be able to help some of these beloved brethren at soul winning.

FLORIDA CONFERENCE.

This conference met in the beautiful city of Orlando, Bishop Candler presiding. He is a man of ponderous mind and warm, true heart. His morning talks were full of vital truth. He is a great contender for the faith. He strikes the enemies of God's Word with analyzing force. They said his Sabbath morning sermon was preached with great power. I preached at the morning hour to a vast audience in the First Presbyterian church. My sermons to the conference were delivered in the afternoon. We had large congregations and the Lord was with us graciously. My old friend, W. A. Cooper is pastor of the church in which the conference was held and is much beloved by the people. We had a delightful visit talking of the old days when he rode a mule on a circuit in the mountains of Kentucky. He has been a hard student and has made marvelous progress and developed into one of the strong men of Southern Methodism.

With the Florida Conference I closed my all campaign attending and preaching six or seven times at seven conferences in eight weeks. I traveled something more than 10,000 miles, spent, I believe, eleven nights in sleeping cars, carried on a heavy correspondence and wrote many pages for THE PENTECOSTAL HERALD. I beg of THE HERALD family to remember me at the throne, both for soul and body.

The Wandering Girl in a Far Country.

CHAPTER III.

A WORD OF CAUTION.



WE cannot go forward with our story without completing, at least in part, the address of Prof. Wolfe at the first chapel service at the opening of school; so beginning where we broke off last week we continue his address.

"My young friends," said Prof. Wolfe, "where did you get your views of religion? Naturally, you received them from your mothers; they received theirs from their mothers, and so it has been back to the days of paganism. Hence, you see, that we have much of paganism engrounded into our religious instruction. Mark you, that I am not finding fault with our mothers; they were by no means to blame. Those young people who have been properly taught are not finding any difficulty in adjusting themselves to the times, or accepting what is called the 'New Theology.' Why not have a New Theology? We have a new age, new conceptions of life, new inventions; shall we cling to old and worn-out theories of religion? Shall we hold

on to a 'slaughter-house' notion of redemption? Shall we continue to sing about 'blood' and 'agony'? Shall we fetter ourselves with old traditions, creeds and doctrine like old out-grown garments that should be laid aside; or shall we give ourselves to the new and abundant life about us, seek our place at the head of the column of modern progress.

"Do not be uneasy if here you should find the superstition and faith of your childhood slipping away from you, but lay hold with a true courage of your young life upon the new and better things. My young friends, the voice of a new age is calling the young life of this nation from the tomb of the dead past; break away and come with us into the new and broad fields of progressive thought and true intellectualism. Be red-blooded, fearless young people. Let us rally about the standards of the new age and trample under foot old worn-out theories and notions about God, the Bible, and the things in the past which have hindered, rather than helped, true progress."

At the close of Prof. Wolfe's address there was a great clapping of hands. The dear young people in utter ignorance of the drift, shallowness and deceptiveness of his statements, spent the afternoon discussing the chapel speech and congratulating each other that it was their privilege to be under the influence and instruction of so brilliant and progressive a professor.

A half dozen girls in exceeding low-neck and short skirts, with great horns of hair done up over their ears, were heard to exclaim, "Isn't Prof. Wolfe a wonderful man? I am just crazy about him. He is so eloquent, and I tell you, there's none of the old fog about our Wolfe." Julia, with the rest, was all atingle with interest; what he had said was so new, so interesting, and so bright.

In the afternoon a few of the older male students took a walk into the field; among them was a tall, broad-shouldered, quiet young man just past his twenty-fifth birthday; his name was John Merritt. His parents had died when he was but a child. His battle with poverty and oppression had made him strong and self-reliant. He knew enough of the methods of the deceiver to move with caution in his approval, or swallowing what he received from college professors. His orphanage had sadly interfered with his early education, and after preaching a few years (for John Merritt was a Methodist minister) he had come to college with a determination to prepare himself, if possible, for the largest usefulness.

During the winter and summer before his coming to school he had read extensively some of the very best works on "Modern Thought," the "New Theology," and destructive criticism. There were few young men of his age better versed on both sides of this live and vital question, than was John Merritt. Prof. Wolfe's remarks had not deceived him in the least; he was perfectly familiar with the tactics of the religious skeptic. He knew the thought and purpose underlying the statements made in the chapel talk. He read between the lines, and his heart went out in protest against the professor, and in pity for unsuspecting and enthusiastic students.

John Merritt had known the Culverson family from his boyhood. He had often assisted in wheat harvests and wheat threshings on Squire Culverson's plantation. He had known and admired Julia from her childhood; in fact, they had been good friends for a number of years, and down in his heart there was a sweet and disturbing secret. He loved Julia Culverson and had a hope that some time in the by and by he might be able to win her affection and her hand.

Returning from his walk in the field, after a long and serious conversation with his companions about the hidden meaning in the

professor's address, he met Miss Julia on the campus and walked with her to the dining-room. "What did you think of the chapel address this morning," said John. "Oh, it was splendid," said Julia. "I do not remember to have heard anything quite so brilliant and interesting." "Well, Julia," said John, "I was present at the camp meeting where you were converted. I shall never forget how your face shone when you arose from the altar. I hope you will not throw away your Bible and your religious faith and experience because of what you heard in the chapel this morning." "Why John," said Julia, "whoever thought of such a thing? Certainly Prof. Wolfe did not suggest that we give up our Bible or our religious experience. They tell me he is a beautiful Christian. Some of the old students say that he is the most consecrated man in the faculty."

"I am not so sure of that," replied John. "I am quite certain that I could not accept his views, retain my faith in the Bible, and keep the witness of the Holy Spirit in my heart; and I wish to drop you a kindly word of caution; keep close to your Bible and keep the faith of Christ in your heart." "Certainly John," said Julia, "and yet we must not be narrow. We must be liberal and charitable. Everybody says that Prof. Wolfe is a charming Christian, and then, this school belongs to our Church. As you know, my father has been a large contributor to the support of this school; no man could be here who was not true to the Church, or whose teaching was contrary to the Bible. Do you know, John, I want to be broad-minded and charitable. I cannot be narrow and prejudiced in my views of religion. I dearly love the 'new-age' idea, the larger life of liberty, and I am going in for all there is for me in this life. I certainly will not give up my religion, but I want all the 'old house' there may be in my thought and life, torn away in spite of rats and owls, and the 'new building' of true intellectual conception of the new age and the new life built up in me."

John uttered serious words of caution which Julia thought entirely unnecessary. One of the older school girls soon told her that while her dresses were of beautiful fabric they were entirely out of style, and that so beautiful a girl as she was should not mar her personal appearance with odd and unfashionable clothing; and taking Julia under her protecting wing, within a few weeks she guided her to one of the most fashionable dressmakers in town, and had her dresses cut down a few inches above the neck, and cut up a few inches at the skirt; and Julia, not only appeared with her breasts and lower limbs bare, but with great horns of hair protruding over each ear. She was perfectly charmed when a public lecturer, a woman by the name of Mrs. Newthink, delivered an address to the young ladies of the college, on "The New Life of Liberty for Woman."

We shall not undertake to give her speech. It will suffice to say that she insisted that we have entered a new age, that we must forget the past, that there shall be no double standard; that a red-blooded girl needs no chaperone; that short skirts are hygienic, and we cannot afford to listen to the protest of mossbacks who are facing in the wrong direction; that the young womanhood of America must claim her rights, "Live her own life," and refuse to be hampered and imprisoned in her intellectual, spiritual and business career. "The true young woman of today is an adventuress; she dares to undertake great things; she feels her power and claims her rightful place in the world," she said, with clinched fist, stamping her foot upon the platform.

The girls were perfectly carried away with this address. Julia, full of enthusiasm, went up to the lecturer and begged for the privilege of an occasional letter, which the lecturess most heartily promised her.

(Continued)

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you permit a little Kansas girl in your happy band? My father takes The Pentecostal Herald and I sure do enjoy reading the Boys and Girls' Page. I go to the M. E. Church. Who can guess my age, it is between 10 and 13? I am in the 5th grade at school. I have one brother and two sisters. Love to Aunt Bettie and all the cousins. My address is Oakley, Kan.

Hattie Sim.

Dear Aunt Bettie: This is my first letter to The Herald. I live in a village not far from Carlisle, Ky. I am between 10 and 14 years old. If any one would care to guess I would be glad to hear from you. I attend school and Sunday school regularly. I am in the 8th grade at school. I hope Mr. W. B. will be on the farm when this letter arrives. If any of the cousins would care to write to me my address is Myers, Ky.

Helen Blair Dale.

Dear Aunt Bettie: This is my first time to write to the Boys and Girls' Page. I live in dear old Virginia not far from the Chesapeake Bay. I have been a reader of The Herald a long time. My father has been a subscriber to The Herald for fourteen years and we all love to read it. Aunt Bettie, I want to thank you and Dr. Morrison for such interesting letters you wrote about your trip to those European countries. I enjoyed reading them. Wish they had been longer. My husband was in the World War and traveled through those places you spoke of and spent quite a while on the Rhine. We have had such a drought here. Haven't had but a very little rain since May. I am a Methodist. I go to Sunday school every Sunday; seldom miss a Sunday. I live in about five minutes walk of the church. I have one of the best of teachers. I have one brother and one whole sister and one half sister. My whole sister lives in Norfolk, Va. My brother travels from one country to another. He has been to most all the foreign countries. I seldom see him. He is on his way to India now. I have a cousin that went to Asbury College one year. I guess my letter is getting too lengthy, I had better close.

Mrs. Elvin P. Forrest.

Dear Aunt Bettie: As my sister is writing I thought I would write too. I am a Virginian. My father takes The Herald and I enjoy reading the Boys and Girls' Page. Aunt Bettie, you and Dr. Morrison must have had a nice time on your trip. I certainly have enjoyed reading the letters that you wrote. I go to Sunday school every Sunday. I live in about ten minutes walk to the church. I will close hoping my letter will escape Mr. W. B. With love to Aunt Bettie and cousins,

Helen Diggs.

Dear Aunt Bettie: How are you and the cousins? I am just fine. I am having a pretty good time. I hope you all are having the same. Aunt Bettie, how did you enjoy your trip to Europe? I'm sure you had a wonderful time and saw plenty. I read four of your letters I believe and they sure were good. Monday night our neighbor's barn burned and he had just finishing gathering his weed stuff in; it was a large fire, and a good many were there. I am going to school Monday. It seems pretty late to start, but I have been working. When do you all think our nuts get ripe here? We had some in the last of September. Now that is pretty early for pecans. We have a great many this year. I wish you all could come and go pecan hunting. I'll assure you there would be plenty of nuts.

Irma Wells.

Dear Aunt Bettie: Would you let a little Giltner girl join your band of boys and girls. My mother takes The Pentecostal Herald. I love to read the Boys and Girls' Page. I am about

4½ feet tall, and I have blue eyes and light hair. I am in the 6th grade at school. My age is between 10 and 14. The one who guesses it I will send them a card. My birthday is Jan. 26. I wonder if there is anyone who has that birthday. I go to Sunday school every Sunday. I enjoy going. I go to the Methodist Church. I have one brother and one sister. I hope I will see this letter in print.

Zelma Thompson.
Giltner, Neb.

Dear Aunt Bettie: This is the second letter I have written to you. I take The Herald and enjoy reading it very much. I have brown hair, brown eyes, and fair complexion. Ruby Sanford, I guess your age to be 9. Mrs. Carrie Cain, I guess your age to be 59. Am I right? Fay Sanford, I guess your age to be 15. If I am right please write to me. My address is Viola, Wis., Route 1. My age is between 12 and 15, and my birthday is Dec. 29. To the one guessing my age I will write a letter. I belong to the United Brethren Church and Sunday School. We have organized a Young People's Christian Endeavor Society. Mama and I had our tonsils taken out Wednesday. I hear Mr. W. B. coming so I will close with love to all the cousins.

Gertrude Griffin.

Dear Aunt Bettie: My mother takes The Pentecostal Herald. I enjoy reading it very much. I wonder if a little Virginia girl like me could join the happy band of boys and girls? I read the letters of other girls in the paper. I go to Sunday school most every Sunday and try to know my lesson. My age is from 10 to 13. I am in the 7th grade at school, am very small for my age. I am the younger of three children and the only girl. One of my brothers is at Randolph Macon College near Richmond. The other finishes high school this year. I hope my letter will be printed. My address is Tushes, Va. Ruby Coryn Bennett.

Dear Aunt Bettie: I haven't written to this page for a long time, and I thought I must write and tell you about our good meetings we had in September. Sixty souls were at the altar to be saved or sanctified. Mr. Jacobson was the evangelist and Miss Danielson was the singer, and she also held children's meetings. It certainly is good to be a child of God and to know that you can meet the Lord whenever He comes. I had to stop school on account of my health. If any of the cousins want to write to me my address is Echo, Minn. It is rather lonesome to stay at home so I would like to hear from some of you. My birthday was yesterday. Who can guess my age?

Marvel Redetzke.

Dear Aunt Bettie: I must write and tell you all my experience of the summer. I was graciously saved and sanctified in July under the wonderful gospel preaching of Rev. H. T. Isgritt. I attended four of his meetings. The first here in Jena, at the M. P. Church, one at Taylor's Chapel, where it was plainly seen that the Holy Spirit was present, there being about thirty saved and sanctified. Then I attended one at Winnfield, La., this too being a very successful meeting. I certainly enjoyed the last one at dear old "Beulah." We had a struggle against the devil though, resulting in a glorious victory for God. Several were saved and sanctified. I certainly am glad the devil has not got all of the people entangled in his snares, and struggling in his clutches. There are a few here and there that are traveling the straight and narrow way that leads to glory and life everlasting. Such a wonderful thing is a life with God. I'm glad I ever gave myself to God and that Christ is my friend and Savior. Much love to Aunt Bettie and all the cousins.

Ruth King.

Dear Aunt Bettie: I have written twice to our page but my letters were never printed so I will come without my name this time. Let me tell you right away that I am a Christian. I was converted Nov. 21, 1920, and joined the church several weeks later. I certainly have found a friend in Jesus and realize that there is no life worth living, except the Christian life. Cousins, the last year of my life has been worth more to me than all the rest put together. I find it so sweet to trust in Him for you know, after we become His followers, we don't have to rely on ourselves at all. God has called me to be a foreign missionary and trusting Him I intend to fit myself for that blessed work. When I finish high school I should like to go to Asbury College. Dear Aunt and cousins, please pray for me that I may ever be found doing what God would have me to do and that I may watch and pray much lest I enter into temptation.

Your Niece and Cousin.

Dear Aunt Bettie: Would you let a little Kentucky girl join your happy band of boy's and girl's. This is my first letter to The Herald. I guess you wonder how I look. I have black hair, brown eyes, and fair complexion. Am 5 feet 3 inches tall and am 14 years old. If any one has my birthday please write to me. I enjoy reading the Boys and Girls' Page. My father takes God's Revivalist, my mother takes The Herald. I am a farmer's daughter. I like farm life. I go to Sunday school every Sunday. My Sunday school teacher's name is Mrs. Nora Kennard. I go to school every day. My teacher's name is Estella Rineheart. I am in the 7th grade. I hope Mr. W. B. is feeding the pigs when this letter arrives. If any of the cousins want to write to me my address is Trinity, Ky.

Ailine Malone.

Dear Aunt Bettie: I would like to join your band. This is my first letter to The Herald. I have light hair, light complexion, and blue eyes. I am in the fifth grade and am ten years old. My school teachers name is Miss Estella Rineheart and my Sunday school teachers name is Lena Fears. I am going to school every day. I weigh seventy-five pounds. I hope Mr. W. B. will miss me.

Johannie Malone.

Dear Aunt Bettie: Would you let a little Kentucky girl join your happy band? This is my first letter to The Herald. I guess you will wonder how I look. I have brown hair, dark eyes, light complexion, 5 feet 6 inches tall, and am 17 years old. I am a farmers daughter and like farm life fine. I go to school every day and am in the 7th grade. My teachers name is Estella Rineheart. I go to Sunday school on Sunday my teacher is Mrs. Nora Kennard. My mother is a Christian. My birthday is Feb. 22. If any one would like to write to me my address is, Trinity, Ky.

Irene Weaver.

Dear Aunt Bettie: This is my first letter to The Herald. I sure do enjoy reading the Boys and Girls' Page very much. Some kind friend sends mother The Herald. Mary Emma Whaley I guess your age to be 12. Am I right? If so send the card. My age is between 10 and 14. The one that guesses it I will send them a card. I have for pets a little kid and a kitten. Guess the little kids name it starts with T and ends with y and has four letters in it. Mrs. Carrie Cain I guess your age to be 58 if I am right don't forget the card. As my letter is getting long will close. I hope Mr. W. B. will be out riding when this letter arrives. If any one wishes to correspond with me my address is Egypt, Ga., R. 2. Box 2.

Leulma Graham.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to The Herald, and hope to see it in print. My father takes The Herald and I enjoy reading the Boys and Girls' Page. I am eight years old, my school will start soon and I will be in the 3rd grade. I have one little sister her name is Lillian. I hope Mr. W. B. will be gone when this

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letter arrives. My address is Lavinia, Tenn.

Kathleen Brasfield.

Dear Aunt Bettie: Will you let a little Kansas girl join your happy band? This is my first letter to The Herald and I hope to see it in print. I am a little girl 12 years old. I go to Sunday school every Sunday I can. I got a little Testament for going a whole quarter. I will guess some of the cousins ages. Mrs. Carrie Cain I guess your age to be 58. Am I right? Zola Newman yours is 13. Ruby Sanford yours is 8. If I am right send me your picture. My birthday is July 6. I hope Mr. W. B. is out playing when this letter arrives. My mother is sewing. Aunt Bettie write more letters to us. Marie Herrin you did not give your address. Your first name is Nancy. If any of the cousins want to correspond with me my address is Anthony, Kansas, R. F. D. 3.

Maxine Hoffman.

Dear Aunt Bettie: Would you let a little Missouri boy join your club? I am a school boy in the 5th grade. I am ten years old. This is my second letter to The Herald. I hope to see this in print.

Lee Meador.

Dear Aunt Bettie: How are you and the cousins getting along these days? My mother takes The Herald and I enjoy reading the Boys and Girls' Page. I will leave my age for the cousins to guess. It is between 8 and 12. Mary Emma Whaley I guess your age to be 11. Marie Herrin I guess your age to be 15. If I am right please send me your picture. I have light brown hair, blue eyes and fair complexion. I am in the 3rd grade at school. My teacher's name is Miss Atkinson. I go to Sunday school every Sunday I can. Merle Sutton I guess your age to be 14. Who has my birthday May 14? I have three sisters. I will close for fear of Mr. W. B. My address is Anthony, Kansas, R. F. D. 3.

Faye Hoffman.

**A PARODY OF W. E. HENLEY'S
"INVICTUS."**

Out of the night that covered me
Deep as the Pit from pole to pole,
I thank the God I know to be
For lifting up my sinking soul.
From the fell clutch of sin and Hell
He tore and healed my bleeding heart,
There is no "chance;" I know full well
My God controls each fiery dart.
Beyond this place of wrath and tears
Looms the blest palace of my King.
There is no menace in the years,
They only good to me can bring.
It matters not how strait the door,
How charged with punishment the scroll:
The torture I deserved He bore,
Christ is the Captain of my soul!
Everett L. Stuart.

"WHEN I AM DEAD."

When I am dead
Will friends look long upon my
face,
Then pallid, still and cold in death,
And speak of honest worth and
faith.
With saddened words, and bated
breath?
Oh Lord, My God,
While yet alive
For future praise I daily strive:
But, will it have the power to start
The life-blood in a throbbing heart?

When I am dead,
Will those with whom I long have
toiled
Through burdened years, and restless
days,
Stand round an upturn'd mound of
earth,
And speak their hearts in tones of
praise?
O Lord, my God! this need I crave,
Fair words above my silent grave,
But will they rouse the nerveless
ear,
That listen'd once, for words of cheer.

When I am dead,
Will those I've led in wisdom's path,
And taught to seek for truth divine—
though
Often faulty was the hand—
My life and work in love enshrine?
O Lord, my God!
For this I pray
To be a light along the way;
But what a strength 'twould be to
know
This grateful love before I go.

When I am dead,
Will simple songs I've tried to sing,
Without a thought of gold or fame
Awake to life responsive chords
And gain for me "beloved" name?
O Lord, my God!
My modest rhyme,
Perchance the world could know
sometime.

When I am dead,
If I the silence of the tomb
Could break, I would not think to stay
The eager hand or loosen'd tongue;
But sadly I to all would say:
"Beloved, flowers now you cast,
No fragrance lend, to hours past;
Belated word of love and tears,
Will never ease the broken years."

Fallen Asleep.

HARRIS.

"Mark the perfect man, behold the upright; for the end of that man is peace." "Let me die the death of the righteous; let my last end be like his." "Precious in the sight of the Lord is the death of his saints." "Blessed are the dead which die in the Lord from henceforth. Yea saith the Spirit; that they may rest from their labors, and their works do follow them."

These and many other illuminating and comforting passages from the word of God come to one's mind in connection with the recent death of Mrs. Mary Harris, who left her earthly tabernacle on Nov. 25, 1921 (having attained unto the age of 82 years, 19 days) and entered that house not made with hands, eternal in the heavens,—that place of many mansions prepared by the Savior who came and took her to himself.

Her maiden name was Mary Keeley. She was born in New Albany, Ind., Nov. 6, 1839. She was converted when a young girl and entered earnestly upon the Christian life. On Nov. 12, 1878 she was married to Rev. J. D. Harris, a noble Christian gentleman who survives her. On Feb. 21, 1886 this couple joined the old Shelby Street Methodist Church, which is now the Marcus Lindsey Memorial Methodist Church, when the invitation was given one Wednesday night by Brother J. D. Sigler, that sainted and gifted Methodist preacher who so recently went to his own well-earned reward.

Mrs. Harris was a beautiful Christian character. To attempt fully to describe her is as futile as to try to portray the wonders of the sunset. Those who knew her best say that they never saw her in any sort of

provocation forget that she was a child of God. The writer of this article will testify that it was a benediction to him to be in her presence. Her brand of religion was the every-day kind that meets every emergency and is the same in fair weather as in foul. About her memory rests a halo reflected by the radiance of good deeds emanating from a Christ-centered spirit. To her can be paid the tribute which Wordsworth declares was "That the best part of any good man's life; the little, nameless unremembered acts of kindness and of love."

Being spared in the Providence of God to a ripe old age, her Christian experience became richer with the years. When a few months ago a fall caused an injury which made her an invalid and caused a shock to her system which ultimately led to her death, she bore her affliction with Christ-like fortitude; and her cheerful personality shone all the brighter in her household. She was granted the great privilege of gathering all her children, grand children, great-grand children, and other relatives to her bedside, there to tell them about her Savior and urge them to meet her in heaven. Her one thought about death was that she was "going home," and when the hour of departure drew near she faced it serenely, even gladly, and without a single fear. Her eyes closed peacefully in sleep and she died without a semblance of a struggle.

She was beautiful in death. Every wrinkle and trace of pain vanished from her countenance, and although she had passed the age of four score years she looked like a woman in the prime of life. But the transformation was symbolical of the true meaning of death as revealed by Christ, releasing one from the burden of the flesh and bringing an abundant entrance into the heavenly home. Never was Paul's triumphant challenge more convincing than to those who beheld her as she lay so wonderfully changed; "Oh death, where is thy sting! Oh grave, where is thy victory! It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body."

Beautiful floral designs from friends and members of the family filled the room in which her body rested—tokens of love and esteem. One of the cards bore this eloquent tribute: "You were a living exemplification of faith, hope, and charity." More than that cannot be said.

But her loved ones did not wait until her death to show her their affection. Never was one nursed more tenderly nor waited upon more faithfully and cheerfully than was she. Every effort was made to repay her for what she had done for others.

To mention but one example of the fruitage of her life, she reared a grandson from babyhood and so endeared him to herself that she became to him all that a mother could have been and more. That boy has lived a consistent Christian life and today is filling a big place in the Church which she loved and which she served. Thus she, "being dead, yet speaketh."

Mrs. Harris was survived not only by her husband, Rev. J. D. Harris, but by her brother, Patrick Keeley, by three daughters, Mrs. D. H. Pepper, Mrs. D. E. Williams, of Middletown, Ohio, and Mrs. H. L. Smith; by ten grandchildren, eleven great-grandchildren, and nine nieces and nephews. With these loved ones she has left an imperishable memory, and one that will be to them a constant inspiration as long as their lives shall last.

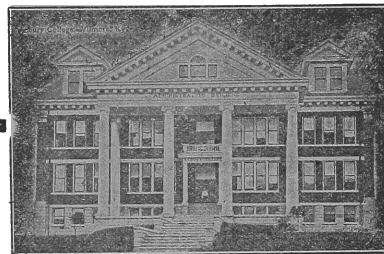
Phil Ryan, Pastor.

FERREE.

Lovica Olive Todd was born April 14, 1886, and departed this life in Minneapolis, Minn., on Dec. 8, after a sharp battle with pneumonia lasting but a few days. At the age of fifteen she was definitely converted to Christ and has been an aggressive Christian ever since. In 1910 she was married to Earl C. Ferree, one of her classmates, both of whom were graduated from the Academy of the Holiness University at Oskaloosa, Iowa. In 1918 she moved with her family to



Rev. H. T. Heironimus and wife have been engaged in evangelistic work for about ten years, during which time they have held 148 revivals and have had about 11,000 persons who have professed pardon, reclamation or sanctification. Their home is in Wilmore, Ky. He is Conference Evangelist for the West Virginia Conference, Methodist Episcopal Church, and had spent twenty years in the pastorate previous to entering the evangelistic field. His wife is a preacher of unusual force and ability. They give all their time to evangelizing, and are open to calls anywhere.



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Minneapolis where she resided until the time of her death. Funeral services were conducted by Rev. Geo. G. Vallentyne from the Park Ave., Methodist Church, and her body was laid to rest in Crystal Lake Cemetery to await the morning of the resurrection. She leaves behind a husband and three children, and a host of friends to mourn her departure.

Earl C. Ferree.

MIZER.

In memory of our dear beloved husband and father, E. Frank Mizer, who departed this life Dec. 28, 1919.

Just two years ago today,
Since our dear one passed away;
Sad and sudden was the call
To one so dearly loved by all.
He is gone but not forgotten,
A smile we loved is gone,
And our hearts are sad and lonely,
Husband and papa without you here.
Wife and Sons.

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ers, mere girls most of them, worked day and night with no thought of their own danger and Rev. Albert Gulab and Crist Chand worked with them.

I sent telegrams to parents, tried to get the well boys off to their homes, and segregated the orphans. The next day reports began to come in from the boys who had gone home. James Sunder Lall who had run so happily to his train reached home safely but died at midnight. Noble Briscoe and Solomon Har Dayal, splendid sons of our preachers, and dear little Chotte Lall left in seemingly the best of health but were dead the next day.

Each day brought more cases and more deaths until I felt I could bear no more. My splendid boys, bright, clean, healthy, happy, promising little lads, who had been with me until they seemed like my own sons, snatched away while we stood helpless. I had nursed the boys through 42 cases of influenza, 36 of small-pox; measles, mumps, malaria and all sorts of complaints, and we had saved them all, but this was a foe more terrible than any that had ever come our way. All the time the weather was at its worst. The cruel sun burned its way through the moisture-laden atmosphere and day and night we were saturated with perspiration and almost gasping for air.

I had not been well for several days before school opened and now with the need of ten-fold strength and endurance, I collapsed. Dr. and Mrs. Rockey, who were surely sent of God to Sitapur this year, took over complete charge. I wired Mr. Jones to return from Calcutta, and Miss McCartney, of the girls' school took me and my little daughter up to Landour, a beautiful city in the Himalayas, where the air is pure and cool and disease is almost unknown.

The doctor has said "nervous collapse," and ordered complete rest and freedom from any anxiety for a month. I have not been well since the long strain of nursing our little girl through typhoid last August and September and this last strain put on the finishing touches. I am planning to go down and gather together the scattered remnants of my flock and begin again. The last reports from Sitapur are encouraging. Though there are still nine cases, all seem to be improving. There had been no new cases for several days. Cholera is still raging throughout the district, however, and the poor people are dropping off like flies.

It was not until several of my boys had died that I learned that the Lucknow boys, (who were the first stricken) had all been in one compartment of the train. About half way to Sitapur some people got in who were taken ill in the train. It was not reported to me and I had no opportunity to take any precautions. This scourge will doubtless leave many orphans to take the place of the boys who have left us, I have already been asked to take in a number of destitute new boys when school opens again.

I am sure we will have your inter-

est and help and prayers as we turn again to the tasks he has given us. It is worth while to have had a school who faced death bravely; teachers and boys willing to stay and help though they knew they were as truly in danger of death as men in the front line of battle. Not a Christian servant deserted. They dug the graves and buried the dead and helped as best they could, although some of the Hindus ran away.

Rev. Crist Chand was stricken in the midst of his nursing of the sick and when Rev. David was asked if he would take his place he only said, "why not?" and stepped into the breach. The last news of Crist Chand is encouraging.

Mr. Jones has returned to his evangelistic work and does not expect to be home again until the middle of October. He will write you later.

Yours in his service,
Mabel Lossing Jones.

EXTRACTS FROM LETTERS FROM THE PEOPLE.

Mrs. R. R. Jenkins: "In response to my husband's article in May 18th issue we received many nice letters and cards which afforded us great joy and happiness. He has been sick since then and at times it seemed he would not recover but he is still strong in faith and looking and longing for Jesus to come. I wanted to write and thank all who wrote us such comforting letters and cards. They did us so much good; it was like being in a good meeting; many of them promised to pray for us, which we appreciate most highly. We like The Herald and pray the Lord to bless Brother and Sister Morrison in their great work."

Rev. E. E. Wood: "We spent October in Toledo, Ohio, with the Nazarenes, and had a good meeting; there were several seekers and a good class taken into the church. Rev. W. H. Hafer is pastor and has a fine orchestra in his own family, and how they can play! We began at Mt. Morris, Mich., a few days ago and the prospects are good for a fine meeting."

C. E. Edwards: "Bro. Dunaway and I are at Ottawa, Kan., in a fine meeting. This has been the best year in all of my 15 in the evangelistic work. Phil. 4:19 has proven true and our financial and spiritual needs have been well supplied. God bless The Herald family."

Rev. Edward Boone: "We held a revival with Rev. P. F. Elliott, the converted detective and God used him to uncover sin in Hastings, Mich. The town heard some truth that will never be forgotten, and others were made to rejoice in salvation."

Rev. B. T. Flanery: "I recently closed a good meeting in Pipestone, Minn. The last night about 20 got victory at the altar. Rev. Wm. Wilkins is pastor of the First Baptist Church where the meeting was held, and stood by us, as did Rev. P. G. Smith, pastor of Evangelical Church."

R. M. Reynolds: "We are praising the Lord for a revival at Burr Oak, Kan. Rev. John E. Hewson assisted us for 10 days and preached the full gospel which resulted in the salvation of 57 souls. There have been 28 additions to the church, a number of them heads of families. To God be all the glory."

Alice Hammond: "The Vermillion Friends' Church near Alexandria, Ind., has recently had an old-time revival in which the pastor, Rev. Oscar H. Trader, was assisted by Sister Mary V. Couch, of Windfall, Ind. There were 23 saved; one night three generations were at the altar seeking salvation. The Lord is still on the giving hand when people repent and believe on Jesus as their Savior."

J. L. Bond: "On June 17 I left home to begin a meeting in Marion, Ill., which lasted for eight days. I attended the Southern Illinois camp at Scottsboro, working for ten days, after which I began a meeting in DuQuoin, continuing until July 18. My next move was to Herrin, Ill., where Rev. Mitchell was in a meeting, and after spending a few days there, went to Clifford where I held a three weeks' meeting. After an absence of two months from home, I returned for a short stay, then went to Central, Ark., where I held an arbor meeting. I had the privilege of attending the camp at Ava, Mo., and heard Bud Robinson preach. After holding several meetings in Arkansas, I went to visit my parents whom I had not seen in eight years. My last meeting was at Clifford, Ark., in which a few were saved and sanctified."

Rev. C. L. Wireman: "We closed a meeting in Roswell, N. M., in which a work was done that will tell in eternity. Some of God's best are to be found there, and the pastor is one of the most sacrificing men we have ever known. We have some open dates in February. Our home address is Campton, Ky."

Rev. T. F. McLarn: "Our meeting in Montrose, Ia., was a hard battle but Bro. Gaar proved himself equal to the task and the people will never forget the messages delivered by him. We are living in a wicked town with seven churches, but a few souls made their way to the Cross and were saved. The church remembered Bro. Gaar with a good offering and the pastor as well."

Arthur McQueen: "I recently closed a meeting in the village of New Amsterdam, Ind. Fifty-four claimed pardon or purity, a number agreed to tithe and family altars were erected; nineteen united with the church. We never worked among a more appreciative people. The merchants closed their store at night and attended services. The High School teachers co-operated with us and a number of the students were saved."

Bona Fleming: "I have held a meeting in the John Wesley Nazarene Church, Brooklyn, N. Y., since last report. The District Convention convened the first week, and we enjoyed the fellowship of Bro. Angell, the district superintendent. Rev. F. W. Cox, the new pastor, arrived for last of the meeting. We had quite a few seekers, though not a great revival. We came from there to Cleveland, Ohio, with Rev. Jones, pastor, assisted by George and Effie Moore, workers. God gave us a great revival in which there were some 230 seekers during the two weeks. I next held a meeting at Dorr, Mich., with the German Methodists and United Brethren. We had a wonderful meeting; did not get away from the Sunday morning service until three in the afternoon. We have traveled from the Atlantic to the Pacific, from Canada to Mexico, pass-

ing through 35 states without a wreck, for which we praise the Lord. The Lord has given us between 3500 and 4000 seekers."

Mrs. Minnie Curles: "Rev. E. T. Adams was with us about a year ago and through his influence we organized some prayer meetings which have resulted in untold blessing to our community. Bro. Adams was born in this part of the country, but hearing the voice of God went forth to preach the unsearchable riches of Christ. Out of the meetings he held here the richest blessings have followed; a beautiful tabernacle has been erected in appreciation of Bro. Adams' labors among us, and we trust it will be used in calling men from darkness to light. Pray for us, that God may make his arm bare to save sinners and sanctify believers in this part of his vineyard."

Rev. F. V. Harwood: "I have recently closed a good meeting at Petersburg, Ky., Rev. James H. Cox, pastor. There were a number converted, reclaimed and sanctified. Bro. Cox is a spiritual man and has a fine people to labor with. I spent the holidays at home with wife and mother, who is living with us. She is in her 88th year. Any one desiring my assistance may address my Glasgow, Ky."

Mrs. Mary Watts: "I am busy working to establish a Sunday school here in San Pedro, Cal., in a locality where there are at least 100 children who do not go to Sunday school, and mostly poor people. God gave us a building, and if any one feels led to help us in this enterprise it will be gratefully received. My address is 19th & Alma St."

B. L. Sarmast: "I am in the U. S. and have started work among my own people in the city of Flint, Mich. We have about 40 families since we started the work last May. We hold services in the Methodist Church and preach holiness as the only way to heaven. I work from 6 to 7 and after supper I hold cottage prayer meetings in which the Lord blesses us. We have 75 members and a good congregation. Pray for us, and if any one has some good commentaries or good books that they can give us we shall be glad to receive same to assist in our preparation for preaching the gospel. Get The Pentecostal Herald and read it and pray for those who are fighting for the defense of the Bible. My address is 3117 St. Johns St., Flint, Mich."

J. W. Carter, D. D., has an open date the last Sunday in January, through February. Address him, Harriman, Tenn.

Ruth Atkins: "I rejoice in the knowledge of sins forgiven, and I feel that God would have me tell the good news of salvation to all whom I may come in contact with. The Lord sanctifies my soul and I am burdened for the lost about me. Please to pray for my brother and two sisters, that they may be saved."

NOTICE!

Prof. Chas. R. Loney, of DeLand, Ill., who has been associated with Evangelist L. J. Miller since September, 1920, will have some time open after Jan. 22. If you need efficient help write or wire him, care Evangelist L. J. Miller, 915 Prospect Ave., S. W. Canton, Ohio, at once.

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Cleveland, Kan., Jan. 1-22.
Syracuse, Kan., Jan. 23-Feb. 12.
Address, 433 S. Candler St., Decatur, Ga.

HARRY MORROW'S SLATE.
New Lathrop, Mich., Jan. 1-22.
Home address, 1754 Wash. Blvd., Chicago, Ill.

P. F. ELLIOTT'S SLATE.
Philadelphia, Pa., Jan. 20-29.
Springfield, Ohio, Feb. 3-12.
Columbus, Ohio, March 4-13.
Michigan State Convention, last week in arch.
Detroit, Mich., April 7-16.
Whittier, Cal., May 5-14.
Pasadena, Cal., May 19-23.

SLATE OF L. J. MILLER AND CHAS. R. LONEY.
Canton, Ohio, Jan. 1-22.

JOHN E. HEWSON'S SLATE.
Hannibal, Mo., Jan. 8-29.
Indianapolis, Ind., Feb. 20-March 12.
Open date, February and March.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

PAUL B. LINDLEY'S SLATE.
Mt. Lebanon, Kokomo, Ind., Jan. 2-15.
Shilo, Kokomo, Ind., Jan. 17-29.
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M. VAYHINGER'S SLATE.
Oskaloosa, Iowa, Dec. 31-Jan. 30.
Madison, Ind., Feb. 5-19.
Scipio, Ind., Feb. 26-March 19.

JACK LINN'S SLATE.
Empire, Ohio, Dec. 29-Jan. 15.
Rockwood, N. Y., Jan. 18-31.
Spartanburg, N. Y., Feb. 1-19.
Home address, Oregon, Wis.

FRED DEWEERD'S SLATE.
Marion, Ind., Jan. 15-29.
Anderson, Ind., Oct. 28-Nov. 6.
Lansing, Mich., Feb. 5-19.
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Brand Tower, Ill., Feb. 7-26.
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Address, Xenia, Ill., Box 204.

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Berdeen, S. D., Jan. 8-29.
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D. F. BROOKS' SLATE.
Cemal, Tex., Sept. 20-May 1, 1922.
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W. B. YATES' SLATE.
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SLATE OF J. A. AND ADA REDMON.
Auburn, Ind., Dec. 20-Jan. 20.
Lexington, Ky., Jan. 20-Feb. 5.

EARL B. MOLL'S SLATE.
Defiance, O., Jan. 1-14.
Filman, S. C., Jan. 15-28.
Open dates after Jan. 28.
Home address, Conway, S. C.

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Dupont, Ind., Jan. 1-20.
Pineville, Ky., Jan. 22-Feb. 10.
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Home address, Wilmore, Ky.

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Wilmore, Ky., Jan. 1-18.
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SLATE OF THE MCKEY SISTERS.
Cleveland, Kan., Jan. 1-22.
Syracuse, Kan., Jan. 23-Feb. 12.
Wilmington, Del., Feb. 19-March 5.
West Newton, Pa., April 2-16.
Address, New Cumberland, W. Va.

C. J. GARRETT'S SLATE.
Covert, Kan., Jan. 1-22.

RICHARD W. LEWIS' SLATE.
Armstrong, Mo., Jan. 15-29.
Yates, Mo., Jan. 30-Feb. 13.
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Home address, 1827 Grandview Ave., Chattanooga, Tenn.

S. E. POLOVINA'S SLATE.
Akron, Ohio, Jan. 1-14.
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Address, Eldorado, Ill.

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Huntington, Ind., Dec. 30-Jan. 20.
Address, Owensboro, Ky., 215 W. 9th St.

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Frankfort, Ind., Dec. 31-Jan. 29.
Sidney, Ill., Feb. 1-26.
Portsmouth, O., March 1-19.
California, Pa., March 22-April 16.
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Address, 3616 Norton Ave., Everett, Washington.

E. E. WOOD'S SLATE.
Flint, Mich., Jan. 1-31.
Dorr, Mich., Feb. 7-28.
Mt. Morris, Mich., Nov. 13-Dec. 11.
Home address, Hillsdale, Mich.

MINNIE E. MORRIS' SLATE.
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Address, 1015 Bellview Place, Indianapolis, Ind.

E. DEWITT JOHNSTON'S SLATE.
Bluffton, Ind., Jan. 2-Feb. 1.
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Gallion, O., Feb. 10-23.

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Augusta, Kan., Jan. 16-29.
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Harrodsburg, Ky., Feb. 19-March 12.
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Jamaica, L. I., Jan. 1-27.
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SHURMAN DE LONG'S SLATE.
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WM. H. HUFF'S SLATE.
Jan. 13-17, Mendoza District of Annual Conference.
Jan. 18-25, Annual Conference of Chile, followed by Christian Workers' Conference in English and Epworth League Institute in Spanish.
First week of February, Santiago de Chile.
Second week of February, Antofagasta, Chile.
Feb. 15-22, Boys' School of Iquique.
Last week of February, in Bolivia.
Second week of March, Callao, Peru.
Third week of March, Lima, Peru.
Fourth week of March, Juan Carlos, Peru.
April 4-12, Panama.

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Deming, N. M., Jan. 1-15.
Home address, Campton, Ky.

W. E. COX'S SLATE.
Sedro Woolley, Wash., Jan. 15-Feb. 5.
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Dallas, Tex., (Oak Cliff Nazarene) January.
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Open date, Jan. 29-Feb. 19.
Dunkirk, N. Y., Feb. 26-March 19.
Home address, 171 W. Lane Ave., Columbus, Ohio.

W. R. GILLEY'S SLATE.
Franklin, Ohio, Dec. 31-Jan. 22.
Home address, 531 N. Butler Blvd., Lansing, Michigan.

FRED CANADAY'S SLATE.
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Blaine, Washington, Jan. 22-Feb. 12.

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Annapolis, Md., Jan. 22-Feb. 5.
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Fontaine, Ind., Jan. 1-22.
Home address, Chatham, Pa.

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So. Westville, N. J., Feb. 15-26.
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Keokuk, Iowa, March 25-April 21.
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Pokagon, Mich., Jan. 17-30.
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Fort. Kansas, Jan. 1-22.
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Home address, Herculaneum, Mo.

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Morrilton, Ark., Jan. 24-29.
Cedar Rapids, Iowa, Jan. 31-Feb. 5.

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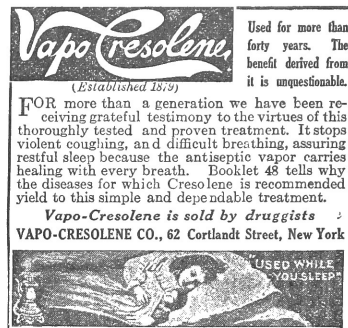
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is flesh; and that which is born
of the Spirit is spirit.**

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again from heaven, What God had
cleansed, that can't not thou com-
mon.**

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OF ASBURY THEOLOGICAL SEMINARY

PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Jan. 18, 1922.
Entered at Louisville, Ky., Postoffice as Second Class Matter

\$1.50 Per Year.
Vol. 34, No. 3.

"Ye Have the Poor Always With You."

By The Editor.

HOW true this saying of our Lord. There have been and always will be poor people. In the very nature of things we must have a large class of dependent people in our human society. The old cannot produce; the sick and cripple are dependent; the multitudes and millions of young persons who have not yet reached the age and capacity for self-support are dependent upon the labor and care of others. Perhaps it is best that it should be so. The human heart might freeze up with selfishness, be cold and dead, but for the fact that all of those who will and can have constant opportunity to assist dependent fellowbeings.

* * * *

In reading the Scriptures we constantly meet with references to the poor which lead us to believe that God has special thought and care for them. Jesus tells us that on the day of judgment he will pronounce blessing upon those who have remembered the sick, the naked, the hungry, and the imprisoned. Of course, we are not to understand that charitable deeds could atone for sin, or that we can buy salvation by showing kindness to our fellowbeings; but we do understand that a state of salvation moves the heart with compassion toward one's fellowbeings. The spirit of mercy and deeds of kindness are fruits which grow upon the tree of salvation. To be void of forgiveness and kindness that expresses itself in caring for the helpless is to be void of the spirit of Christ; is to be out of touch and harmony with him.

* * * *

The Wise Man tells us that "He that hath pity upon the poor lendeth unto the Lord." This is a remarkable statement. It would lead us to suppose that the poor are in the special care of the Lord and he is looking to those who have been blessed with more substance than they need to care for his poor, that he borrows from them in order that he may take care of his larger family of his dependents. We can hardly think of a better thing than that the Lord should count himself as a borrower from any one of his servants in order that he may feed his hungry and care for his naked, and give comfort and cheer to the old and infirm, the sick and helpless, or the young and dependent.

* * * *

Judging others by myself, I think we are in danger of giving all of our tithe to build a church, support a college, or to carry on some general work of the Church. Mark you, we must build churches, support the colleges and contribute promptly and liberally to the Church budget, but we must not forget the poor. Neither must we content ourselves in handing something to the poor in a general way or through some agent. It is a great blessing to come close to the suffering, to touch the needy, to melt one's heart

and soften one's hand with humble, holy ministries to those who are dependent upon Christian love and charity. Those gifts, large or small, that are handed out in secret in the spirit of Christ without any noise or publication, bring back a special blessing. The love and prayers of the poor are invaluable. What heart is closer to the Christ than the humble, dependent saint? What prayer enters more readily into the ear of our Lord than the prayer of the poor who have been fed and clad by one of his servants. Let us keep these thoughts in mind and, whether we have much or little, let us get a great blessing that comes to those who are mindful of the poor.

What is Bible Holiness?

CHAPTER XI.

IF we were so disposed we could follow the magazine article which we have been examining and find out many things unscriptural, unmethodistic, and out of harmony with the facts in human experience. There are not a few accusations against the holiness people, which are quite aside from the general tenor of the history of this great movement. For instance, they did not name themselves the 'holiness people'; this name was given them by those who opposed them. Neither are they responsible for fanaticism and various sects which have sprung up. Had the Church remained faithful to her original doctrines, and offered the people the gracious experiences set forth in her doctrines, with intellectual and devout leadership, most of hurtful fanaticism could have been prevented and there would have been no occasion for various sects which have made their appearance. Methodism would have made a large, a liberal, and a comfortable spiritual home for the multitudes whose hearts have hungered and thirsted after righteousness, and who have had the stones of opposition and the scorpions of sarcasm handed to them instead of the bread and fish of full salvation.

We do not believe that there can be a great revival of true religion without a per cent of fanaticism and more or less offshoots of extremists. Human nature is so depraved and so weak, and human understanding is so capable of becoming warped and misguided that we may expect nothing else but more or less of extreme and false views in any great religious movement, and with reference to any fundamental Bible doctrine.

But we dismiss without further comment, the accusations and reproaches flung by the writer of the magazine article at those Methodists who hold on tenaciously to our original teachings on the subject of Bible

Holiness. They are not nearly so severe as those heaped upon the early Methodists when they, under the leadership of Wesley and his co-workers, were stirring all England with a powerful spiritual awakening. In a room in Emory University, Atlanta, Ga., there may be found a number of pictures which have been gathered up in England, holding up Methodism to ridicule in the most grotesque and reproachful manner. John Wesley and the holy saints who labored with him for the salvation of the lost multitudes about him, and who saved England from the moral corruption, the spiritual death, and the national ruin which hung over her like a black cloud of doom, is pictured with his people as the most insane, irreverent, hypocritical and fanatical set of people in the world. History has proven these accusations false, and those who persecuted, hated, and misrepresented the Methodists, have been forgotten. They have not ceased to exist, but have gone to try the realities of an eternity where remorse shall never cease with those who ridiculed instead of hungering, thirsting and seeking after that holiness without which no man shall see the Lord.

We frankly admit that there has been fanaticism among good people and hypocrisies among bad people; that the most holy and devout souls may make mistakes, but in spite of it all, we praise God for the gracious awakening which broke out in the Church, North and South, East and West, soon after the close of the Civil War; it has spread through all the land and gone around the world, made itself felt in all mission fields reviving and republishing the old Methodist doctrine of entire sanctification, winning untold thousands of sinners to Jesus and bringing multitudes of saints into a gracious experience of the baptism with the Holy Spirit, cleansing their hearts from sin and filling them with a holy fervor for devout and earnest service. It would take a library of books to tell the story, to record the facts, to repeat the experience, to witness the death-bed triumph, to record the list of souls who, in the hour of their passing to meet the Master, have testified to entire sanctification through the blood of Jesus, received instantaneously subsequent to regeneration.

It was the doctrine of entire sanctification and the spirit of evangelism which it produces, that gave birth to the Salvation Army. It would seem that any one disposed to ridicule this doctrine and experience and the people who profess and rejoice in it, would remember General Booth and his wife, Saint Catherine, who set on foot the movement which has been one of the modern wonders of the world; which has rescued from the depths of sin untold thousands of immortal souls. Who can estimate the work accomplished by the Salvation Army which from

(Continued on page 8)

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NOTES FROM AN OLD BOOK.

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



MILTON said, "that a book is the precious life blood of a master spirit embalmed and treasured up on purpose for a life beyond." This is an age of book making and of much reading. Solomon said: "Of making many books there is no end." So it may be said of our day. Books, books, books everywhere!

Personally, I have a decided preference for the old books and particularly is this true in the matter of religious books. The theological books of our day (particularly those put out by the Church press) cannot compare with the older theologians. They are but echoes; they lack originality and power; they are effusive in words but often very foggy in their meaning. Give me the older books for Theology and for sermons give me the books of the fathers. I have read quite a few works of Theology from Watson to Miley and Clarke but I affirm that none of them state things with the lucidity and fullness of Watson's "Theological Institutes." For sermons of strength and power Wesley and Whitefield, Simpson, Caughey, Bascom, Pierce, Cookman, Inskip, etc., far exceed the sermons published in our day. For Religious Biography Wesley's Life, Bramwells, Peter Cartwright, Fletcher, Mueller, Inskip, Simpson, etc., are mines of spiritual values and inspiration, and for the deeper holiness books what can surpass Peck's "Central Idea of Christianity," Foster's "Christian Purity," Woods' "Perfect Love," and McDonald's "New Testament Standard of Piety?"

Quite recently I came across an old book of sermons by William Cooke, D.D., of England. I think he was a Methodist preacher of the New Connection. Evidently he was a man of power. His sermons show a depth of spiritual understanding. He knows the human heart, human nature and the divine remedy for sin and uncleanness.

I shall pass on to my preacher readers some of the outlines of the sermons which impressed me most.

Preaching on "Faith in God ennobles Reason; Unbelief degrades Reason," he asserts. He says:

1. Faith in God involves in its very act a rational appreciation of evidence.

(The evidence of Bible truth is so clear that man cannot reject it without folly as well as sin).

2. Faith in God promotes the highest exercise of reason because it rests upon the most substantial and durable foundation.

3. Faith takes in the sublimest truths and the widest circle of thought.

(Here are mines flashing with gems of richest lustre; here is a paradise where the tree of knowledge luxuriates with perennial fruits, and truths are budding now that shall effloresce in the sunny clime of heaven).

4. Guided by the philosophy of faith we shall not stumble at mysteries nor at alleged contradictions between science and revelation.

(Philosophia quaerit, theologia invenit, religio possidet veritatem. "Philosophy seeks truth, theology finds it, religion possesses it," said Picus of Mirandola).

Charles Wesley sang of man's creation in the image of God thus:

"Him with glorious majesty
Thy grace vouchsafed to crown;
Transcript of the one in Thee
He in Thine image shone.
Foremost of created things
Head of all Thy works he stood,
Nearest the great King of kings
And little less than God."

THE BIBLE HOLY GHOST.

It isn't a brand-new organ,
It isn't a fine church-bell,
It isn't a set of cushions,
And carpeted aisles as well.
It's none of these things, my brother,
That we're in need of most;
But it's good St. Paul's religion,
And the Bible Holy Ghost.

It isn't organization—
We're organized most to death;—
We've societies big and little,
But somehow it don't stand the test;
And so I've made up my mind
That what we're in need of most
Is the good St. Paul religion
And the Bible Holy Ghost.

It isn't a choir of trained voices,
With solos and anthems and such,
That will bring lost souls to the Savior,
And build up our Churches much.
They might sing till the day of judgment,
And sinners go down in a host,
Unless the Church gets acquainted
With the Bible Holy Ghost.

But the time when the Church shall prosper,
And the class-rooms be full to the brim,
And the prayer-meetings no longer lifeless,
And sinners coming in,
Will be when the Church can say truly.
The thing that we have most
Is the good St. Paul religion
And the Bible Holy Ghost. —Sel.

Dr. Cooke discoursing on "Man's likeness to God" from the text, Gen. 1:26, 27, makes the following points:

1. The soul is immaterial and its immateriality is an image of God's spirituality.

2. As the soul resembles God in its essence it is like him in some of its mental and moral attributes.

(The moral image of God consists of knowledge, righteousness and true holiness.)

3. In the fitness of the soul for communion with God we see another evidence of its resemblance to him.

4. The fact that the soul can find supreme satisfaction and happiness in God alone is evidence of its resemblance to him.

(Unlimited in its capacities and endless in its duration of being only the Infinite and Eternal God can meet the requirements of the soul).

5. The human soul is immortal and its immortality is an image of God's eternity.

6. The soul is endued with powers of endless progression and endless progression is an image of God's infinity.

7. As a free voluntary agent, man was made in God's image and likeness.

Preaching on The Jailer's Conversion, Acts 16:30, 31, we have the following suggestive outline:

(1) A solemn inquiry: "What must I do to be saved?"

(2) A suitable answer: "Believe on the Lord Jesus Christ."

(3) The Gracious Promise: "Thou shalt be saved and thy house."

(4) The Promise Verified. "He rejoiced believing in God with all his house."

In the Discourse on Faith (Heb. 11:6), the following illuminating thoughts are given:

1. Faith is an essential condition of salvation.

2. Faith is essential to the enlightenment and expansion of our intellectual vision.

(Faith does not create these truths; it does not discover them; but it accepts them as eternal verities unfolded from the mind of God).

3. Faith is essential to the refining and ennobling of our spiritual nature.

4. Faith is a principle of moral discipline

to educate and fit the soul for a higher state of being.

5. Faith is a principle pertaining to eternity as well as time.

(To cherish infidelity is to paralyze one of the noblest faculties of the soul).

The "Saving of one Soul" (James 5:20) is discussed as follows:

"The Human Soul. Its danger is imminent but its salvation is possible; the achievement is placed within our reach and the voice of God summons us to the great enterprise."

"The soul is that vital and intelligent part of our nature by which the body is animated. The faculties of the soul are unlimited: Look at the soul's capacity for moral excellence and happiness! The worth of the soul; is seen in its immortality and in the price paid for its redemption."

The salvation of souls should be a passion with us. John Smith, the mighty soul winner, of England, said: "I am a broken-hearted man; not for myself but on account of others; God has given me such a sight of the value of precious souls that I cannot live if souls are not saved. Give me souls or else I die."

Doddridge said, "I long for the conversion of souls more sensibly than for anything else. Methinks I could not only labor for it but die for it with pleasure."

Whitefield cried out: "I have prayed a thousand times till the sweat has dropped from my face like rain, that God would not let me enter the ministry till he thrust me forth to his work."

Wesley said: "I would throw by all the libraries in the world rather than be guilty of the loss of one soul."

Rankin, of early Methodism, said: "I could lay down my life if I might be instrumental in saving one soul from everlasting ruin."

Some years ago Bishop Ninde held the Philadelphia Conference. On Sunday morning he preached on Psalm 69:9, "The zeal of thine house hath eaten me up."

"He said that the most distinguishing feature of the Church is its representative character; 'it stands for righteousness and good will toward men. It is not difficult, therefore, to understand what David means when he speaks of the zeal of God's house. Whatever be David's mood, he is always intense—intense in his loves, his hates, his repentance, and in his spiritual yearnings. There is an impression abroad that there was a type of piety that prevailed in Scriptural times, among patriarchs, prophets, and evangelists, that we cannot expect will be repeated in our day. I believe, on the contrary,' said Bishop Ninde, 'that this notion is a mistaken one, and that we are exalted to the skies in point of privilege.'

"Suppose we should have at this time a great revival in religion; some would call this a strange and unwholesome state of excitement. We live in exciting times, and yet people seem to think that religious men and women must always be calm, moderate, passionless, and self-contained. My profound conviction is that what we need in our day is a widespread and pervasive religious excitement, an excitement that will swallow up all other forms of excitement. What Churches would be awakened from deathlike stupor; what lives would be revolutionized; what homes would be made brighter; how communities would be uplifted; how municipal politics would be cleansed; how the saloons and the gambling dens and the brothels would be deserted and the churches thronged!

"Others fear that a revival would tend to promote an emotional piety; but what would our human nature be without sensibilities? The Gospel of Jesus Christ appeals not to the intellect, but to the emotions; and I say to you that just as soon as the Christian Church shall cease to appeal to the love of man, and appeal simply to the intellect, the power of the Church will die, congregations will disintegrate, and Christianity will disappear from the world.

"If this revival should take place now, we would find men filled with more sensitive regard for God's honor, and it would invest us with a more earnest desire for the spread and the triumph of God's word."

Caughy tells of a revival in a certain city. Multitudes of sinners were in great distress about their souls. Saints were rejoicing at seeing their prayers answered in new born souls and on every hand there was a great awakening. Not far from the church where this was taking place two men stood in conversation. They belonged to two different churches and the following was the substance of their conversation: "What is the state of religion in your church?" The reply from one was "Very cold indeed sir; it is as far below the freezing point at present as the temperature of the atmosphere." And it was exceedingly cold. "And what is your minister preaching about?" was the next inquiry. The answer was, "He is laboring to show chiefly the danger of animal excitement."

The conversation closed with the amusing exclamation: "The danger of animal excitement! Why surely the man's sermons would be better adapted to the state of his congregation were he to preach on the danger of being spiritually frost bitten."

Asbury College Forward Movement.

IN my extensive travels during the fall I have everywhere met with inquiries concerning Asbury College. I am writing to say that this school is having one of the best years in its history. We have the best equipped faculty we have ever had; we have the largest and most advanced student body in the history of the school.

When Asbury College was built the founder and friends of the institution believed that conditions justified the undertaking of such a school; their thought was the special emphasis of the great doctrines and experiences of original Methodism. They little dreamed at that time that within thirty years many of our schools would be honey-combed with a very dangerous brand of skepticism. If there was need for such a school at that time the need has been intensified an hundredfold. We are absolutely startled as the facts come out from various sources with reference to skeptical teachings in many institutions of learning. We do not know of any greater need in the religious crisis which confronts the Church and the nation than an A-grade college which in its professorship, lecture rooms, instructions and life is absolutely loyal to the Bible and the evangelical truths of the religion of our Lord Jesus Christ.

During the months that from overwork my physical health was threatened, I somewhat relaxed my efforts to place the needs of the college before the people, but in the fear of God and love for souls, I feel compelled to begin with new zeal and renewed energy, to urge the devout people of God, the

believers of the Bible and the lovers of the Church of Christ to give us their sympathy, their prayers and their financial assistance in our great work here. We shall thank any and everyone for a donation, large or small, but especially I desire to get into personal touch with brothers and sisters who would like to contribute money to the building up of a true Christian college that stands firmly for the inspiration of the Scriptures, faith in the blessed Trinity and vital Christian experience.

My friend, you have some money you could give, some property you could dedicate; you would like to remember such an institution in your will. Perhaps you could give a sum of money to this institution and receive an annuity of 6 per cent. during your lifetime, and then let the money go to the building up and making permanent Asbury College. Let such person write to me at once, care PENTECOSTAL HERALD, Louisville, Ky.

Faithfully yours,

H. C. MORRISON.

Sermons For The Times.

We have never published a book that is having a more wonderful sale than this late book of Dr. H. C. Morrison. They are being ordered by the hundreds, which is an indication of the eagerness of the people to know the mind of this man on present-day conditions and their remedy. The only recommendation that we need for some books is, Who is the author? Those who have read THE PENTECOSTAL HERALD for years, and even for a few months, will know that a book written on vital subjects of today by the Editor of THE HERALD, is worth while.

Send \$1.00 to Pentecostal Publishing Co., Louisville, Ky., and get this book.

AN APPEAL TO METHODISTS

Methodism, we believe, was called of God to do a very special work in behalf of Scriptural Christianity. It broke upon the world in a flame of revival fervor and for over a century held a place among the churches almost unparalleled for pureness of doctrine, New Testament evangelism and spiritual power.

But a radical change has come over our Methodism. Our Church today is confronted with some of the gravest perils in her history. Those perils arise not from her poverty, because she is rich in worldly goods; not from ignorance, because she is learned; not from smallness of numbers, her adherents have grown to millions; but our Church's greatest perils arise from false teachers in our midst and the propagation of deadly error. We call attention to the following:

1. The growth of Rationalism to which an alarming per cent of our scholars and schools are committed. This results in a widespread and wholesale work of antagonism to our fundamental beliefs and the sapping of the very life blood of the Church.

2. The Publications of our Church reveal a lamentable tendency toward destructive criticism. Literature is sent broadcast throughout the Church that undermine our doctrines, that create doubt, not faith, skepticism, not religion, producing a most marked and distinct aversion to Methodist fundamentals.

3. Doctrines are taught in the Church schools and preached from the pulpit absolutely foreign to pure Methodism, and high places are given to many who are openly and avowedly allied with Modernism and the propaganda of modern thought.

4. The trend in the church generally is increasingly worldly wise as a consequence of discarding our chief doctrines and the growth of the new theology. We are not witnessing great revivals as in the past, the spiritual temperature of our churches register low and the power of God is not witnessed as in the days when we kept our faith pure and our pulpits uttered no uncertain sound on the great doctrines of grace.

We believe the hour has come when the Methodists should unite in action against the foes of the faith within our own household and with courage and emphasis put up a strong fight in defense of the "faith once delivered to the saints." Whilst we have slept the enemy has sown the poisonous seeds of a deadly rationalism in our fields and we are reaping a sorry harvest of worldliness, unbelief, disloyalty to our doctrines, repudiation of our standards, irreverence and irreligion generally.

We believe there rests upon us an urgent duty to reaffirm and re-emphasize the fundamentals of Methodism—particularly those doctrines relating to the Inspiration and Authority of the Scriptures, the Divinity of our Lord, Man's Fall and Redemption, the Precious Blood, the New Birth and Entire Sanctification, the Coming of our Lord and the General Judgment. We believe the Pulpit should return to more doctrinal preaching so that the pew will understand better what Methodism stands for. We believe our Sunday schools should be cleansed from a perilously dangerous stream of rationalistic teachings now in course of propagation there, and we believe that the Church should develop a stronger evangelistic atmosphere when the New Birth should be the clarion cry and not Religious Education.

We call upon the Methodists North and South to join us in a League, having as its sole object the restoration of our church standards; the re-affirming of our chief doctrines; and the cleansing of our church from teachers and teachings that now work such damage among us. We favor no movement of disloyalty or come-outism, we believe in the Methodist Church and her divinely-given mission, and we believe that those who revere and stand true to her doctrines far outnumber those who would destroy them, but we feel there has been a painful lack of organization and unity in our ranks. We believe the hour has struck for the development of a strong League to bind us together; to unite our purposes; to give point and emphasis to our fighting and power to our words. Therefore, we urge that the American Methodist League shall become the organization through which we shall operate in a vigorous campaign for preserving our Methodist faith and projecting upon the Church a movement making toward the promotion of a widespread work of grace along the lines of old-time Methodism and the old-time Revival.

REV. H. C. MORRISON, D.D., President.
REV. G. W. RIDOUT, D.D., Secretary.

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OF ASBURY THEOLOGICAL SEMINARY

Historic Christianity---New Theology---New Course of Study.

Rev. Harold Paul Sloan, D. D.

MODERN PRE-MILLENNIALISM AND THE CHRISTIAN HOPE

By Prof. Harris Franklin Rall, of Garrett Biblical Institute.

PROFESSOR RALL has two books in the present Course of Study, this one and his New Testament History. Both volumes represent in greater or less degree the current destructive attitude toward New Testament facts. In his earlier volume, the History, there is much of real beauty and worth, but there is also a good bit that is halting or even destructive. We will come to this later, our present interest is in his more recent volume.

In the introduction to this book Professor Rall offers some initiatory explanations of his own position, as one engaging in theological controversy. We call attention to it, because it ought to enable him perfectly to understand why we feel called upon to point out the revolutionary significance of his own volumes. Thus he says that the Church has been preoccupied with practical concerns, and warns us that our supreme vocation is the truth, and that the truths we hold will in the long run shape our practical ideals. He tells us also that single doctrines may determine a thinker's whole theological position, and that therefore a doctrine must be considered not only in itself but in relation to the whole system of thought that it fits into. Both of these statements are true, and they are both far more significant as applied to his own divergences than in the relation in which he is using them. But the closing paragraph of his introduction is so expressive of our own attitude toward him and others who share his rationalistic point of view that we want to quote from it somewhat at length.

In this paragraph he speaks with fine Christian charity about differences of opinion and then continues: "But all this does not relieve us of the responsibility of inquiring whether we have here a true interpretation of Christianity, and what its significance would be for the Christian Church. One does not need to be either a dogmatist or a heresy-hunter to realize how profoundly the life of man is determined by the truths which he holds. If this teaching of modern chiliasm is true, then a revolution is in order in the aims and plans to which our churches are committed, and which we are using as the rallying call of a new crusade. If it is not true, then it is of the greatest importance that the character and consequence of this doctrine be pointed out. This is what is here undertaken."

If the reader will replace the Professor's word, chiliasm, with the words, radical theology, this apology of the author for his controversial book will almost perfectly express the motive of our own writing. Is Christ errant or in-errant? Is man lost and needing redemption or only undeveloped and in need of leadership? Is the Bible the only and sufficient rule of faith and practice or only a fallible, though spiritually extraordinary book? The Church has come to an epochal point in history, shall it continue in the faith of the past twenty centuries, or shall it abandon it? From now on shall we preach the Cross as the power of God to our salvation or simply as the beautiful symbol of all self-sacrifice in which Jesus stands only as the first among equals? The issues involved in the pre-millennial controversy pale into insignificance when compared with these. Certainly a man does not need to be "a heresy-hunter" to realize how profoundly different the life of the Church will be if it departs from its historic positions and adopts these

new views. It is because we see this situation that we are undertaking to point out the danger.

In turning to the author's volume we will pass by altogether the pre-millennial question. It is not, and there does not seem to be any need for its being defined in our Church standards. In Eschatology there has always been large room for personal opinion. But Professor Rall rejects much more than the pre-millennial theory of the Savior's return, he rejects the return itself, and makes Jesus as well as his disciples mistaken in respect to this major item of his teaching, and their belief.

To be sure he tries to show that this is quite a reasonable situation, that Jesus was in this respect simply a child of his age, knowing neither more nor less of history or of science than was known by men about him. But Jesus' gospel, we point out, was not a matter either of history or of science, it was a matter of his own inner spiritual certainty, and in his thought his return was a part of that gospel. If he was mistaken in this matter his infallibility is gone, and it is gone not in respect of science, but of religion.

If Jesus did not know whether it was God's purpose for him to return at the end of the present dispensation to raise the dead and complete judgment, then he did not know God's will with respect to redemption, and we have no certainty that he knew God's will infallibly in any respect. If we can differ with the Savior as to his return, then we are at the end of all authority, Christ ceases to be God Incarnate, and Christianity becomes simply a system of ethical monotheism in which Jesus is only the supreme teacher and great example. If pre-millennialism has far-reaching theological consequences so has an errant Christ. Unitarianism is the inevitable destination of the mind that starts down this road.

Here, stated briefly, are the author's positions at this point: Jesus' long discourse concerning his return and the end of the world, as reported in all of the Synoptic Gospels, is not an accurate presentation of his ideas. The core of the ideas found there is from Jesus, but the evangelists have amplified and modified it. The current Jewish apocalyptic literature and thought considerably affected these discourses.

Jesus' own thought is very much less influenced by this apocalyptic material than that of the apostles, yet he too apparently expected that he would return, and that speedily, indeed, during the life-time of the men who had rejected him. In this expectation the author concludes that he seems to have been in error, his error being due to the influence of Jewish expectation upon his thought.

The author completes this chapter on, "The Kingdom Hope with Jesus," with a statement of what that hope is as he has corrected it by omitting the second coming. There is something peculiarly shocking about such a reconstruction of Jesus' thought for the purpose of eliminating his errors.

And now for a few citations that might be multiplied in which the author's position as set forth above is expressed by himself.

He is referring in one paragraph to the Synoptic accounts of the discourse of Jesus with his disciples concerning the end of the world and his return. He says: "The writer holds with those who believe that we have here a later composition embodying sayings of Jesus, perhaps uttered at different times even, but amplified and modified." 58p.

With respect to the Savior's expectation of his own return, he writes: "Apparently

Jesus expected in the near future some great manifestation of the power of God which would bring in the kingdom. Connected with this was his expectation that he himself would return to consummate his work and that his return would evidence his Messiahship to the men who had rejected him. 69p.

That Jesus was mistaken in this expectation the author states on the next page, thus: "First of all we consider the fact that Jesus' expectation was not fulfilled in the form in which he held it." 70p.

Turning from Jesus to the primitive Church, the author admits that they all followed the Master in his mistaken expectation. He says: "Paul held the general apocalyptic framework, a common Jewish and early Christian possession. For his, as for the early Christians all, Christ and his return was the heart of the apocalyptic hope." 83p.

(Continued)



GOOD NEWS.

By
REV. C. H. JACK LINN
Evangelist.

THE PARABLE OF QUICKNESS.

Once upon a time Hallelujah Jack seeth a cartoon. It was a splendid cartoon. The Cartoonist seeth with a ready eye.

The Cartoon represented a preacher calling at a home. He asketh a small boy who answereth the door-bell.

"Well, my fine young man, where is your good family?"

The answer cometh quickly:

"Pa's down in the cellar makin' homebrew, Ma's gone to the Beauty Parlor, Sister's in on the parlor floor shootin' craps for nickles, an' Brother's out looking for a workless job. Say, you hain't got a cigaret, have you?"

Such is the way things are going. They tell us that times are getting better, and the world is getting "Gooder." Well, maybe so, but not according to the word.

There is falling away of faith, and there is a form of godliness, but a denying the Power thereof.

The church is Modern. The Atonement has no blood; there is a heaven without a hell, and one is an Old Fogey if he, perchance, should believe the Bible is the verbally inspired Word of God. No one can be a scholar unless they deny the miracles, and take repentance out of conversion. To be real smart one must put a Spark of divinity into everybody, and then it only has to be fanned to start a conflagration, which is salvation. Total depravity belongeth to the Old Ages. We are moving fast today, and one must keep step with this *Quickness*.

But "even so come Lord Jesus." We are looking for his return, which will be soon, we believe. It will be the same Jesus, bodily and visible, with great publicity, and with great power and glory, and it will be in the moment we think not.

Thus endeth the Parable of Hallelujah Jack, except to add; We have on the white Garments, washed in the blood of the Lamb.

We trust the reader is so clothed.

Mr. Bryan's great lecture on Darwinism is a knock-out blow to a false theory which has strutted up and down the earth destroying the faith in the souls of multitudes.

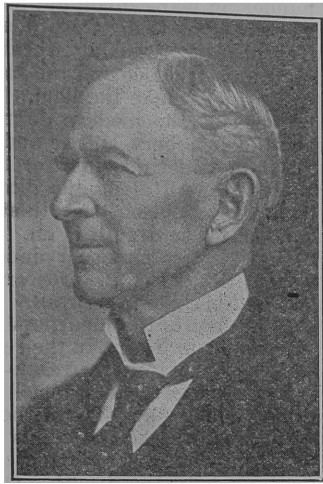
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OF ASBURY THEOLOGICAL SEMINARY

The Menace of Rationalism.

Rev. S. A. Steel, D. D.



REV. S. A. STEEL.

NOAH'S ARK.

I shall discuss Noah's Ark in this paper. Perhaps few people have thought of Noah's Ark as an argument against Rationalism; but as I shall show in this paper, it places an impassible obstacle in the road that Rationalism travels. Rationalism is based on the Evolutionary theory of history, and Noah's Ark completely refutes that theory. The Evolutionist cannot get by that ship. Of course, he poo-poo's the whole narrative as fiction; but that won't pass with intelligent people. Historical, linguistic, geological, and archaeological evidence puts the fact of the Flood beyond all question, and makes Noah a very real character in human history.

First, let us determine the probable time of the Flood.

The figures at the top of the page in my Bible read, "B. C. 2448." That means that the Flood was 2448 years before Christ. But every intelligent person knows that those figures are not a part of the inspired Bible. They really ought not to be there. They are the estimate of Arch-bishop Usher, and were based on the ages of the patriarchs given in Genesis. Usher simply added up these ages, and got the total which he believed to give the age of the race. But the problem is not so easy as that. There is abundant evidence to show that Moses was not giving a genealogy, but lines of descent. There are gaps in the genealogical records which, if we could fill them, might greatly alter the result, and certainly render the Usherian chronology untrustworthy. Ten generations came between Adam and Noah, and ten between Noah and Abraham; and "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." Matt. 1:17. These specific numbers, "ten" and "fourteen," look like a mnemonic device, intended to aid the memory, rather than the calculation of the time that elapsed. Speaking broadly, the Bible is a timeless book, and even when specific periods are named, the different versions disagree so widely that we are able to affirm nothing positively.

But modern science has come to our aid at this point in a most unexpected and remarkable manner, not only upsetting all the conclusions of the Evolutionist, but enabling us to fix with a high degree of probability the proximate date of the Noachian deluge.

The Flood of Noah evidently coincided with what is known in Geology as the Glacial Epoch. It was probably the closing event of a long series of geologic changes that resulted in the utter destruction of the human race, except Noah and his family; whose miraculous rescue is related by Moses. The limits of this paper will not allow us to go into a lengthy discussion of the Glacial Epoch; but if anyone wishes to pursue the subject further, I recommend two books that will greatly help in the study: "Scientific Confirmations of Old Testament History" and "The Origin and Antiquity of Man," both of the late G. Frederick Wright, D.D., LL.D., F.G.S.A., whose lamented death removed a scholar to whose researches the faith of our fathers is greatly indebted. These books ought to be in every library.

During the Glacial Epoch the greater part of the northern hemisphere was covered with a vast sheet of ice. Here in America this ice sheet extended as far south as Cincinnati, and crossed the Ohio into Kentucky a short distance. The waters of the Gulf of Mexico extended as far up the Mississippi as St. Louis, and covered all the west to the foot of the Rocky Mountains, and all east of the Mississippi to the foot of the Alleghanies. The natural effect of the encroachment of the vast moving ice sheet would be to depress the land and back up the waters until they swept over the highest places, and even submerged the mountains. This probably explains the phosphate deposits about the mouths of the Ashley and Cooper rivers in South Carolina. During the Glacial Epoch that was evidently high ground to which the animals flocked to escape the waters that were being backed up by the march of the ice.

At length this land also was covered with water, and the great multitudes of the animals perished, their bones making the phosphate beds that now fertilize our fields! A story is told of Professor Agassiz in connection with these pre-historic remains. He went to Charleston to make some investigations, and was entertained in the home of a friend. His friend was also interested in science, and they talked long about the Charleston bones. At last he showed Agassiz to his room and bade him good-night. As Agassiz was undressing, he discovered a basket with some bones in it. He became so interested in studying those bones that he sat up all night, and was interrupted next morning, still half dressed, by his friend, to whom he exclaimed as he entered his room: "The bones in this basket compel me to revise the studies of a life-time!" Our Bishop Keener contended that these bones were the relics of the animals that were left over from the ones Noah took into the Ark, and that the locality of Charleston was the site of the original Eden! It is only fair, however, to add that Bishop Keener reached this conclusion in reply to a book written by a Northern scholar, Dr. Warren, entitled, "Paradise at the North Pole." He was resolved that the Yankees should not have Paradise. Hurrah for Keener, if not for his science!

While these great geologic changes were taking place here in North America, similar changes were taking place in Central Asia, the cradle of the human race. You will note that the sacred writer attributes the Flood not only to the torrential rain that fell, but to the breaking up of the "fountains of the great deep," a vivid and accurate conception of the physical changes which science describes as taking place during the age of ice. We might very appropriately ask our skeptical friends how Moses knew the scientific history of that event; but we will have to let

that pass undiscussed, as we will also the contrasts between the Biblical account of the Flood and the various legends of other nations concerning the same event. But we are fully justified in placing the deluge of Noah as coincident with the Glacial Epoch in Geologic history. If, therefore, we can ascertain the time of this ice age, we can approximate the time of Noah's Flood.

(Continued)

My Age.

In the past few months many persons have asked if I objected to telling my age. I said on one occasion, I will be 85 years of age the 10th of March 20 years from now if I live to see that date. A very ordinary mathematician can figure at once that if my life is spared until March 10, 1922, I will be 65 years of age. I praise God for the privilege of living. The last 43 years of this life have been given with some degree of vigor and zeal, to Christian service. For 32 years I have been editing THE PENTECOSTAL HERALD, and for 31 years of that time I have been in evangelistic work. The prayers of my many friends have been answered and the Lord has wonderfully blessed my body with the renewal of physical health and strength and I am hoping to render vigorous service for many years to come.

I have determined to make a thankoffering to the Lord if he spares me until March 10, and I am asking the friends who have been blessed under my ministry or through the columns of THE PENTECOSTAL HERALD to join me in this thankoffering. One of the greatest needs of Asbury College is a Loan Fund for young men preparing for the ministry. Every cent of this thankoffering will go to this Loan Fund. Young men preparing for the ministry will borrow from this fund and after entering the field of active service will repay, and so sustain it, and thus through the years many young men may be helped through the same money.

Now my beloved friends, on or before March 10th, send in a thankoffering, large or small, to Rev. W. L. Clark, D.D., Wilmore, Ky., or Mrs. H. C. Morrison, care PENTECOSTAL HERALD, Louisville, Ky. You understand, that no part of this fund comes to me, but every cent becomes a part of the Loan Fund for ministerial students in Asbury College. Will you not pray God that my years may be extended, and my soul and body graciously blessed and braced for service?

Faithfully yours,

H. C. MORRISON.

Coming Back to His First Love.

It was my great pleasure at the Florida Conference to meet with my old friend, Rev. W. K. Piner, D.D. Dr. Piner was for many years a successful preacher in the M. E. Church, South. Some years ago he joined the Cumberland Presbyterian Church and served for some time as a pastor in that church; more recently he has been connected with a secular paper, but a few months ago he reunited with the M. E. Church, South. The brethren have given him a cordial welcome. The years have dealt generously with Bro. Piner and he is in excellent health. At the Florida Conference we had some delightful fellowship together. He is a man of unusual gifts, a great preacher and affable brother. He has been holding some very successful revival meetings and will devote all of his time to the ministry of the Word. May God graciously bless him. H. C. M.

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

Bud Robinson's Corner.

I am glad that St. Paul tells us how to get rid of our actual sins and also how to get rid of our inbred sin. If the reader will turn to Eph. 2:1, here St. Paul says, "And you hath he quickened who were dead in trespasses and in sins." Here the reader will see that our spiritual nature is quickened and made alive. But in Rom. 6:6, St. Paul says, "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin."

In this quotation, our carnal nature is crucified and put to death. These two scriptures make very plain the two works of grace. First, we were quickened and made alive; second, we were crucified and put to death, therefore we must admit this fact that conversion is a making alive process while sanctification is a killing process. You can secure lots of seekers that are ready to come to the altar to seek a filling, but it is much harder to get them to come to the altar to seek a *killing*; there is a difference between *filling* and *killing*. Let the reader remember that it is impossible to receive this divine filling until he has received that divine killing. The old man must be crucified and put to death. The old man has his last ditch and he may fall back and fight and retrench and fight again, but he finally gets in his last ditch, and there he puts up a fight of his life to remain in your heart and rule and reign in your life. Therefore, St. Paul was very clear when he was writing on the old man; he said emphatically concerning himself, that he was *crucified* with Christ. He also said that he was crucified to the world. He said again that the world was crucified unto him. St. Paul didn't want the world, and the world had less use for him. There was no fellowship between St. Paul and the world. I think, dear reader, that that is what St. John meant in his first epistle, 2:15, 16, where he said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

When the reader thinks of doing God's will, he thinks of that wonderful experience that is brought about through repentance, where St. Peter said in his 2nd Epistle 3:9, that it is God's will that the sinner repent. St. Paul said in 1 Thess. 4:3, "For this is the will of God, your sanctification." Here God first willed that the sinner repent, and second, he willed that the believer should be sanctified. Here are the two works of divine grace, for we all know that repentance and sanctification are not the same experience; they do not belong to the same class of people. The guilty sinner must repent, he must confess, he must forsake, he must believe on the Lord Jesus Christ, and when he does this, by simple faith in the atoning blood, his sins are blotted out, his name written in the Lamb's Book of Life and he stands before God justified freely. When you come to the doctrine and experience of sanctification, we have quite a different proposition. We have before us a beautiful justified saint, loving and serving God, walking in the light, but feeling in his heart the great need of that deeper, richer, fuller experience which comes with the baptism of the Holy Ghost and fire. This experience is only for justified believers, for Jesus said in the 14th of John, that the world could not receive the Holy Ghost.

Then you must be a converted man to be eligible to receive the Holy Ghost.

My heart leaps for joy when I think of the wonderful provision that God has made for his people; when I think of the fact that God converted me and has taken me out of the world and later on, wholly sanctified me and took the world out of me. I praise God again for this fact that when he converted me that I put on the new man, but when he sanctified me, I put off the old man. It takes one work of grace to put on the new man, and another work of grace to put off the old man.

My heart leaps for joy when I think that God converted me and made me a babe in Christ. How beautiful is the baby, and how attractive! He gets the eye of everybody on the sidewalk, but how helpless the little fellow is! God sanctified me and made me a soldier of the Cross. Here we see the two works of grace, for a baby and a soldier are not the same. The babe handles his nursing bottle in his little white crib, while the soldier handles his khaki and his rifle. While the baby cries for mama, the soldier with his gun on his shoulder, does not whine and say, "How many have I got to fight?" but "Where are they at?" St. Paul said, "Ye are babes in Christ, yet carnal," but thank God, he also said, "Endure hardness as a good soldier of Jesus Christ."

A man went down from Jerusalem to Jericho, and fell among thieves. Of course, you remember what happened to the poor fellow. A priest came along and passed on one side. Next, we notice a Levite came along and looked at him and passed on the other side, but the Good Samaritan came along and loaned him a donkey and took him to a hotel and paid his bill. One way for you to be a good Samaritan is to go out and loan somebody your PENTECOSTAL HERALD. They will enjoy it. It may lead them to a deeper experience and you will always be thankful that you did it.

The blessing of the Lord be upon you. Amen.

Rain in Due Season.

F. M. Lehman.

"I will give you rain in due season."

IN this promise are supplies for every need. Between these lines lies the exceeding abundances of our heavenly Father. No necessity for creed-built irrigation ditches. To place dependence upon the artificial is to be disappointed in the end. The university reservoirs, seminary canals and parochial cross-ditches have gone dry. God wants to empty his clouds of blessing upon our famishing fields. We may have rain in due season. Hallelujah!

It is well to sing the praises of a southern California ranch—when the ditches are full. Let the artificial water-supply become exhausted and the wheat and fruit-growing ranch will go back to sage-brush and cactus. Not so where rains descend. No anxiety wondering whether the water will come in time, no weary night-vigils at the ditchlocks. The swish of rain against the window-pane makes you turn over in bed with a smile. It means full wheat-bins, cribs of corn and mows full of timothy hay.

A drouth in the middle west means ruin. After a prolonged rainless season the farmer's eye often lifts toward the west. If the looked-for shower is long in coming his spirits droop. One day there is a change. The sheep and cattle frisk and play, a heavy humidity predominates and in the hare-bell blue a few frazzled clouds appear. Shred unites with shred. They darken perceptibly at their lower fringe and then, O joy! there comes a long, low rumble from the west. Homeward bound, drenched to the skin, the

farmer smiles his satisfaction. The wheat is saved, the corn-blades uncurl, the meadows take on a new green and the crisis is past. The rain-maker lost a job—Rain in due season.

A spiritual drouth has laid long upon the land. Thundering war-cannon did not bring the showers anticipated. Our denominational ranches are not raising wheat. The sage-brush of false science and the cactus of culture threaten to retake the land. The irrigation ditches of the modern church are cluttered with old rubbers, bottles and bones. A lost soul cannot find a drink, for the cisterns are broken. All along the ditches of modern endeavor flourish the thistles of higher criticism. The drouth is on. Where once fair fields lay shimmering under sun and shower with wheat in prospect now blight, blast and blasphemy prevail.

Changing the figure, the mourners' bench lies stacked with church-junk in the rear. No more hell-fire prophets with frazzled-leaved Bible preach until the hearers smell brimstone and platoons are swept into the kingdom. Instead, long-frocked hirelings mouth failures to itching-eared, ease-loving congregations, and—on with the drouth. O Lord, send us rain!

Do not chide me for saying "forty years ago." O, take me back to the days when it poured! Let me hear once more the long, low rumble of God's coming revival thunder. Let me catch once more the zig-zag lightning strokes over the wilting cornfields until the atmosphere is cleansed from all spiritual impurity. Let fall on my ear once more the musical murmur of revival rain. Once more bow Thy blackening heavens over us, lightning-lurid and rain-freighted, Thou God of Elijah, and break the drouth. Give us a flood that will sweep our modern church-machinery over the dam and let us have old-time simplicity and power. We want rain. May the season be due.

O, Thou God of old Elijah, may we see the hand-sized cloud! Let there come the forked lightning; peals of thunder, long and loud. Send Thy rain upon the wheat-fields in this awful modern drouth—Pentecostal drenchings, Father—East and West and North and South. Smite the modern priests of Baal in Thy Carmel tests of power. Let Thy rain-clouds gather o'er us; send a sin-destroying shower. Let a forty-years-ago storm, freighted with revival flame, sweep this modern church endeavor back to hell from whence it came. Send an old-time gully-washer from the mountains of Thy wrath that will tear out false foundations builded in its roaring path. Give us back the waving wheat-fields we have had in days gone by. Give us, Lord, revival rain-falls—this our longing, this our cry.

UNITY, WISCONSIN.

The Taylor-Fleming Gospel Team, consisting of Rev. M. E. Taylor evangelist, and H. L. Fleming, singer, closed a successful revival meeting in the M. E. Church, at Unity, Wis. We feel that we were highly favored in securing the services of these men, knowing that they have held successful meetings in several of the larger cities of the state as Superior, LaCrosse, and Milwaukee. Mr. Taylor's messages have the stamp of genuine orthodoxy. He stands four-square on all the fundamental doctrines of the Word, fearlessly preaching the Gospel that he knows to be the "power of God unto salvation." His plain, yet forcible preaching and his godly life and example all helped by the power of God brought results. Mr. Fleming, as chorus leader, did very efficient work. His help was a valuable contribution to the success of the campaign. Especially helpful were his services for the children held on Thursday afternoons the last three weeks of the meeting. In all there were 109 conversions, 39 Life Service Decisions, and several received clean hearts. Already fifty have joined the Church and others will soon; this is a 59 per cent increase over the former membership. We give God the glory.

R. J. Fleming, Pastor.

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

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Good News From The Evangelistic Harvest Field.

NOTICE!

I would like to hear from an evangelist who has a tent seating about 500, and who has the experience of entire sanctification and preaches it, that would like to come here for an old-fashioned, Holy Ghost revival meeting in August.

T. F. Swanson, Cynthiana, Ky.

REVIVAL TENT MEETINGS.

We held our first tent meeting of the summer vacation about 12 miles south of Steubenville, on the beautiful Ohio River, in the small town of Brilliant. Without any invitation we came to this wicked town of about 2,000 population where plenty of carnivals and show tents had been, but where no religious tent meetings were held. After getting the Mayor's sanction, lumber and tile from the mills, with the help of friends from Rush Run we soon had the tent ready. Wicked little boys and girls from 5 years old and up were smoking cigarettes, swearing, lying, and stealing.

The first night three ropes were cut close to the tent and from that night on we stayed in the tent. The second night we were startled by an imaginary sight which kept my co-laborer in suspense as he sat on the edge of the bed for twenty minutes. Among the other things which kept us from sleep was the rain, the cow bell and the flies. But thank God, we did not get discouraged, but walked over mountains of difficulties with Jesus as our leader and the Holy Spirit our Comforter.

We began holding Jesus up before the people and the night after our first morning prayer meeting one young lady came to the altar and was gloriously saved. From then on many flocked to the altar night after night seeking the Christ for the forgiveness of their sins.

After preaching, the love of Christ, Bible repentance and regeneration we led them through the green pastures of clover up to the bars leading into the orchard where many tasted of the rich fruit of Canaan land. On the 4th of July an all-day meeting was held. Pentecostal power fell in the first service and people went away saying it was the greatest 4th they had ever spent. The three weeks' meeting closed with 98 saved and 45 sanctified, ten being saved and four sanctified in the glorious prayer meetings in which the power fell and many were blessed.

Homes were transformed and individuals changed from sinners to saints. One young married man after a call for years to preach on the street from city to city became an "Overcomer" of this world about 11 o'clock Saturday night. Two girls who were saved and sanctified during the meeting are called to the mission field, one to Africa and the other to India. The latter is in Asbury College and the former is coming next year.

Meeting at Mingo Junction.

After conducting a three weeks' tent meeting in Brilliant, Ohio, we felt led of the Lord to go to Mingo Junction, to hold a meeting. With no invitation, but a warm welcome by the Methodist pastor, we put up the tent in the most central part of town, on the North Hill school-yard. The first night of the meeting there were sixteen boys and girls who came and knelt at the altar for forgiveness. The word of God was preached in simplicity as the Spirit directed, and as a result in every service there were seekers at the altar. The altar was truly a mourner's bench, and it was indeed a sight to behold while boys and girls and adults wept their way through to God. By preaching the simple gospel we tried to lead the people step by step through love, repentance, and regeneration, and as a result 114 were saved, and 16 reclaimed. Then being led carefully of the Spirit we let down the two-bars leading into the orchard of Canaan land where 51 souls fed on the fruit of entire sanctification.

Homes were transformed, sinners changed to saints, tobacco users cleaned up, men and women separated from worldly organizations, sorrow changed to Christian happiness, turmoil changed to peace, popularity changed to humility, darkness changed to light, and the dawn of a new day at hand for many precious immortal souls.

Meeting at Rush Run.

This meeting opened with the largest number out the first night, in any of the meetings held during the summer. Good crowds followed every night, some coming from off in the country and the surrounding towns. Three prayer meetings were held at 10 A. M., one at No. 2 Mine, one mid-way up Rush Run Hollow, and the other at Rush Run.

In the forepart of the meeting the results were mostly seen in the gracious prayer services where God's Spirit was poured out in convicting and converting power. Many backsliders were married to Christ the second time.

On all three Sundays two large truck loads of Mingo people came 18 miles for the afternoon and evening services. It was indeed an inspiration as well as an encouragement to see those dear people who found the Lord Jesus in the preceding meetings follow to our last meeting. This two weeks' meeting plus two days, was rather short to lead the people

from Egypt to Canaan, but under careful leading of God's Spirit 17 sinners crossed the Red Sea, 15 were married to Christ for the second time and 28 entered Canaan. In one home the mother and five children found the Lord, some in saving and sanctifying power. Some who didn't believe in sanctification found it to be a reality in their own lives after dying out to this old world.

Rev. Rufus H. Gleason.

THE NATIONAL DRIVE.

Number eight in the series of the National Conventions was held in the auditorium of the Chicago Evangelistic Institute, Chicago, Ill., Dec. 13-18. A wonderful spirit characterized the entire Convention. It could hardly be otherwise in such an atmosphere as this training school affords. Mrs. Iva D. Vennard and her excellent faculty are doing efficient service with a splendid body of students. Young people attend Chicago Evangelistic Institute with a definite purpose in life, consequently high aims and a high spiritual standard obtains. Most of these have a clear call from the King, either to the ministry or to service in the foreign field; a number of pastors and workers from Chicago and suburbs were in attendance and shared in the blessings of the meeting. A special meeting of the Executive Committee of the missionary board of the National Association, brought several persons to the convention, among them Rev. John Paul, of Wilmore, Ky., Vice President of Asbury College; Rev. M. C. Clark, of Mt. Vernon, Wash.; and Mrs. B. C. Beezeley, from Los Angeles, Cal. The executive meeting at this time was occasioned, in part, by the death, so unexpected of our highly esteemed Treasurer, dear Bro. Locke, of Cambridge, Mass.

The preachers on the Sabbath were Rev. John Paul, 11:00 A. M.; Rev. T. M. Anderson, 3:00 P. M.; Rev. A. L. Whitcomb, 7:45 P. M. A goodly number were at the altar during the meeting as definite seekers of either pardon or purity.

The singing and especially the duets by Rev. Alvin Young and Mrs. Geo. C. Miller, were marked features of this convention. The social meetings were well cared for by our devoted president. The anointing of God was upon the entire meetings.

Brethren pray for us. S. P.

OGILVILLE, INDIANA.

We closed a fifteen days' meeting at Ogilville, Indiana, Wednesday night, Dec. 21. This meeting was held under very peculiar and trying circumstances. Last year an evangelist held meetings at that place, and since then moved his family there. The pastor informed me that he consulted with the evangelist relative to his holding another meeting there this year, and that they both thought it wise to secure another evangelist this year. Some of the people told us that the church desired the same man to hold their meeting this year, and one of the reasons given was that they were contributing generously to the support of him and his family, and that they did not feel that they could support him and another evangelist too, and their own pastor into the bargain.

We were also informed that the pastor and his people finally agreed that we should hold a two weeks' meeting and then the man that held the meeting last year should give them some service. But when the time expired that we agreed to labor with them, the pastor thought it best to close the meeting, against which the people entered a very strong protest, and in the interest of harmony we advised the pastor to accede to their request and continue the meeting.

One can imagine, since we knew nothing of the conditions that existed till the meeting was about to close, what an embarrassing position it placed us in, and that, too, when we were in no way responsible for the conditions, as the people were very willing to concede.

However, before the meetings had progressed very far we were thoroughly convinced that something was hindering the work though we knew not what it was, yet some hints were given us as to the cause.

One can also well imagine how detrimental those conditions were to soul-saving. And not only the conditions that existed, but the attitude some, we fear many, took regarding the work. Some were anxious to see the work succeed, and gave loyal support in every way, while others seemed indifferent, and did but little if anything to assist in getting people saved, while still others, we were informed, took the position that since they were not responsible for our coming to labor with them, they felt no obligation to render any support in any way. The saddest part of some who occupied this position is, that they professed to experience the blessing of holiness. Think of it, if you will, one professing the experience of holiness, and yet declining to render any assistance either in getting sinners converted, backsliders reclaimed, or believers sanctified.

In all the years of our work in special evangelism we have never been more strongly convinced that we were in divine order than we were in accepting the call to go to Ogilville. And we feel fully persuaded,

as others did, that if the church had fully co-operated with us there would have been a widespread revival. The large church was filled night after night, and sometimes people were standing in the aisles, giving a most respectful hearing to the solemn truths preached.

Despite all the hindrances, deep conviction was upon the people, quite a few were converted, restored, or purified, and people of that church that lent a helping hand, and the people of other churches declared that they received great benefit from the meeting. Among those that were sanctified were among the very best people in the church. Some very prominent young married people were converted, and some of the hardest sinners. One old man and his son that were considered among the most wicked of that place were happily converted, and prayed and testified in the public congregation to the delight of the Christians.

We may be pardoned for a personal reference. We closed our camp meeting campaign for last summer, September 11. Our voice was so very hoarse in our last two meetings that it was difficult for us to speak at all. Upon consulting a throat specialist he informed us that we had an acute attack of Laryngitis for which he treated us for about ten weeks daily, and now our throat is entirely well, and our voice is in much better condition than it has been in many years.

Because of the condition of our throat we were obliged to turn our way from many calls for meetings, because our physician forbade our doing any public speaking. Now we are open for calls anywhere, and will accept invitations for meetings as the Lord may lead. The conditions upon which we agree to labor at any place are so reasonable that the smaller churches as well as the larger ones can avail themselves of our services. Persons desiring to correspond with us relative to dates can address us, 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

FLORIDA ANNUAL CONFERENCE.

The 78th Session of the Florida Annual Conference of the Southern M. E. Church convened at the First M. E. Church, Orlando, Fla., Dec. 7 to 12, 1921. Bishop Candler, of Atlanta, Ga., presided. The Conference is composed of about 160 preachers and 200 appointments. The Florida Conference covers almost the entire state, except a portion lying west of Pensacola, which still belongs to the Alabama Conference.

Orlando District is 300 miles long and embraces 14 counties. Rev. J. P. Hilburn, of Orleans, is the worthy District Superintendent, and you will readily see his task is great. About 50 per cent of the pastors have at some time been transferred from other Conferences north. The business of the Conference was conducted in a business like manner. One special matter before the Conference was the location of The Southern College (the old college having been destroyed by fire sometime previous). The City of Lakeland, Florida, offered very special inducements to have the college located there. The proposition met with a hearty response by the Conference, and they decided to locate there. Another matter of special significance is the Orphanage which is maintained by the Conference, and certain days are set apart in which contributions are made for its support.

A statement was made by the leader in charge of the devotional exercises, that efforts had been put forth by the Conference to secure the Rev. H. C. Morrison, President of Asbury College, Wilmore, Ky., to conduct evangelistic services during the Conference week. Former efforts to secure him failed, but now after having made his coming a special matter of earnest prayer, their fondest hopes were about to be realized in his coming. He preached each day at 3:00 P. M. No choir, no pipe organ, but instead, the old-time Methodist singing, that made the church a power in the years gone by, everybody seemed to sing with holy unction and power. As to the preaching, those who had heard Bro. Morrison preach knew what to expect. Your correspondent has heard Bro. Morrison preach now and then for about 20 years, but never heard him preach better. He spoke in "demonstration of the Spirit, and with power" to the large congregations that waited so eagerly upon his ministry.

The Rev. C. F. Wiegell whose stirring messages of full salvation have been heard all over our land with much interest, was a visitor at the Conference. He has his membership in the M. E. Church here, there being no M. E. Church, South, in Sebring, Fla., where he lives. He conducted a 10-days evangelistic service in Orlando M. E. Church last September with very gratifying results. By request he was appointed by the Conference to preach at the Missionary Alliance Tabernacle on Sabbath morning. He preached to large congregation of devout people much to their delight. He and his singer, Mr. Curry, by request, sang an inspiring song which was soul stirring. He has a large tent seating two thousand people which he uses as he goes from place to place. His slate for 1922 is full. J. A. Long.

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(Continued from page 1)

first to last, in creed and profession, has held on tenaciously to the Methodist doctrine of entire sanctification. The lasses, with their doughnuts along the lines of the trenches of the World War, carried this sweet experience in their hearts, bore witness to the cleansing blood and became, rightfully, the acknowledged heroines of the awful conflict. The Salvation Army is a powerful witness to the fact that the old Methodist doctrine preached by Wesley and his coadjutors, have not lost their power and that they are thoroughly practical for the times in which we are living. But for the backsliding in Methodism because of her neglect of, and opposition to, the teachings and experiences which gave her birth, there never would have been any Salvation Army; but God in his mercy saw to it that the banner of a full salvation should be kept waving in our sinful world, and that the people should know that Jesus is mighty to save.

When has there appeared a more apostolic man than Bishop Taylor who could have said, like John Wesley, "The world is my parish!" Who swept like a golden belt of evangelistic fire around the earth leaving a blessed conflagration of revival fire burning in his trail, always and everywhere, proclaiming in his message and witnessing in his testimony to entire sanctification, as a second distinct and mighty work of grace. I am aware that I am somewhat repeating myself, but these truths are worth repeating. We do well to keep these facts in mind, to turn these pages of history that read like the Acts of the Apostles. It will not be our purpose to refer at any length to the article which we have had under discussion, but we shall go forward both with the testimony of the Holy Scriptures and Methodist people with reference to the doctrine and experience of Bible Holiness.

(Continued)

Going West.

Wife and I starting for California Jan. 11. Matter concerning THE PENTECOSTAL HERALD should be addressed to J. H. Pritchard, Louisville, Ky. Business matters concerning Asbury College should be addressed to Rev. W. L. Clark, D.D., business manager of the College, Wilmore, Ky. If any one desires

to write me on any subject address me, general delivery, Los Angeles, Cal. We are engaged to be in several meetings on the Coast and expect to remain there some five or six weeks.

Asking an interest in your prayers, I am,
Faithfully, your brother,
H. C. MORRISON.

The Wandering Girl in a Far Country.

CHAPTER IV.

GETTING INTO SOCIETY.

JULIA'S beauty and brilliancy, along with the report which was soon whispered through the college, that she was the only daughter of very wealthy parents, made her the center of an admiring group of students, and at once identified her with that body of the freshmen year which directed and led in enterprises and undertakings of her class.

Since writing a previous chapter in this story, upon investigation I find that Miss Culverson, when she entered college was eighteen instead of fifteen years of age. The chill in the spiritual atmosphere of the college, the flattery and praise of her classmates, the courtesies of the more advanced students, and the attentions bestowed upon her by some of the professors, altogether, had a tendency to spoil the girl and to arouse within her a bit of pride which was in no way helpful to her religious experience and life.

One of her special chums was a Miss Gissey Gaddy, the daughter of a wealthy oil magnate. At the earnest solicitation of Miss Gaddy, Julia went home with her to the city to spend the Christmas holidays. Connected with the Gaddy family there is a bit of interesting history that we must give here in order that the reader may understand somewhat the atmosphere and spirit of the home where Julia spent her Christmas vacation.

Mr. Gaddy was for many years a traveling salesman. He was a bright, energetic, talkative man. He represented an old wealthy firm, the head of said firm being Mr. James Gordon. The Gordon family was a cultured, refined sort of folk who never undertook to advertise themselves or their wealth, with gaudy dress or fine display, but was one of the most refined, quiet and prominent families in the city. It was the consuming ambition of Mrs. Gaddy, a very nervous and energetic woman, to come into social relationship with the Gordon family. She spent her husband's salary as fast as he could earn it on fine clothes, a bit loud and ultra fashionable, seeking to attract the admiration of the Gordon family. Mrs. Gaddy's efforts were amusing and somewhat of a bore to the Gordons who exercised all the condescending patience possible, toward her because of her husband's connection with her father's business.

Mrs. Gaddy was determined that her daughter, Miss Gissey, a bright and very good looking blonde, should be just as well dressed as Miss Rosa Gordon. This ambition put a very severe strain upon Mr. Gaddy's bank account. As before stated, his wife and daughter spent his salary before he earned it. There is nothing more foolish in people of moderate circumstances than that they should try to keep up with their wealthy neighbors, and yet this is very common and quite dangerous; it often leads to dishonesty, commercial and moral ruin. Living beyond one's income is one of the most common evils of our time, and is hurtful both to the character of those who practice such folly and is a menace to stable business principles and public morals.

If the Southland had invested two-thirds of the money she shipped North for automobiles during those fat years of flush money and high prices for cotton in six per cent. bonds she could have gone through the depression which followed the close of the war without embarrassment, and would be one of the most prosperous sections of our great Union today. Those poor people who try to keep up with their wealthy kin and rich neighbors make themselves the subject of ridicule and by and by bring themselves into permanent poverty, and often disgrace.

Mr. Gaddy had inherited from an old maiden aunt some ninety acres of poor land, about fifty miles out from the city where he resided. The land was of little, or no value, save that it gave Mrs. Gaddy an opportunity to say something on all occasions about 'the farm,' 'our country residence,' and 'our summer home,' which she often did to the amusement of her neighbors.

But the unexpected happened; when the oil excitement swept over the country Mr. Gaddy's ninety acres was in the center of a rich oil belt. His land was leased at a high price and directly a flowing well was struck and then another, by and by, a third. You may be sure the Gaddys rose to the occasion. They went the limit. Mrs. Gaddy even had several fashionable diseases, had to see specialists, and was massaged, osteopathed and was sent away to fashionable watering places; she visited summer resorts in the winter time and winter resorts in the summer time. Being an apt scholar she soon took on the graceful languid manners and tone, with some little exaggeration of the affected and silly rich. The Gaddys directly eclipsed the Gordons in the splendor of their mansion, the beauty of their Pierce-Arrow made to order, with their colored chauffeur buttoned up to his chin in handsome uniform and his moustache clipped and so shaved that there was only the smallest little patch immediately under his nose, a most suggestive badge of the wealth and culture, the dignity and importance of the Gaddy family.

Of course, Miss Gissey must go to college, and so she did. It was under her wing that Julia found protection and shelter, and to her home that she went to spend the Christmas holidays. Mrs. Gaddy was so eager to display the wealth of her family that she did not fail to parade herself in her splendid attire and beautiful jewelry to the passengers upon trains and boats, neighbors and strangers in hotels and church, on the streets and everywhere. There is a class of coarse rich people who think that their money justifies them in being rude and a bit vulgar, loud and reckless in dress, manner and display of themselves before society. What is the use of having money if you cannot do exactly as you please, have your freedom, disregard the proprieties of life, set up your own standards and ignore, or treat with contempt, the rules and customs of good society and the opinions of cultured and discreet people. This was exactly the feeling of Mrs. Gaddy and her daughter, Miss Gissey.

Mrs. Gaddy delighted to send her daughter down the streets before the public in the lowest neck, shortest skirts, and loudest hats of the season. She was determined to attract attention, even at the sacrifice of modesty. This account is not exaggerated, but is descriptive of a large class of people. The reader will note that the atmosphere of this home was anything but helpful to the spiritual life of Miss Julia Culverson.

(Continued)

If you have not read Dr. Morrison's last volume; "Sermons for the Times" you should get it and read it. Every message in it is vital.

Most sincerely,
EDWARD R. KELLEY.

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OF ASBURY THEOLOGICAL SEMINARY

The Ascension of Bishop H. C. Morrison.

BISHOP H. C. MORRISON, of the Methodist Episcopal Church, South, living in Leesburg, Fla., has passed to his reward. He lived to a ripe old age and the sunset of his life was a time of great peace. Bishop Morrison believed the Bible; to him it was the Word of God. He believed in the Lord Jesus Christ, that he was of virgin birth; he was the Son of God; his life was an example for men; his teachings were the essence of all eternal truth; his death was a sacrificial atonement for the sins of the race. He was the Redeemer from sin of all who trusted in him. The Holy Ghost was the third Person in the Trinity in the world today to convict for sin, in the Church to give purity, guidance and power; a personal witness in the hearts of God's people.

Bishop Morrison was a great preacher. He was one of the most attractive men I have ever seen in the pulpit. He had a fine physique; he stood erect; he had the bearing of a chieftain among his fellows. He had a handsome, pure face; he was eloquent. The truth he preached beamed from his countenance and flashed from his eye. His gestures and movements were attractive, helped to hold the attention and impress the truth which he preached, upon his hearers. He was dignified by his faith in God and in the Word of God. He was radiant with the love of Christ, and was zealous for the salvation of souls. He was loving and courageous in the delivery of his message. He was a fruitful preacher, a multitude of souls being saved under his ministry. He spoke with authority; he was without fear; he rebuked sin and lifted up the high standards of the divine requirement of the Christian life. He insisted upon repentance, the new birth, and the witness of the Spirit. He urged upon his hearers practical Christian living. For many years he was a careful tither and insisted that men should pay their tenth to the Lord and then give their thankoffering. His presence in a community was a blessing and benediction.

Bishop Morrison was a great pastor. His genteel appearance, his genial manner, his profound respect for the aged, his brotherliness to those in middle life, and his fatherly spirit toward the young gave him influence and made him a blessing to all classes. He was courageous to tell the rich their duty and point out to them their privilege; he was full of consideration and kindness to the poor. He did not waste time studying the unbeliefs of German critics that should be spent in serving the people, but he was a good reader; his mind was well filled with good literature, his heart was warm with spiritual fire. He was always ready for the pulpit and constantly preached that gospel which is the power of God unto salvation.

His farewell address to the General Conference in Atlanta made a profound impression. He urged his brethren to be faithful to Christ, to lift up the gospel standard, to preach the Word of God and depend upon that Word alone for the salvation of men, the uplift of society and the preservation of the life and power of the Church.

Since leaving the active work of the Episcopacy, because of age and infirmities, Bishop Morrison has spoken to the multitudes with his pen. We were expecting some great articles from him for THE HERALD readers this year, but he has gone home to his reward. In the last few years he has prepared and published two large volumes of sermons which will be read through the years to come with great interest and benefit.

We could but weep when we heard of his

death; but our tears of sorrow mingled with tears of joy. A faithful soldier of the cross has gone to sit at the feet of the Master. We shall hope to meet him in the sweet by and by.

H. C. MORRISON.

The American Methodist League

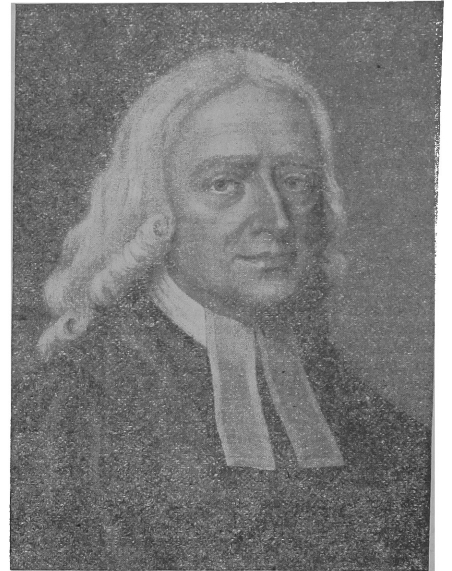
THE Council of The American Methodist League met at its headquarters in THE PENTECOSTAL HERALD building, Louisville, Ky., Dec. 21, 22. A number of states were represented; this was not a convention, but a council meeting to draft anew the Constitution and By-Laws and lay some plans for the future work for the League.

This issue of THE HERALD contains an appeal to Methodism sent out by the League, which appears elsewhere in THE HERALD. We trust that all of our readers will give it thoughtful attention. Those Methodists who do not realize the fact that we are passing through, or possibly into, a very perilous time in the history of Methodism, are certainly ignorant of some conditions which menace the faith and progress of the Church.

Into many of our schools have crept very dangerous heretical teachings with reference to the inspiration of the Scriptures and the Deity of our Lord Jesus. Among not a few the fact of human depravity is being denied, therefore the necessity of regeneration or sanctification. Those who believe in the inspiration of the Bible, the virgin birth of Christ, the fall and depravity of the race, the necessity of the new birth, and the sanctifying power, cannot possibly be indifferent to these unscriptural and unmethodistic teachings. It is folly and indolence to say that the Church will take care of itself; that we need not be uneasy about the Bible, that it is useless and unnecessary to oppose false teaching. We understand the Word of God abideth forever, and that the gates of hell shall not prevail against the Church; but we must remember that while the destruction of the faith of the people in the Bible does not destroy the Bible it does destroy the souls of the people.

The time has come when all Methodists in the two great sister churches who believe the original doctrines of the Methodist Church, the plain and powerful Bible truths preached by our fathers and founders which so wonderfully moved and saved the multitudes, should unite themselves in a great army to oppose and protest against the destroyers of the faith and to proclaim and spread abroad these vital Bible doctrines which carry with them the power of God to save the souls of men. It is by no means our purpose to exhaust ourselves warning against the destructive critics who are poisoning the spiritual fountains from which the Methodist flock are drinking, but we shall strive with might and main, to awaken the people, to set going revival power, to win the souls of the multitudes, to confirm and establish them in the faith. The fifteen members of the Council, and the hundreds of members of this League, believe that the greatest need of the times is a mighty revival of religion—a revival founded upon fundamental Bible truth, a revival produced by the mighty movements of the Holy Spirit upon the hearts of the people. Mere arguments against the enemies of orthodoxy will not meet the needs of the hour. The people must be regenerated; they must be baptized with the Holy Ghost; they must be rooted and grounded in love; they must be so established in doctrine and experience that they will be steadfast and unmovable in the Lord.

The membership of this organization is made up of those who are in good standing in the M. E. and M. E. Church, South. There



The above likeness of John Wesley we have in a large portrait, size 15½x21. Most artistically done in four colors, making one of the finest reproductions we have ever seen.

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are no fees, but we devoutly desire that those who hold firmly to the inspiration of the Bible and believe the original doctrines of Methodism, and who are willing to join in a protest against destructive critics, who are making fearful inroads into our beloved Zion, shall become members of The American Methodist League. There will be found in this issue a printed statement with blank lines for names and address. Please cut out, sign this blank, and forward to The Pentecostal Publishing Co., Louisville, Ky. That will put you in touch with the great work we have in mind and make you a willing and ready worker when the time comes to secure signatures of people in your community when we rally the Methodist hosts of this nation to meet and drive back the gathering army of German destructive critics who are invading the sacred precincts of our Methodism. If you love God, if you love the Bible, if you believe the doctrines of the Methodist Church, if you have the courage of your convictions, if you desire to preserve the integrity of the Church, the faith of your people, and leave a sacred heritage to your children, a church home protected from the ravages of unbelief, fill up this blank and send it in at once.

H. C. MORRISON, Pres.

Notice!

We have been fortunate in securing Rev. O. G. Minglehoff to write our Sunday School Lessons for the coming year. As we did not get in touch with Dr. Minglehoff the first of the year the lessons will be delayed a short time, but we hope to have them appear just as soon as possible. Dr. Minglehoff is a great Bible scholar and will give us something helpful and interesting in our Sunday School Lessons for 1922.

An Oversight.

Occasionally, through an oversight, an advertisement gets into our columns which we greatly regret. A few weeks ago there appeared the advertisement of a novel in THE HERALD. We do not propose to advertise novels of any class, patent medicines of any kind, or wildcat offers of how most anybody can make great sums of money with little effort.

H. C. MORRISON,

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to *The Herald*, and I hope to see it in print. My neighbor takes *The Herald* and she loans it to me. I enjoy reading the Boys and Girls' Page. I am a little orphan girl with neither mother or father. I have three sisters older than myself. I live with my uncle. I have light brown hair, brown eyes, and have medium complexion. I am 12 years old and in the 5th grade. I go to Bald Knob high school. My teacher's name is Miss Nellie Brawner. I will ring off with love to all. My address is Frankfort, Ky., Route 5, Box 8.

Josephine Rogers.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band? My mother does not take *The Herald* but my aunt does and I get it from her. I enjoy reading the Boys and Girls' Page. I go to Sunday school every Sunday. I belong to the Methodist Church at Bethlehem. I live a mile from the church. I am 13 years old. I go to school and like my teacher. Her name is Miss Permelia Board. If any of the cousins wish to write to me my address is Maceo, Ky. Route 1.

Golda Thornsberry.

Dear Aunt Bettie: Will you scoot over and let a little Kentucky girl join your happy band of boys and girls? My mother takes *The Herald*. I enjoy reading the Boys and Girls' Page. I go to Sunday school and church every Sunday. My Sunday school teacher's name is Miss Emma Duncan. I am 12 years old. My birthday was yesterday. I have brown hair, brown eyes. I go to school and am in the 6th grade. My teacher's name is Miss Permelia Board. I have three sisters and one brother. I hope Mr. W. B. will be reading the newspaper when this letter arrives. If any of the cousins wish to write to me my address is Maceo, Ky. Route 1.

Nancy Smeathers.

Dear Aunt Bettie: I am knocking at your door again. This is the third time I have written to you. We do not take *The Herald* but mother is going to take it next year. How many of the cousins take music lessons? I do for one. I go to Bethlehem school. I am in the 8th grade. I am 11 years old, have light hair and blue eyes. I go to Bethlehem Sunday school every Sunday. I was converted at the camp meeting. I joined the Methodist Church at Bethlehem. We live close to the church. I love to read the Bible. We have prayer meeting every Wednesday night. I have two sisters and two brothers. I am the oldest of five. If any of the cousins wish to write to me my address is Maceo, Ky. Route 1.

Edith Roberts.

Dear Aunt Bettie: Here I come again. I don't see many letters from the good old state of Georgia. So wake up Georgia boys and girls lets don't let the other states get ahead of us. Well I guess I had better describe myself. I have brown hair, blue eyes and dark complexion. I weigh 105 pounds and am 13 years old. My height is 4 feet 8 inches. I go to school every day and am in the 9th grade. My teacher's name is Prof. C. P. Conway. I like him fine. I go to Sunday school every Sunday. My Sunday school teacher's name is Miss Lillian Bishop. I am a member of the Methodist church and my father is a Methodist preacher. Who has my birthday July 23? If any of the cousins wish to write to me my address is Bishop, Ga. Box 7.

Lucia Read.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? This is my first letter to *The Herald*. My mother and father take *The Herald* and I enjoy reading the Boys and Girls' Page. Who has my birthday September 12? I have only one brother living and two sisters. I am saved and sancti-

fied. O, how I love my Savior. He is so good to us. How many of the cousins are Christians? If any of the cousins want to write my address is Brush Creek, Tenn. R. 2.

Thelma Thomas.

Dear Aunt Bettie: Will you let a little 13 year old girl join your happy band of boys and girls? I am a Christian. I was saved when I was 11 years old. When 12 was sanctified. It is a happy life, lots better than being a sinner. I go to school at Rual Academy. They are 25 in our school and all of the girls are saved but 4 and not any of the boys but one. Sure do wish they were all saved. Well I guess you are all wondering where I live. I live on a farm about two miles from Brush Creek and 1 mile from Homes Gap and am also in the state of Tennessee. Aunt Bettie please excuse this letter for not being written with ink. I hope when this letter arrives Mr. W. B. will be off holding a meeting. If any of the cousins wish to write to me my address is Brush Creek, Tenn. R. F. D. 2.

Nellene Thomas.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? My mother takes *The Herald*. I enjoy reading the Boys and Girls' Page. I am a little Christian. I go to meeting every Sunday. I am 12 years old. I have one little sister and one brother. My father and mother are both living. They are both Christians and go to church every Sunday. I go to Rual Academy. We have 25 in school. I am in the 4th grade. Guess I had better close. Love to Aunt Bettie and cousins. If any of the cousins wish to correspond with me my address is Brush Creek, Tenn. R. F. D. 2.

Esterlene George.

Dear Aunt Bettie: This is my first letter to *The Herald*. I am a little girl eleven years old and I live in West Virginia. I am one of God's little girls. My brother is in Asbury College studying to be a minister. My mother takes *The Herald* and we like it fine. I have a little brother his name is Delton. Our pastor's name is Rev. Chas. Thompson and we like him very much. I would like to see this in print and I might come some other time. My address is Terra Alta, W. Va.

Mary Gladine Elsey.

Dear Aunt Bettie: I am a little girl eight years old. My birthday is April the 8th. I have a sister six years. We are about the same size. Most people think we are twins as mamma dresses us just alike. We have a little brother five years old. My Aunt Ethel sent me *The Herald*. I like it very much. I like to read the letters from the cousins. I am in the 4th grade. This is my first letter to *The Herald* so I hope to see it in print so Alice Talbot can read it. My address is Cedarville, Mich.

Uldene E. Rood.

Dear Aunt Bettie: This is my first letter to *The Herald*. My father just got his first paper this week. I like to read the Boys and Girls' Page. I am in the 7th grade at school. I am between 10 and 14. The one that guesses my age I will send them my picture. I go to Sunday school almost every Sunday. I go to the Nazarene church. Lucile Thomas I guess your sister's name to be Josephine. Ruby Hutchison I guess your age to be 12 years old. If I am right please send me a card. I have three sisters and one brother. My hair is dark brown, my eyes are brown and I have light complexion. I hope Mr. W. B. is reading a letter when my letter arrives. My address is Stockton, Illinois. Box 205.

Margaret Reed.

Dear Aunt Bettie: Would you be so kind to let a little Ohio girl enter your happy band of boys and girls?

This is my first letter to *The Herald*. My friend's father takes *The Herald* and she lets me read it. I like to read the Boys and Girls' Page. Roscoe Bethel camp meeting was held in June. One of the graduates from Asbury College was here. Her name was Miss Jennie Garvey. Reverend J. B. McBride and wife were here from Pasadena California and they were all liked very much. I am in the 7th grade. My teacher's name is Miss Wright. I like her very much. Who can guess my age? It is between 10 and 13. I go to the M. E. Church at Roscoe and belong to the Senior Epworth League. I have three sisters and one brother. I like to go to Sunday school and I go every Sunday I can. I am so glad so many of the cousins are wanting to be Missionaries. I want to be one. Pray for me that I might. My birthday is on the 30th day of May. Rosalind Hammond I guess your age to be 13. If I am right send me your picture. Pearl Van Kannel is one of my chums. There has been much scarlet fever in our town and one case right across the street from us. I hope we do not get it. I hope Mr. W. B. will be husking corn when this arrives. I hope to see this in print. If any of the cousins want to write to me my address is Roscoe, Ohio. Box 82.

Garnet Huff.

Dear Aunt Bettie: Would you be so kind as to print an Ohio girl's letter? This is my first letter to *The Herald*. Papa takes *The Herald* and I love to read it. I am so glad so many of the cousins are living for Jesus, but wish they would all live for him. I have been in His service for over a year and never get tired of serving Him. Garnet Huff is my chum. I wish the cousins could all be here in the fall and go to camp meeting with me. They have it on the school ground. We had a good meeting this year. There were about one hundred converted. Rev. McBride and Rev. John Paul were the preachers. Brother Rinebarger and Miss Garvey were the singers. Miss McNutt led the young people's meeting. To the girl that signed her name Saidy I want to say that if you keep on seeking the Lord you shall find Him, for He said, "If ye seek, ye shall find." I feel very sorry for Mrs. Mills and her son but am glad they are serving the Lord. Who can guess my age? It is between 11 and 14. I go to Roscoe school and am in the 7th grade. I guess Rosalind Hammonds age to be 14. Merle Sutton I guess yours to be 13. If I am right will look for your cards. Mildred Hugh Farrar you have just about got my sister's birthday. It is Mar. 5. I am glad to hear so many of the cousins want to be missionaries. I would also like to be one. I have one brother 8 years old and two little sisters. I want Aunt Bettie and the cousins to pray for my father who is backslidden. It seems awful to think so many are not serving Jesus when they know salvation is so free. If any of the cousins wish to write to me my address is Coshocton, Ohio. R. F. D.

Pearl VanKannel.

Dear Aunt Bettie: As I have just finished reading the Boys and Girls' Page I will take a little time to write. I certainly do enjoy the Boys and Girls' Page and the good news of Rev. Jack Linn. I have blue eyes, brown hair and real tall; weigh about 105 pounds. My age is between 14 and 17 years. My father and mother are Christians. I am not but want you all to pray for me that I may be saved. I have one brother 10 years old and one sister 8 years old living. I have two sisters dead. If any of the cousins wish to write to me my address is Lynnhaven, Va. R. F. D. 2. Box 26.

Blanche Smith.

Dear Aunt Bettie: Will you let a little Oregon girl join your happy band? I am a Christian saved and sanctified by the blood of Jesus Christ. Isn't it nice to have a God that you can go to in all your troubles? How many of the cousins are Christians? I hope there are many and pray that there may be more for the world certainly needs more. I am in the 7th grade and my age is between 10 and

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15. The one who guesses it I will send a card. I live on a farm and like it very much. Well Mr. W. B. will be coming soon so I must say good-bye. If any of the cousins want to correspond with me my address is Junction City, Oregon.

Clara Hoxsell.

Dear Aunt Bettie: Will you let a Georgia girl join your happy band of boys and girls? This is my first letter to *The Herald* and I enjoy reading the Boys and Girls' Page. I go to school at Red Hill and like it fine. I am in the 7th grade and my teacher's name is Mrs. Zelia Pope. I have dark hair, gray eyes and medium complexion and am about five feet high. I have six sisters and four brothers and I am 14 years old. I go to Sunday school nearly every Sunday evening. I attend prayer meeting sometimes at the Nazarene Church. Well I hope Mr. W. B. will be gone when this letter arrives. If any of the cousins wish to write to me my address is Wrightsville, Ga., Route 4. Box 57.

Lela Smith.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band of boys and girls? This is my second letter to *The Herald*. We take *The Herald* and I sure do love to read the Boys and Girls' Page. We live on a farm and I like farm life fine. I go to school at Red Hill. I am in the 7th grade. My teacher's name is Mrs. Zelia Pope. I like her fine. I have dark hair, brown eyes, dark complexion, and am about five feet high, weigh 150 pounds and am sixteen years of age. If any one has my birthday December the 26th I will send them a card. Well as my letter is getting long I will close for this time. My address is Wrightsville, Ga. Route 4. Box 57.

Mae Smith.

Dear Aunt Bettie: I sure do enjoy reading the letters of the boys and girls. This is my first letter to you. I am a girl 14 years old and go to school every day. I go to Sunday school and am in the Junior class. I joined the Baptist church.

Perlie Rundley.

NOTICE!

It gives me pleasure to call attention to my good friend and brother dearly beloved, the Rev. Jacob Moses Harris, of 2409 E. 55th St., Cleveland, Ohio, an "Israelite indeed in whom there is no guile." He has been Superintendent of the Cleveland Hebrew Mission for the past year, but feels the call of God upon him for holiness evangelism. His heart is deeply stirred and burning with the great message of full salvation through Jesus Christ, whom he has come to know as the Messiah. He is a cultured gentleman and his wife is a refined and gracious lady and a good singer. He has a marvelous story to tell of his conversion from Judaism to his faith in the Messiah. His addresses which he has been delivering

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at Bible conferences on Israel and other dispensational themes are stirring and edifying.

I am writing this without his request or knowledge. I most earnestly commend him to our holiness people.

Yours in Jesus,
J. L. Brasher.

Fallen Asleep.

WALDEN.

On Dec. 21st, 1921, about 3 o'clock A. M., the sad news flashed over the wires that the death angel visited the home of Mrs. Alice Walden and claimed for its victim her dear companion, John William Walden. He was the youngest son of Elijah and Mary Walden. He was born in Hart County, Ky., July 22, 1848, and departed this life at the age of 73 years, 4 months and 29 days after many years of suffering from cancer of the face. He bore his suffering with patience. With his parents he came to Illinois about the year 1854 and settled near Virden, Ill., then later he moved west of Girard, Ill., where he spent the most of his married life.

He was married to Miss Alice Nead, Oct. 31, 1877. To this union three children were born, Arthur and Walter Walden and Mrs. Minnie Shuler, all of Girard, Ill. He is survived by his companion and children, six grandchildren and one brother, James, of Oklahoma, with a large number of relatives and friends to mourn his departure, but we feel that our loss is Heaven's gain. He was converted in 1895 and later united with the M. E. Church, South, of Union Chapel, and lived a consistent Christian life in keeping with the teaching of the church of which he was a trustee until death. Bro. Walden's sufferings were intense and of long duration. Only God in heaven and those who administered to him in his great affliction knew how he suffered, but God in his great love and mercy knowing how to deliver the righteous out of suffering said to him, "You have suffered enough, come to the home prepared for you."

Oh, how great the change, to leave a bed of affliction and such great suffering to go to a home in heaven where there is no more pain or sickness, neither sorrow nor care and death never comes; where it is one eternal day of health and happiness, where God shall wipe all tears from our eyes.

The funeral was conducted in the Union Chapel Church by Rev. R. J. Watts, assisted by the writer, J. T. Smith, after which we laid his body in the grave to await the resurrection morn.
J. T. Smith, Pastor.

DAVIS.

The death angel visited our home and took our husband and father, D. F. Davis, to heaven. Our home is lonely, but God is able to comfort the broken-hearted. He was 69 years old when he left this world. He departed this life Dec. 6. I have heard him say very often that he was ready to meet his Lord. He was struck with paralysis and only lived about thirty minutes. We hope to meet him in heaven some day. His wife and children.

TOWNSEND.

John Parker Townsend died at his home one mile west of Gloster, Miss., Wednesday morning, Nov. 23, 1921. On the previous Sunday just a little way from his home he was stricken down by paralysis and never again gained complete control of his voice. He had been in poor health for quite a while but no one thought that he was in as bad condition as he really was.

He was born Jan. 17, 1858, in some part of Alabama, having moved to this state about 1889. He was married to Miss Mittie Longmire of this Amite county on Jan. 9, 1890. To this union there were born seven children, four boys and three girls. The wife and all the children survive him. Three of them are married. He was an acceptable member of Sharon M. E. Church, Gloster, Miss., and for a number of years was a trustee of the church property.

A large attendance of his friends and acquaintances attended the funeral services. He was well liked by all who knew him. The better one may have known him the more devoted to him would that one become. He was a kind father, a generous neighbor, honest in business, faithful husband and a useful man to the world. None shall grieve after him as those that have no hope, but shall look to the glorious day in the "sweet by and by" when we all shall meet him. He was conscientious toward all things. He was a Christian of that practical order which believed in a perfect justice among men. The golden rule became his ideal of highest endeavor. He had courage of a real divine order—though a sufferer and a hard worker he still bravely battled on for the best. He looked for the best welfare of his children.

To the family all readers of The Herald will raise a voice in prayer and send out a heart of sympathy. He is across the river safely landed with God's redeemed ones. For our part we shall strive to meet him.

His pastor, Delos H. Cassels.

GOD'S WILL IS MINE.

By J. H. Marable.

I think and feel and love and I desire;
Emotions burn within with holy fire;
I am a spirit, not to sense a slave,
And I shall live for aye beyond the grave.

My body is but dust, which now I use
And as my dwelling-place must not abuse;

A living temple where with God I meet

And learn the truth while sitting at his feet.

Each sense I order by his will divine,
That dwells in happy unity with mine;
My senses must his righteous purpose serve

And not the least to evil passions swerve.

When death, a passing dream, at last shall come,

My spirit go to its eternal home,
My God this body soon shall raise again,

In righteous strength and holy beauty then.

O, let these years with all their troubles fly,

Since God in spirit ever standeth by;
Upon the mountain of the Lord I stand

And view my home within the promised land.

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THOUSANDS LIKE HER
LOOKING TO YOU FOR
HELP FOR A LITTLE
WHILE.

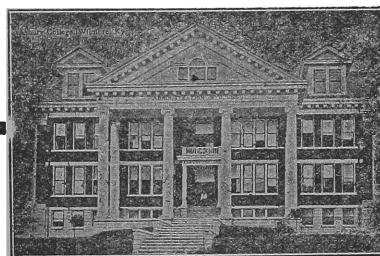
Where Hearts Break

Last summer Near East Relief representatives went to Southern Russia and into the old Turkish Empire, where, since the beginning of the World War over one and one-quarter million men, women and children have suffered martyrdom. The Armenian men died fighting valiantly on the side of the Allies—on the side of America.

We were witnesses to terrible battles, cruel sieges, heart-breaking deportations, appalling massacres, and all the indescribable horrors of pestilence and famine. As America's and your representatives, we were compelled so often, just for the lack of a little money, to send dear little children like the one pictured here, away from our orphanages to a slow and horrible death from exposure and starvation.

Over one hundred thousand children are within Near East Relief orphanages. Outside the gates are hundreds or more, homeless, half naked, gaunt, hollow eyed, wrinkled-faced little children with their waxy, claw-like little hands outstretched to you, beseeching you to take them in. Tell us—which ONE would you choose, as you steel your breaking heart and sent the others in childish anguish away? because you had no more room and no more food? Not knowing how great was the need, big-hearted America had not sent you enough money. Have you given your share? If not, in God's name do it quickly.

JOHN H. LEATHERS, Treasurer,
401 Louisville Trust Bldg., Louisville, Ky.



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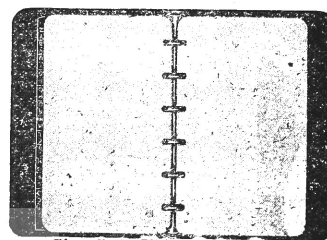
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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson IV.—Jan. 22, 1922.

Subject of Lesson.—Elijah's Flight and Return.

Golden Text.—I waited patiently for the Lord; and he inclined unto me, and heard my cry. *Psa. 40:1*

Time.—Immediately following the contest on Mt. Carmel. About B. C. 907.

Place.—Jezreel, Beer-Sheba and Mt. Horeb.

Some lessons grow out of our last week's study that should not be lost. Elijah's success against the prophets of Baal on Mt. Carmel and the great rain that came in answer to his prayer did not overthrow the idolatry of Ahab and Jezebel, nor cause the people of Israel to turn again to the worship of Jehovah. Strange as it may seem, the fearful judgments of divine wrath do not lead men to repentance; but the wicked seem to grow harder under them. Jezebel, in her fury only took an oath to slay God's prophet. If Ahab's faith in Baal was shaken, he did not have sufficient courage to defy his idolatrous queen. It is not recorded that the people changed their conduct one whit because of Jehovah's answer to the prayers of Elijah. Brazen sinners rush on madly in their wickedness in the very teeth of God's severest judgments. The writer has known them to dance through an earthquake that almost shook the building from its foundations. Nothing but the Spirit of God ever reaches sinners, and in multitudes of cases they trample even upon his overtures.

It is pitiful to see the alarm and flight of Elijah after his great victory. But God gives a true picture of the man. He did not cover Abraham's lying, nor David's adultery, nor would he hide Elijah's cowardice. We are quite different when writing biographies of our friends. It would be better in the long run to tell the whole truth, or say nothing at all.

Jezebel's oath-bound threat so frightened Elijah that "he went for his life." One wishes he had stood his ground and defied her. Surely Jehovah would have stood by his servant; but the prophet was terrified, and ran for safety. His first stopping place seems to have been Beer-Sheba in that part of the land occupied by the tribe of Judah, where he left his servant; but he hurried on a day's journey, and stopped to rest in the shade of a juniper tree. Juniper trees in those regions are but bushes, but even that gave some little protection from the scorching rays of the sun. Some suppose that his servant was the son of the widow of Zarephath, but that is only a guess.

Let us study the man of God in the shade of the juniper tree a bit. Do not judge him harshly; for he is but a man. He "requested for himself that he might die," and then fretted himself to sleep, just as many another child of God has done when sorely buffeted by ungodly people. The beauty of the lesson comes out in God's tenderness in dealing with his weary servant, sending an angel to sustain his tired body with bread and water there in the desert, and to comfort his troubled soul. Perhaps this was none other than the Angel of the

Covenant, Jesus himself. Elijah had two good meals with a nap between them, a fine sandwich, and "went in the strength of that meat forty days and forty nights unto Mount Horeb," Sinai, where Moses had met God in bygone years.

There is a fine lesson in the mountain experience of Elijah. Jehovah was not in the storm, nor in the earthquake, nor in the fire, but in the still small voice. Can we learn the lesson? Some good people seem to believe that God's answer comes in an altar service in proportion to the amount of fuss and confusion that is made. Not so. Awful earnestness sometimes makes a good deal of fuss, but the presence and blessing of God come upon seeking souls in answer to a living faith. This lesson would be very valuable in some parts of the world.

As Elijah in the midst of the religious pessimism that possessed his troubled soul, thought that he was the only man God had left alive, so do we in this our day meet with little isolated groups here and there who are convinced beyond the shadow of a possible doubt that they are the only true followers of the Lamb. Better take a second thought about the matter. He had seven thousand in Elijah's day that were true to him; and he has thousands now that we know not of, but he knows them.

The prophet had been severely tried, but God still had work for him to do. Some of us retire too easily and too early in life. Better trust God and go ahead till he bids you lay down your armor. Elijah is commanded to return by way of the wilderness of Damascus, and to anoint Hazael to be king over Syria, Jehu the son of Nimshi to be king over Israel, and Elisha the son of Shaphat to be prophet in his own stead. Some would have rebelled at the last item, but not Elijah. He was ready for anything that God wanted. He went forth to do as he had been commanded, and found Elisha plowing in the field with his servants; and ever since that time God has been going to the plow-handles for his preachers. This future prophet must have been well to do; for he had a dozen yoke of oxen. That was no small farmer in his day.

The story of Elisha's introduction into the prophetic office is tersely told in verses 19-21 of the chapter we are studying. Elisha threw his mantle over him, and he left his plow and begged for just enough time to kiss his father and mother good bye. Returning hurriedly, he slew a yoke of oxen, cooked their flesh with a fire made by burning the yoke and the discarded plowstock, gave his people a feast before leaving, and was off on the track of Elijah. A great lesson for some of us modern prophets.

God must have recalled a part of his command to Elijah; for the latter did not obey in full. Ahab repented in some sort after the murder of Naboth, and the day of vengeance was postponed. Twelve years later Hazael was anointed king over Syria, and Jehu king over Israel.

Frozen faith is effective only in freezing the faithful.

ANNOUNCEMENTS.

Miss Alzina Dickerson, Librarian and physical Director of Asbury College, desires to engage in evangelistic work during the coming summer. She prefers to work with the children, but can be used with young people and as pianist. She is a devout and intelligent woman and will be a blessing to any community. Address her Asbury College.

Miss Edith Dearman, Greenwood, Ind., is a talented gospel singer and is willing to assist in meetings for her entertainment, railroad fare and free-will offering. She is a fine soloist. She is now engaged in Wesley Chapel Methodist Church, Indianapolis, Ind.

Evangelist F. B. Osborne and song leader have two open dates for Feb. and March. Any one desiring their services may address them Howell, Mich.

Rev. W. C. Moorman has from Jan. 24 to Feb. 12. He can give any desiring his help in meetings. Address him Quincy, Ill.

Evangelist H. E. Copeland, of St. Louis, Mo., will be in Indiana in March, and would be glad to make engagements for other meetings, in that state, and farther east, or in the South for Spring, and summer work. Write him at 5238 Page Blvd. St. Louis, Mo.

Any one who has old tracts or papers for distribution may send them to R. McMurdo, Goodyear, Ariz., who will hand them out to those needy people. Spanish Gospel tracts are especially desirable.

Rev. T. J. Nixon has open dates for February and March and will be glad to assist anyone desiring his services. Free-will offering and entertainment are all that is asked. Address him Salina, Kan.

H. C. Snyder says of Rev. J. W. Veal, of Bridgeboro, N. J. "I have known Bro. Veal for twelve years and can say he is a Spirit-filled man who feels the call on him for evangelistic work. Any church, convention or camp meeting who secures him will be more than pleased."

Mr. Hiram Vinson, Wilmore, Ky., is open for calls as a gospel singer, and desires to be associated with some minister for the year. References given upon request.

EVANGELISTIC REPORTS.

Rev. E. L. Sanford: "Our last meeting was at Pleasant View, Ky., with Rev. H. C. Lacy pastor of the M. E. Church. Several were converted and united with the church. We are now in Florida resting, but have open dates for February, March and April. Mr. and Mrs. S. J. Guyn, of Wilmore, Ky., will be associated with us as singers. Address me 16 W. Ashley St., Jacksonville, Fla."

Thomas Noble: "I wish to report a glorious revival in the Nazarene Church, Bentonville, Ark. Sinners were converted, backsliders reclaimed and some sanctified. Sixteen united with the church. Rev. Charles Robinson and Sisters Stafford and Prescott assisted in the meeting. Brother Law-

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son Brown led the music, which was splendid. The past year has been the best in our life. God bless The Herald and its readers."

Rev. J. H. Cox: Rev. F. V. Harwood, of Glasgow, Ky., was with us at Petersburg, near Sebree, Ky., the latter part of November for two weeks. We had eight conversions and six sanctifications. Bro. Harwood did some good preaching, making the way so plain one could not misunderstand his message. He endeared us to him and did great good."

O. W. Conley: Rev. T. P. Roberts is assisting us in a meeting at Middletown, O., with Prof. J. L. Schell and wife in charge of the music. Bro. Roberts' sermons are in demonstration of the Spirit."

Joseph W. Peters: "I have been with Rev. C. M. Harrison in a meeting at Hillsboro, Ind., and the Lord greatly blessed the people. I have assisted in two meetings. The first at Catlin, Ill., and the other at Walcottville, Ind. God gave us souls in both meetings. Any one desiring my help for singing or preaching may address me New Salisbury, Ind., or Olivet, Ill."

A. J. Smith: "The Fifth Annual Assembly of the China District, Church of the Nazarene has just closed. It has been the most successful year all around since the beginning of the Mission. Ten new missionaries have come to the field the past year among them a doctor, two nurses and a teacher for the foreign children.

"According to the report of the Treasurer \$80,000 was received for famine relief and distributed some of it in grain. Of the \$80,000, \$48,000 was sent from the Church of the Nazarene in America. The total amount spent for relief work, including the labor of the Missionaries in distributing and helping in the construction of the Hantan-Tamingfu highway would approximate \$100,000.

"The Mission has carried on an extensive building program during the past year which is not yet completed. No less than \$40,000 have been spent in putting up buildings. Tabernacle Church buildings are in process of erection, one at Chao Cheng which will seat 2500 people and another at Ta Ming Fu which will seat from 3000 to 4000. A hospital will be built in the near future.

"The Assembly convened at the Mission headquarters, Ta Ming Fu, where they have a large 10 acre compound just outside of the city. Two new stations have recently been opened: Kuan Ping Fu and Cheng An. Also a missionary receiving station at Hanton."

Reports of Meetings.

CRESWELL, OREGON.

We were sent to this place as pastor at the session of the Oregon Conference, that met in October. This is a two point circuit and the most noticeable characteristic of each is deadness. There were no prayer meetings and there had been no revival for years; the last one was a union meeting on the popular line. We started in to have prayer meetings the first week we came. There have been in attendance about thirty-five at one point and about twelve on the average at the other point. We have recently held all day meetings at each of the churches. Bro. Sanford, our District Superintendent was with us in one and brought stirring messages, and the pastor conducted the other. We are looking forward to a Holy Ghost revival over the whole circuit. We have one man and his wife who lately came from Tennessee, that know how to pray.

We are writing this as a letter to our friends, who are readers of *The Pentecostal Herald* and all the holiness people that you may hear us and our work to the Throne of Grace.

Robert Parker, Pastor.

SPRINGFIELD, ILLINOIS.

We have just closed our 18th Annual Thanksgiving Revival which we hold each year at this time it being the anniversary of the founding of the "Home." The meeting ran over two Sundays and the Lord gave us a very profitable eleven days. Rev. Wm. S. Craig, of Bedford, Ind., was the Evangelist and God blessed his word. As he stuck to the old paths of truth, plowed deep and hewed to the line the saints were blessed, sinners converted, backsliders reclaimed and believers sanctified. Quite a number of outsiders received help. We had about 15 new girls in the Home, all of whom prayed through to victory on the first Sunday evening. The whole Chapel was an altar of prayer. We solicit the prayers of *The Herald* family for the work in Springfield, looking forward to our 2nd Annual Camp in June.

Mrs. W. H. Hunt, Supt.

REV. J. P. GARDNER'S REPORT.

We held a meeting at Cash Chapel, Rev. C. F. Corzine pastor. The battle was hard but God gave us victory in the salvation of 21 souls, and 19 additions to the church. We left the church in a good condition although the results would have been greater had we held on longer.

Brother Corzine had Rev. L. E. Williams, of Wilmore, Ky., to hold a meeting for him at Center Church, and the people of Cash Chapel rallied to the meeting and many were definitely blessed. There were 32 saved or sanctified. The people saw the meeting should not close and they sent for the writer who held on for five nights longer, resulting in a number of sanctifications and conversions. The night we closed there were 22 sanctified and eight saved. I praise God for the old Methodist ship; I am going to stay on board and God will see us through.

My year's work has resulted in over

400 either saved or sanctified; and at least two-thirds united with the M. E. Church, South, for which we give God the glory.

GREEN CITY, MISSOURI.

The three weeks' revival at the M. E. Church, Green City, Mo., has just closed. There was an average of about three hundred and fifty at each service, and on special nights the attendance ran over six hundred. The spirit of the meeting was fine from the very beginning. Souls were saved at almost every service, and on the last day of the meeting forty-eight united with the M. E. Church. The other churches of the city also got their share of the converts. All who were converted have united with some church.

Sixteen thousand five hundred chapters were read from the Bible by the congregation during the meeting. There were two prayer meetings held each afternoon in different parts of the city. These meetings were of great value and added wonderfully to the spiritual interest of the meeting. "The effectual, fervent prayer of a righteous man availeth much." Jas. 5:17.

Lynn B. Kent, the singing evangelist, with his splendid personality and strong leadership handled his big choir of fifty voices in a most successful manner. His solos and the duets were a great factor in the meeting, and there was also a junior choir of about sixty children which was one of the main features of the meeting.

Although this was not a union meeting, yet there was fine co-operation from the other churches and pastors. This is one of a series of meetings held in this vicinity in which Lynn B. Kent has assisted and all have proven very successful in every way. Pray for us. A. W. Fountain.

TOLU, KENTUCKY.

We have held two great revivals since our last writing to *The Herald*; one at Mt. Zion on the Marion Circuit with about forty conversions and reclamations. The most of the converts gave their name for membership to the Methodist Church. One great feature of the meeting was the consecration of the church members, practically all of them consecrated their lives to God. Our next revival was with Dr. A. H. Godbey at Mt. Pisgah. I don't think I ever saw as many men saved as were in this meeting. We tried to keep tab on them to tell just how many were saved but failed. We think that a hundred or more were converted and reclaimed. Dr. Godbey is one of the greatest scholars in America and one of the best pastors I ever saw. We are to begin our revival at Tolu the 15th of January. Pray for us. I have open dates for March and April. I have one open date for a camp meeting in July and one in August; any of the brethren wishing to employ me for camp meetings should take the matter up with me or with Dr. W. F. Hoggard, Marion, Ky., as soon as possible as we are having a good many calls.

O. M. Capshaw, Evangelist.

EXTRACTS FROM LETTERS FROM THE PEOPLE.

J. L. Scruggs: "On the first Sunday in January, 1873, God helped me to repent in sack-cloth and ashes. I prayed, wept, fasted, and after two weeks I reached the point where I had done all I could and the burden went from my heart and I realized that I was a child of God. I know I was called to preach the gospel, resisted for a time, but realized that I would backslide if I did not preach, so was licensed the next year. I heard of the doctrine of holiness, sought and obtained it and now I have the witness of the Spirit that I am wholly sanctified: I am undergoing some peculiar trials and ask an interest in your prayers. I am too near the crossing to make any mistake."

L. M. Duncan: "I have been a member of the Methodist Church for 37 years but have had a longing for a deeper work of grace, one that would make me free indeed. I was standing on the street corner listening to an earnest appeal from a Salvation Army officer, and I decided to give myself unreservedly to the Lord, when great peace and joy entered my heart. I am not an orator, but God has given me liberty to speak to crowds and tell them Jesus has power to save from all sin. I thank God we have a few men like Dr. Morrison who will proclaim the whole truth."

Mrs. J. F. Boatwright: "The Herald is a great blessing to our home. The need for a heaven-sent revival is apparent; the world, the flesh and the devil are making inroads in the Church, and false teachers are deceiving the people. The world has received a baptism of shot and shell, now may it receive the baptism of the Holy Ghost. If the churches are as intensive along the prayer line as they are for money, the revival will come. The churches will be built up and will no longer be the taunt and sneer of godless, wicked souls. May multitudes be added to the Church as a result of this heaven-sent revival."

Florence Sell: "I am receiving your splendid paper due to some one's Christian courtesy. I appreciate it very much and hope to be a better dispenser of the word of life by the inspiration received from reading *The Herald*. I thank you with all my heart, and pray God to richly bless you and all who are so nobly standing by the doctrine of full salvation. I mean to be loyal to him."

D. L. Clark: "In one of our Protestant churches in a great western city the Sunday school superintendent said lately, 'One of the movie theaters has arranged to give a clean play at a special low charge for ad-

mission this week if the church people will attend. The proprietor says the reason he and other movies give lewd plays is that the people demand that kind, and if the church people will support a better class of shows, he will give them hereafter.' What a moral coward! Fancy Daniel saying, 'If the people will approve of my praying, I will quit and will worship the idols they worship.' The S. S. superintendent said, 'Our district superintendent approves this play; let us go. Two of our brethren will be at the doors. As you go out, buy your tickets.' Where are we at, anyhow?"

Mrs. Laura Wall: "I am praising the Lord for his wonderful salvation. He is the same yesterday, today, and forever. I had a son in the navy for four years but through answer to prayer he came back. He is in the tuberculosis hospital in Prescott, Ariz., and I am believing that the Lord will heal him and that he will yet live to do good for the Lord. I am glad I ever got acquainted with *The Herald*. After reading it I pass it on to others. May this be the best year it has had, thus far."

T. P. Wilson: "The saddest thing that can be said of any one is that they went and hid their talent in the earth. From reading the reports in *The Herald* it seems that the five-talent and two-talent men are busy, but the one-talent men are few. We need one-talent men and women to go out into the hedges and byways and compel men to come to the gospel feast. I know a man engaged in home mission work, above sixty years of age, who works to support his family, also keeps school, holding cottage prayer meetings in which scores of souls have been converted, a number have been strengthened. While he may be considered a one-talent man he is doing great good for the Master."

GOOD HELP AVAILABLE.

Miss Minnie Carmichael and Miss Minnie Evans who now are holding the responsible positions as matrons in Asbury College, desire to assist in meetings, either church or camp, during the summer vacation. Miss Carmichael has had much experience as Children's worker, and has proven herself peculiarly adapted to that line of work. She not only entertains the children, but gets them to Christ. Miss Evans also teaches Bible in Asbury College and is a devout and capable instructor of the Bible. She is anxious to use her talent for the Lord in the instruction of young people and any community or camp may deem itself fortunate if they secure her services. These workers may be addressed Wilmore, Ky.

Mrs. H. C. Morrison.

THE AMERICAN METHODIST LEAGUE.

The name of this organization is The American Methodist League. Only members in good standing in the M. E. and the M. E. Church, South, are eligible to membership in this League.

Methodists who dance, play cards, attend theaters and horse races, are not eligible to membership in this League.

It is the purpose of this League to propagate and defend the original doctrines of Methodism. To oppose the desecration of Methodist Church buildings by turning them into show houses and places of amusement and play.

The Methodist League will vigorously oppose destructive criticism of the Holy Bible in its various forms, but especially in Methodist pulpits, schools and literature.

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Signed

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R. R. or Street No State

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of the Spirit is spirit.

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OF ASBURY THEOLOGICAL SEMINARY

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✕ TEARING OUT THE FOUNDATIONS. ✕

By The Editor.

THE following allegory is a striking illustration of present conditions and a propaganda which, if permitted to go forward, is bound to result disastrously. The story runs thus: During the World War when the people were turning their front yards into vegetable gardens, using vacant lots to produce food, and in this way helping to win the war, the inmates of a certain asylum became deeply interested in 'war gardens.' But they were unable to find any space about the premises where they could raise vegetables.

The story goes that one morning one of the lunatics was found with a pick digging at the foundation of the main building in which the unfortunates lived. When asked what he was doing, he answered, that he intended to dig out the foundation and remove the first story of the building so he could raise potatoes and cabbage on the site of the building. When asked where he intended to live, he answered, that he had been living on the first story, but as it was necessary to remove that in order that he might have a garden, he intended to move upstairs. When reasoned with that if he destroyed the foundation and removed the lower story the superstructure would fall, he insisted that he was sane, intelligent, in fact, fully abreast with the best modern scholarship, and that all who opposed him were ignorant, non-progressive and back numbers. He had to be placed in a padded cell.

This reminds me of a class of men who are digging at the foundations of the whole superstructure of our Christian religion. They seem to think that they can destroy the faith of the people in the Old Testament and much of the New, and yet preserve our Christianity with all the blessings it brings to the race. This work of destruction is going on all about us. There is scarcely a day that we do not find in the public press notices of preachers who are denying the inspiration of the Bible. Letters come to us from every quarter complaining about attacks upon the Holy Scriptures in schools and churches. If any one offers protest these destructive gentlemen manifest the same spirit of the unfortunate lunatic. They insist they are the wise men and all who object to their methods are simpletons; that they are the only scholars and all who take issue with them are too ignorant to be permitted to offer a word of protest to their destructive processes. There has not appeared in the history of the world a class of men who have claimed more for themselves than these same destroyers of the faith of the people in the Word of God. It is well understood that they can no more destroy God's Word than they can destroy God himself; but they can, and do, destroy the faith of many people in

the Word of God, and thus blight and destroy the souls of the people.

* * * *

The Old Testament, everywhere, reveals an intelligence, a dignity, a power that lifts it entirely out of the realm and above the mere human. It carries the stamp of divine inspiration. Its laws for the government of men, the adjustment of society, the protection of life and property, the uplift and advancement of the race are far beyond anything that man has been able to think or originate in and of himself. The prophecies contained in the Old Testament which have been fulfilled with such remarkable accuracy, are positive proof that the prophets were inspired by the Holy Ghost. Our Lord Jesus placed the stamp of his approval upon the Old Testament. He nowhere questioned the inspiration of the men who wrote it, or expressed any doubt with reference to its authority. The apostles indorsed the Old Testament; they respected its laws, they believed its predictions, and they received Jesus as the Messiah promised by the Hebrew seers. Destroy the faith of the people in the inspiration of the Old Testament and you can no more preserve the evangelical faith and the Christian Church in its spiritual integrity than you can tear away the foundation and first story of a skyscraper and keep the building in its perfection and beauty swinging safe and substantial in mid-air. These men who are destroying the faith of the people in the Holy Scriptures are the most dangerous men running at large in the nation.

same great purpose, fired with the same zeal, and working together with the same spirit of evangelistic zeal in perfect harmony, as John and Charles Wesley, Adam Clarke and John Fletcher. John Wesley was not only one of the greatest preachers of his time, but of all times since the days of St. Paul. Though small of stature, he possessed a voice of marvelous carrying power, and was able to make himself heard distinctly by the vast thousands who waited upon his field preaching; who not only heard but were mightily convinced by his reasoning, and moved to action by his powerful appeals. If preaching is to be judged by its gracious, far-reaching and lasting effect then John Wesley was one of the greatest preachers who has lived and labored among men.

Charles Wesley easily ranks with the greatest hymn writers of the Christian era. His mission was to express in poetry and set to music the saving truths of the Bible which his brother so faithfully preached. If John Wesley was raised up of God to preach a full salvation, Charles Wesley was raised up to sing the same.

Adam Clarke, a warm-hearted and powerful preacher, was recognized by all as one of the ripest scholars and most profound theologians of his time, and the Church has not outgrown his scholarship and thinking. His Commentaries are in great demand and can be read by the thoughtful student and devout preacher with great profit, growing interest and delight.

John Fletcher, of noble birth, classic education and the refinement and culture of manner which would have made him at ease in any court in Europe, was the embodiment and incarnation of the great truth of sanctification and holy living which Mr. Wesley so faithfully preached. These four gifted, scholarly men were wonderfully united in the firmness of their faith, the depth of their piety, and their intense longing for the spread of the blessed gospel of full redemption from sin, which the Holy Spirit had so graciously revealed to them.

For them, the world had no charm, but they gloried in the cross by which they were crucified unto the world, and the world was crucified unto them. Their labors were not in vain in the Lord, but ended with the power of the Holy Spirit they were able to set on foot and give momentum to a revival of religion that can never die; that has already landed millions of souls in the ports of eternal peace, and will continue to bless mankind until time shall be no more.

When we consider the scholarship of this remarkable group, their deep devotion to Christ, their faith in the Bible, their love for their fellowmen, and the untiring zeal with which they labored for the spread of the gospel, the salvation of the lost, and the perfecting of the saints, we are forced to the conclu-

What is Bible Holiness?

CHAPTER XII.

FROM time to time in the course of human history, God has given to the world great spiritual leaders. If one should attempt to call to mind the most illustrious of God-sent men, at once there would arise the names of Abraham, Moses, St. Paul, Martin Luther, and John Wesley.

Of course, there are many other famous men and women in Old and New Testament times, and in Church History, who have been spiritual leaders and great factors in the spread of the gospel and the upbuilding of the Church; but the five men mentioned stand out preeminent as the greatest of the great men who have been the servants of God and of humanity in the building up of the Kingdom.

Perhaps, there never lived before or since so remarkable a group of men at the same time, in the same country, moved with the

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

Notes on Devotion and Experience.

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



noted writer and preacher on New Testament themes has called attention to a series of New Testament prayers in a sermon on "Paul a Pattern of Prayer," namely:

1. Prayer for a Pentecost. Ephesians 3:17-19.
2. Prayer for Perception. Colossians 1:9-10.
3. Prayer for Purity and Sanctification. 1 Thess. 5:23, 24.
4. Prayer for Power. Ephesians 1:15-20.
5. Prayer for Perseverance. Philippians 1:9-11.
6. Prayer for Perfectness. Hebrews 13:20-21.

This word Perfection carries with it also the thought of

Prepared. Heb. 10:5.
Framed. Heb. 11:3
Restored. Galatians 6:1.
Mend. Mark 1:19.

In 2 Thess. 3:16 there is a prayer for Peace and this Peace is
Godward. Rom. 5:1.
Inward. Rom. 14:27.
Outward. Isaiah 26:3.

Dr. Daniel Steele that wonderful preacher of the Believers' privileges once held a remarkable meeting in Maine. At one meeting Rev. Dr. Steele preached at 2 o'clock P. M., on the verses in Eph. 3:14-21—Paul's prayer. The President of the Conference arose at the close and said, referring to the endowment with power which the preacher had both referred to and received: "Our brother has something which I have not received. I know that I am all the Lord's, but I must be filled with the Spirit. We have all heard how God 'is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us;' and now I shall kneel here and stay on my knees till what God has done for Bro. Steele, he shall also do for me. Let all who desire it do the same." Above 400 knelt, while thousands more bowed in prayer. A season of silent prayer continued for three hours, and the place became awful with God's presence, so that any audible prayer or song seemed intrusive, because God himself was speaking. They saw his holiness and their own sinfulness, and at the same time the exceeding greatness of his power. The impression lasted through the interval to the evening service; and when the President said, "Bow down before the Lord your Maker!" saints and sinners together knelt, and not only did many testify to their own endowment, but over a hundred were converted.

It has been sung by the poet:

"Prayer an answer will obtain,
Though the Lord awhile delay;
None shall seek his name in vain,
None be empty sent away."

Here is a remarkable answer to prayer.

Dr. Talmage says: "In the winter of 1875 we were worshipping in the Brooklyn Academy of Music. We had great audiences, but I was oppressed beyond measure by the fact that conversions were not numerous. On Tuesday I invited to my house five old consecrated Christian men. These old men came not knowing why I had invited them. I took them to the top room of my house. I said to them, 'I have called you here for special prayer. I am in agony for a great turning to God of the people. We have vast multitudes in attendance, and they are attentive and respectful, but I cannot see that they are saved. Let us kneel down and each one pray, and not leave this room until we are all assured that the blessing will come, and has

When a man gets to cutting down sin, paring down depravity, and making little of future punishment, let him no longer preach to you. Some modern divines whittle away the gospel to the small end of nothing. They make our Divine Lord to be a sort of blessed nobody; they bring down salvation to mere salvability, make certainties into probabilities, and treat verities as mere opinions. When you see a preacher making the gospel small by degrees and miserably less, till there is not enough of it left to make soup for a sick grasshopper, get you gone. As for me, I believe in the colossal; a need as deep as hell and grace as high as heaven. I believe in a pit that is bottomless and a heaven that is topless. I believe in an infinite God and an infinite atonement; infinite love and mercy; an everlasting covenant ordered in all things and sure, of which the substance and reality is an infinite Christ.—Spurgeon.

"He that negotiates between God and man
As God's ambassador, the grand concerns
Of judgment and mercy, should beware
Of lightness in his speech.
'Tis pitiful to court a grin, when you would
woo a soul;
To break a jest when pity would inspire pa-
thetic exhortation."

come.' It was a most intense crying unto God. I said, 'Brethren, let this meeting be a secret,' and they said, 'It will be.' That next Friday night came the usual prayer-meeting. No one knew what had occurred on Tuesday night, but the meeting was unusually thronged. Men accustomed to pray in public with great composure broke down under emotion. The people were in tears. There were sobs and silences and solemnities of such unusual power that the worshippers looked into each others' faces as much as to say, 'What does all this mean?' And when the following Sabbath came, although we were in a secular place, over 400 arose for prayers, and a religious awakening took place that made that winter memorable."

John Owen, the eminent Puritan, of England, in his work on the Spirit, makes a fine and significant distinction between the various tests of orthodoxy which apply to different periods of history. He says, in substance, that in the age before Christ the test was whether the doctrine of the one God was held with faith in the coming Messiah; that, after the Incarnation of Christ, the test was whether men received him as God's Anointed; but that since the Holy Spirit's pentecostal advent, the important question is, Have ye received the Holy Ghost? and that no believer, no Church, is sound in the faith and holy before God unless there be practical knowledge of his inworking and indwelling.

Rev. Charles Garnett, another English writer, speaking of the work of the Holy Spirit in Pentecostal blessing states it thus:

"The Pentecostal blessing is variously described in the New Testament as the promise of the Father, the endowment of power, the baptism of the Holy Ghost; given, poured forth, coming unto, falling upon, filling, clothing, etc., those who receive it; and its effects are purity of heart, perfect love, and evangelistic power. Hence it may be defined as that participation in the Divine Nature which excludes all sin from the heart and fills it with perfect love and spiritual power. But I do not leave the subject here. It is not safe to deal with general statements and short definitions when subjects of this kind are handled. I will therefore try to show you the parts of which the Pentecostal blessing is made up. I will also set before you something of the experience of those who receive the blessing.

"In the first place, it must be distinctly understood that those who receive the Pente-

costal blessing have previously been regenerated, or born again. Not only have their sins been forgiven, but by the grace of God they have been radically changed, though not yet entirely sanctified.

"In the second place, those who receive the Pentecostal blessing have been adopted into the Divine family. Those who are justified and regenerated become sons of God, and have a right to all the privileges of his children.

"In the third place, those who are justified, regenerated, and adopted, have the witness of the Spirit to their sonship; that is to say, they are Divinely assured of their acceptance with God, and strongly impressed with a sense of spiritual safety. The Pentecostal blessing, however, is something distinct from, and more than, all this. It is, as I have said, "a clearly-marked, supernatural experience, subsequent to conversion," and it may be briefly defined as such a baptism of the Holy Spirit as fills the soul with purity, love, and power.

"First of all, then, it includes the cleansing of the soul from sin. When we are converted, and consciously saved, the power of sin is broken, and we are thus, in a measure, purified. But when the Holy Spirit fills our hearts, all sin is excluded. (See Acts 15:3, 9.) This is the first part of the Pentecostal blessing.

"2. The Pentecostal blessing also includes our being made perfect in love. When we are born again, the love of God is poured into our hearts by the Holy Spirit given unto us; but this love is manifestly imperfect until we are entirely sanctified—then we are made perfect in love. (See Matt. 5:48 and 1 John 4:17.) This is the second part of the Pentecostal blessing.

"3. The Pentecostal blessing, in the last place, includes an endowment of spiritual power. When we are converted and saved, the principle of loving devotion to the Lord Jesus is imparted; but it is not until we obtain the Pentecostal blessing that we are filled and fired with spiritual enthusiasm and evangelistic power. (See Acts 1:8; 11:4.) This is the third part of the Pentecostal blessing.

"Lastly, the purity, love and power resulting from the Pentecostal blessing are one and inseparable. These blessed experiences, though distinct, are not separate—they are received at the same moment. Just as you cannot have the sun without light and heat, and just as you cannot have justification without regeneration, which is partial sanctification, so neither can you have heart-purity without perfect love and spiritual power.

"The all-essential thing, however, is to be completely possessed by the Holy Spirit. The first disciples of Jesus possessed the Spirit after he breathed upon them and said, 'Receive ye (lit., Take) the Holy Ghost;' they then received the earnest of the inheritance. But they were not completely possessed by the Spirit until the day of Pentecost, when they were baptized with the Holy Ghost and with power; then they were filled with the Spirit."

O for that flame of living fire

Which shone so bright in saints of old!
Which bade their souls to heaven aspire—
Calm in distress, in danger bold.

Where is that Spirit, Lord, which dwelt
In Abram's breast, and sealed him
Thine?

Which made Paul's heart within him melt,
And glow with energy Divine?—

That Spirit which from age to age

Proclaimed Thy love and taught Thy ways?
Brightened Isaiah's vivid page,
And breathed in David's hallowed lays?

Is not Thy grace as mighty now
As when Elijah felt its power?—
When glory beamed from Moses' brow,
Or Job endured the trying hour?

Remember, Lord, the ancient days;
Renew Thy work; Thy grace restore;
And while to Thee our hearts we raise,
On us Thy Holy Spirit pour.



The Weakening of Home Authority.



Rev. Richard W. Lewis.



LONG with the yielding of home government went the weakening of home authority, of necessity. Home authority naturally enough met its challenge when home government showed any signs of weakening. Of the great patriarch Abraham it was divinely said, "I know Abraham, that he will command his children after him." But the day has dawned in our times when parents have found it quite necessary to beg their children to obey them!! It is very difficult to place an overestimate upon the seriousness of family loss when parental commands give way to parental entreaties! Here is one of the awful tragedies of the modern home.

There was a distinct advantage growing out of the blood-bonds government in the home. When children grew up under a consciousness that their parents owned them, and had a perfect right to control them, control was comparatively easy. But when children began to reason out the relationship between themselves and their parents, and to argue that their origin and birth were matters about which they had not been consulted, and over which they had absolutely no control, hence were not in any sense parties to the relationship, these same children landed on the cold rock of a one-sided obligation—only on the part of parents—to the release of the children themselves! This is modernism with a vim! Its blighting curse is in the air. The evil effects of such a false philosophy is felt, directly or indirectly, in practically all the homes of America. By this pseudo system of reasoning the child finds liberty to do as he prefers, and so becomes a law unto himself. From this point it is but an easy step to outright resentment of parental authority, and that is just where we find ourselves as to our family life today.

THE CAUSES MORE FULLY STATED.

If we look further for the causes which led up to the present embarrassing situation in our family affairs, they are not far to seek. One of the first of these causes is parental indifference to the social life of their children. Formerly parents deeply concerned themselves as to the character of the young man who called upon their daughter. They were interested in his family, his "blood," the "standing" of his people, the success he had accomplished, and the young man's financial prospects. But in our burning age, racing as we are at break-neck speed, parents, as a rule, no longer have time to take interest in such matters. So the courtship period is woefully awry today. A hurried match is apt to end in horrid mismatching. The constant grind of the divorce mill testifies to this fact. The young people are left to settle their own destinies independently, and sometimes they announce their decisions!

Once married, another problem comes up, namely, "Where shall we live?" Since the apartment houses offer the greatest comfort for the least outlay, this mode of housing has become very popular. But the landlords have seen the certain depredations of children, and the consequent deterioration in property value, hence have set a ban upon bairns! With the baby tabooed, there must be some object upon which human hearts may center their affections, and thus has come about the popularity and the prominence of the poodle pup, the successor to the child! It all looks innocent enough. To op-

pose this radical change in the family circle seems undue meddling in the private matters of others. But not so. Society comes in with its fundamental interest; the State is deeply concerned, and the Church looks on and wonders how it can put a lap dog in the primary department Sunday school class. Withal it is a pitiable sight—a man and wife fondling a fuzzy feist when innocent childhood should receive all the lavished love of fond parents. The whole situation is disturbing. It is now a dog's nose entering the home-life to split the home wide open, rather than a camel's.

Perhaps it is safe to say that most men are lovers of children, but our modern civilization, seeking for the comfortable all the time, is opposed to reproducing that old-time type of motherhood, the essence of which was self-sacrifice. Women have caught the step. They are in for their share of the social "good time" going around, and "the dainty little darlings" not only get in the way of the landlord—they are stumblingstones in the social pathway. The day of big families seems doomed, and it looks as if "dog-days" were destined to triumph in the home hereafter.

About the same time that the babe is boy-cotton and the poodle becomes petted in his place, "hubby-dear" is absconding to the realm of clubdom! Is the old-fashioned American, Anglo-Saxon home doomed? Has it passed the point of redemption? Or is there still hope for it? Can a remedy be found for the present condition of the home?

REMEDIES SUGGESTED.

First, the home must again be considered God's own institution. It must, therefore, be formed more seriously, and once formed it must be made a more stable and permanent institution. And a settled home, established upon fundamental principles of divine sanction, should stand out unflinchingly against all its enemies. One of the most dangerous of all the enemies of the home is the divorce evil. If the home is of divine institution, it should not be disrupted on any other ground than that assigned in God's word. But as a matter of fact there are about a dozen causes for divorce legalized in some of the States. The increasing clamor for uniform divorce laws in all the States is in order. Such a step would honor the Creator, serve society, and bless the home-life of our nation. We are not here dealing with the question of separation, which may be based upon many good and sufficient reasons.

Second, the father must be restored to his God-given place as "priest" of the home. The patriarchs, Abraham and Job, for example, functioned, as such in their day. Under Moses there was a system of priests, but the father was head of his house. Coming into the New Testament times, the father is still given first place in the home. So long as man observed this divine plan, it was divinely blessed. The passing of home authority over into the hands of the mothers while the men gave themselves to the task of money-making has proved a failure. Whenever the father has led in teaching, training and disciplining of his children, his authority has been respected. This is simple history, and not theorizing. Nor is this by any means discounting the great work which mothers have done as fathers have turned over to them a real man's job.

All homes may be divided into three class-

es: 1. Headless home—in the neuter gender; 2. Mother-ruled homes—in the feminine gender; 3. Father-ruled homes—in the masculine gender. The first class of homes named turn out anarchists, the second too often produce "sissies," coddled to death, while the third class build strong, organized characters, accustomed to control, and capable of ruling as opportunity arises.

Third, the home must be considered a factory, turning out some sort of products, good or bad. No set of men would think of organizing a company for teaching, training and drilling men to be thieves, liars, libertines, murderers, etc. Yet there are literally thousands of homes engaged in this very business of making vicious, venomous characters, cruel to themselves, calamities to society, and criminals to the State. Until every home sees to it that only good, clean, strong, trustworthy and praiseworthy characters are turned out, an awful stigma must rest upon the home-life of our nation.

Fourth, the home must come to realize that it is first in charge of the child's life, makes the first impressions, and therefore the most lasting impressions. That the highest type of life is Christian life, and that the home itself should take precedence over all other agencies, even the Church and her ministers, in the matter of leading the children to become Christian in character. When this is done there will be fewer spasms of revival effort necessary to win back the lost. The home is the center. As it goes all else will go. Back to the home! Home safety, first safety.

Sermons for the Times By H. C. Morrison, D.D.

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Those who sit in a room where the air is vitiated, become in a short time so accustomed to the poisonous condition, that they take no notice of it. Let anyone come in from the open, and the impurity of the atmosphere is immediately detected, and protested against. We are living in a day when men have become so familiarized with the conditions by which they are surrounded, that their disintegrating and demoralizing character is scarcely detected, and consequently there is little or no protest.

Now and again someone comes in from the open, and immediately perceives the deadly character of the moral and spiritual atmosphere which prevails. Then comes strong and vigorous protest, and unless men are utterly prejudiced and hardened, there is an opening of doors and windows, and God's pure ozone comes pouring in.

This is how this volume of Sermons impresses the writer of this review. They are tremendous protests from a man who lives in the open air of liberty and communion with God, against the ominous evils which prevail in every department of life. What the result of such protests will be no one can tell; but "whether men will hear or whether they will forbear, they will nevertheless know that a prophet has been among them."

Dr. Morrison is at his best in these Sermons. His style is so trenchant, his language is so pure, his freedom from bitterness and extravagance is so marked, that the book compels attention. In the most emphatic way these are Sermons for the Times, and they should be circulated by tens of thousands. REV. J. GREGORY MANTLE, D.D.

Historic Christianity---New Theology---New Course of Study.

Rev. Harold Paul Sloan, D. D.



WE would call attention to the fact that for Methodism the Bible is the only and sufficient rule of faith and practice, and that this is defined both in the Articles of Religion and the General Rules; and that in addition the return of Jesus at the end of the world to be our judge is further definitely defined in the third of our Articles: so that the professor's position here is clearly out of harmony with the established beliefs of his Church.

But not only does Dr. Rall thus directly repudiate one established item of faith, and by implication several others, but in some of the later chapters of his book he goes on to make explicit his rejection of the authority of the Bible which is, by implication, surrendered from the beginning.

The conception that comes to our mind in reading his paragraphs is that he looks upon the Bible as a product of men of great spiritual genius, who appeared in history at just the providential times to accomplish the unfolding of Israel's vocation. They were not prophets, supernaturally endued, who spoke for God, and to whom he revealed his will for the future as well as for the present. Dr. Rall specifically rejects the idea that the prophets had supernatural pre-vision. They were men who knew the world movements of their day, and they fore-saw the future by the simple application of general moral principles. Thus, Isaiah wants to say, that the wages of sin is death, but instead of saying it thus he writes, Ho Assyria the rod of mine anger, the staff in whose hand is mine indignation. (Isaiah 10:5) 192p. It is interesting to notice in this same connection that the author asserts that there is no reference to a suffering Messiah in the Old Testament. (New Testament History 113p.)

Perhaps the clearest expression of his attitude toward Scripture comes out on pages 228-229. He says: "The absolutist conception of God leads inevitably to the institutional conception of religion. Religion too, must be something definite and fixed and perfect or it could not have come from God. . . . Now, religion as a life and an experience is always something growing, and

therefore imperfect. Hence the real essence of this religion (the absolutist) must be sought elsewhere, and in something fixed and complete. Sometimes this has been found in creeds or in some system of doctrine, sometimes in the Bible conceived as verbally inspired and infallible. . . . But whichever it is, doctrine or letter of Scripture, or church, it appears as a final and absolute authority to which man has simply to bow in submission." Having stated this view the author goes on to point out that it makes of God a despot, and that it is not acceptable.

In this paragraph we have a definite rejection of the infallibility of the Bible. The author does not simply reject the verbal inspiration theory, but infallibility itself. The Bible is errant, and even Christ who stands at the end of the revelational movement is errant. The author is clearly forcing us to a choice between Historic Christianity, on the one hand, and a fluent imperfect, evolving faith on the other. Historic Christianity itself is a movement, but it is a great supernatural movement true at every stage of its unfolding, and finally brought to its sublime climax in the Incarnation. Of this movement and climax the Bible is the perfect and sufficient record and interpretation.

When the Church is asked to surrender this great faith for a sort of comedy, or tragedy of errors it is being summoned to no small sacrifice. Let us consider one or two illustrations of what the author means when he speaks of religion as something growing and imperfect.

There is first of all the matter of our Lord's expectation that he would return at the end of the world. For twenty centuries the Church has confessed her faith in this as very truth. Now we are told that the belief is mistaken. The probable residuum of truth in this expectation would doubtless be, according to the author, that the rule of God is coming. Here we can see the gradually clearing truth and the element of error in the process. Similarly for twenty centuries the Church has believed that Jesus went to Jerusalem with the definite purpose of giving his life there as a propitiation for sin. But our

professor admits nothing of the kind. He presents Jesus as looking upon his death as a purpose. Doubtless his propitiatory conception must be looked upon again as the element of error, the truth being that divine love will not shrink from any incidental sacrifice that may be involved in his effort to help men.

It requires no great insight to realize that such opinions must inevitably make of Christianity a little naturalistic system in which the Incarnation becomes incongruous and impossible. The Bible is not God's supernatural revelation, the prophets did not have a supernatural prevision, there is no suffering Messiah in the Old Testament, Jesus himself is errant, his death was not a redeeming sacrifice but simply an incidental expression of his love and loyalty, and the Gospel that has been preached in his name is not the truth but an imperfect conception containing elements of error,—it is easy to see that the Incarnation is as incongruous in the center of such a movement as a nursery would be in the center of a battle front. Professor Rall does indeed hold to the Incarnation and the healing ministries of Jesus, but these ideas have no fitness to his system, and his students will inevitably do one of two things, they will either move on to a completer rationalism, or else react toward Historic Christianity with its supernatural Bible, its prophetic pre-vision, its inerrant Christ, and its sublime atoning cross.

A closing word. Professor Rall makes large claims with respect to the scholarly consensus at one point in his book; but it ought to be pointed out that it is not his scholarship, but simply his personal bias that determines his beliefs. What single scientific fact can he allege to prove that Jesus will not return just exactly as he expected? Science knows absolutely nothing about God's final purposes, and clear headed science never enters such a field. If we are to have any knowledge of God's great consummations we must have it by supernatural revelation, and in this field, who better than Jesus can speak the final purposes of the Father.

(Continued)



The Menace of Rationalism.

Rev. S. A. Steel, D. D.



NOAH'S ARK.



DR. Wright has written largely on this subject, and his two books, "The Ice Age in America," and "Man and the Glacial Period," are considered authorities on the subject. You will have to read his books to get his reasoning; I can only give his results. But you can't find better reading than you will find in these books; and if it makes you shiver to be among so much ice, it will make you appreciate all the more the age of sunshine in which we live today. Possibly it may freeze out any germs of Evolution that you may have in your system! Taking the rate of the erosion of the rocks in the gorge of Niagara and the Falls of St. Anthony as the time-gauge, the ice had disappeared from the temperate zone about 7000 years ago. If, therefore, the deluge of Noah coincided with this Glacial Period, instead of 2448 years before Christ, it was nearer 5000 years before Christ. As this is the testimony of science set over against the unscientific and conjectural estimate of Usher, we must accept it. Dr. Wright says the whole period of

the human race is probably 10,000, or at most 15,000 years, with the evidence strongly prepondering in favor of the shorter time. But take the longest, 15,000 years as the term of human life from the beginning. Subtracting 7000 years from 15,000 leaves 8000 years from Adam to Noah. Keep these figures in mind, for we are coming back to them.

Second, look now at Noah's Ark. "According to Genesis," says Dr. Wright, "the Ark was 300 cubits (562 1-2 feet) long, 50 cubits (93 2-3 feet) wide, and 30 cubits (56 1-4 feet) deep, which are the natural proportions of a ship of that size, being in fact very close to those of the great steamers which are now constructed to cross the Atlantic." Noah's Ark was not a big oblong box, such as some pictures make it out in the illustrated Bibles. Artists are poor interpreters of the Bible, always painting Jesus with long hair, when Paul, who had seen him, denounces long hair in a man as unnatural and a shame. Noah's Ark sailing into the harbor of New York today would not likely attract any attention by reason of its odd construction. So we have here a practically modern ship, built

of "gopher wood," or cypress timber; built with decks, and properly lighted; built with apartments suitable to handling the great variety of animals he took on board. Now think what all of that means. That timber had to be cut in the forest, sawed into lumber, cut and shaped into the endless forms needed in building the vessel; that work required tools of iron and steel, axes, saws, planes, hammers, nails, screws, bolts and nuts; all of that meant miners, and iron furnaces, and forges; that meant skilled workmen, mechanics, carpenters, workers in metal, and civil engineers! No such vessel as that, 562 feet long, 93 feet wide, and 56 feet deep, could be constructed without carefully drawn plans, which required scientific skill to provide. So that ship demonstrates that in Noah's time mankind had reached a high state of civilization. Nor was it alone in the construction of the Ark that this was seen; but almost as impressively in the careful provision Noah made for the support of the animals that were saved. He was commanded to prepare food for them, and had to lay in a supply for a year. It takes very little thinking to understand what that meant

in the way of collecting and storing away supplies.

All of this is in harmony with what recent explorations have discovered in the ancient ruins in that very region. Science has dug up evidence that 5000 years before Christ the people who lived in Central Asia cultivated wheat and barley; had a system of irrigation superior to anything we know today; raised short-horned cattle; understood mechanical arts that are lost to us; were acquainted with the art of engraving; and executed beautiful designs that required delicate saws, and drills, and skill which all our modern science can scarcely equal. The evidence from archaeology is overwhelming that what we call "primitive" man, away back in the pre-historic time of Noah, so far from being a savage, was a highly enlightened race. They had to be to build such a ship and take on such a cargo!

Now go back to our figures. The longest time that the latest science allows between Adam and Noah is 8000 years. But the Evolutionist says that civilized man is the result of incredibly long periods of time. Beginning with the low intelligence of an unusually bright ape, through endless ages of gradual improvement, man attained to a state of civilization. Eight thousand years is hardly a time-measure for the immense length of time needed to reach the state in which we find mankind in Noah's day. But Noah's Ark is a historic fact, and the comparatively recent origin man is no less a scientific truth. The enormous periods demanded by the Evolutionist to account for the development of man are refuted by scientific evidence no less completely than by the testimony of the Bible. Dr. Wright gives as his conclusion the following final word: "While the antiquity of man cannot be less than ten thousand, it need not be more than fifteen thousand years. Eight thousand years of prehistoric time is ample to account for all the known facts relating to his development. Whether he was a mere scientific 'sport,' or was assisted to his preeminence by divine intervention, is a question of philosophy. That it was by divine intervention will be the verdict of most sane and candid minds."

Would to God we might drown out this Rationalism that rears its arrogant head against the Bible as Noah's Flood drowned the unbelievers of old. But let us take heart from the fact that while the whole world had gone wrong, Noah found grace in the eyes of the Lord." For "Noah was a just man, and perfect in his generations, and Noah walked with God." And it speaks well for the old patriarch, that his family shared his faith. He took his children with him into the Ark! Every man ought to do that now. God almighty has made it possible for us to take our children with us to heaven. For nine months before the child is born, its mother is silently weaving its character, instilling into its unborn nature her own ideas and thoughts and purposes. If she is a holy woman, like Hannah, the mother of Samuel, her child will come into being with a prenatal virtue inbred into his very blood and bone. And then for long years of childhood, she may educate him, draw out these inborn tendencies of his nature, and determine his destiny forever. Her environment may be unfavorable; so was that of Amram and Jocebed. But in spite of the heathen influence of Pharaoh's sensual court, Moses lived a clean, high life, and when he was of age, deliberately chose "to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward!" That shows what godly parents can do for their children when they try. Noah raised three sons who shared his faith; and so did their wives. I don't think Shem ever called Noah "Daddy,"

or that Noah ever degraded Japhet to the level of the animals by calling him a "Kid"! Ham seems to have had a coarser nature, but I think it likely Noah would have used a rod on him if he had called him by the flip-pant title of "Daddy." By the way, that was the lingo of the little darkies on the plantations before the war in slavery times. Maybe they inherited it from Ham! The whole stuff is too vulgar for the race of Japhet. Ham was the "black" sheep of the lot; but he too had faith enough to go in out of the rain when the Flood came! (Continued)

The Wandering Girl in a Far Country.

CHAPTER V.

CATCHING STEP.



URING the holidays at the Gaddy's Julia was easily persuaded that there was no harm in dancing; first, the parlor dance, next at the hotel, and last in one of the public halls. She met with a host of very attractive and extremely loud city people.

Mrs. Gaddy having plenty of servants, had much time to devote to various clubs and any number of efforts for the 'social uplift' and general betterment of society. Just at this time she was deeply interested in birth control and during the holidays was entertaining a short-haired, staunch, masculine woman who was devoting her entire time to protecting infants from the diseases that lurk in the crowded and unhealthy city districts by preventing their being born. She boasted that she firmly believed she was saving hundreds, perhaps thousands, 'darling innocent little babies' from the pain of cutting teeth, the waste of summer trouble, from whooping-cough and chicken-pox by keeping them out of existence altogether.

At Mrs. Gaddy's solicitation she gave Gisey and Julia a long, quiet talk on the subject of marriage and motherhood, and impressed upon their minds that those who are blessed with wealth and culture should become the intellectual leaders in the feminist movement, that they must help fight out the battle for woman's true place in society and leave the bearing and raising of children to the great middle class who were saved on the one hand from lean poverty, and deprived on the other hand from the larger culture and the highest intellectual development. From her our two young society beauties learned some startling lessons that they could hardly hoped to have gotten at their college. At college they were taught that their ancestors were apes. This worldly-wise woman taught them that their progeny should be poodle dogs. This is indeed a progressive age, and the young life of today has advantages in culture, intellectual and moral training scarcely thought of a few decades ago.

At the close of the holidays, which was on Sturday, our college girls quieted down exhausted from their round of pleasure, and made their arrangements to return to school. They were to attend church on the Sabbath and take up their journey for the beginning of their college on Monday morning. Julia lay awake for hours Saturday night thinking of her own dear home far away in the Southwest, and how different the quiet, contented, devout life in her home from that of the luxury, splendor and frivolity in the home where she had spent her Christmas vacation. She felt a great loss and aching void in her heart. She wondered what her parents would think if they knew how she had chased to the theater, danced at the ball, associated with worldlings, scarcely looked in her Bible or thought of prayer. Her drift away from the Lord and Christian experi-

ence had been so gradual that she scarcely realized her condition. It is said of Samson that "He wist not that the Spirit of the Lord had departed from him." The same might have been said of this poor girl. The simplicity of her faith had been undermined at college; while she had been led to believe she was getting a larger view of Christianity and finding more permanent foundations upon which to build, she was really being robbed of the very essentials of saving truth. Her religious structure had been moved away from the Rock of Ages and placed upon the shifting sands of rationalism.

As she lay thinking on Saturday night there was a cry in her heart to get back to her father and mother, and the sweet peace she had once enjoyed. But after all, were her parents not quite old-fashioned. They had not the advantages of a college education. Were they not clinging to some worn-out theories of inspiration and revelation which had served their generation but were entirely too antiquated for the new age into which she had entered, and where she 'must live her own life.' While she could not fully grasp many of the sayings of her college professors she had been fully convinced that many of the old ideas were entirely inadequate wine-skins for the new wine of the new age.

She remembered that she had recently read in one of the Church advocates that we had gotten our conceptions of religion from our mothers and our mothers got their conceptions of religion from their mothers, and thus our teachings had been handed down from mother to mother clear back into paganism, and that most of our religious teaching was paganism, and that it was our paganized young Christians who lost their faith under the influence of the teachers of the 'new theology'; that no really intellectual young people were troubled by progressive thought and the teachings of the higher critics. And so she comforted herself that in this new life she had entered at school and worldly society, she was getting away from the paganism of a long line of ignorant mothers and coming into the truly intellectual life, where her conscience must not be troubled because of some of the lingering symptoms and dispositions, trends and appetites of her animal and pagan ancestors.

Unfortunately for Julia, on Sunday morning, Mrs. Gaddy took her to a favorite church. It was a famous old Methodist Church where some of the greatest preachers of modern times had proclaimed the gospel, where thousands of sinners had been converted and an army of souls had been sanctified. But a change had come to this church; the building had been remodeled on plans entirely in harmony with the new age; recreation halls, pool-tables, moving picture apparatus and all of the modern inventions that equip the church to meet the demands of the new age, had been installed. The brilliant young pastor, Rev. Mr. Millner, was fully abreast of the times. He was quite in the limelight of his city as a 'progressive,' almost a sensationalist. He delighted in startling the people about his brilliant views and new conceptions of truth. His church was crowded Sunday morning with a gay throng who were quite determined to have their own way and 'live their own life' in this world, but felt it might be the part of prudence to make some sort of provision for the future in case something should happen in the next world.

Julia found herself in the midst of a vast audience of very fashionably dressed people. There was an immense choir, a great pipe organ, and accomplished soloist; the introduction of the service was beautiful, a bit lengthy. It smacked of the dignity and precision of High Church Episcopalianism. We must give to our readers the character of the discourse in next issue.

(Continued)

Divine Healing.

Rev. O. G. Mingleddorf.



It is deplorable that the Church should have permitted so sacred a matter as this to fall into the hands of spiritual quacks and fanatics. There is such a thing as divine healing, and the Church should have held to her duty and privilege, and kept this matter from falling into disrepute. There is so much fanaticism and foolishness connected with the subject nowadays that it is almost as much as a decent man's reputation is worth to have anything to do with it, or even to attend a service set apart for such healing. I am aware that some one will cry, "Oh, you are prejudiced and wanting in faith." No; that is not the crux of the matter. Christianity is sane; and if one gets a reputation for mixing up with a gang of shallow-brained fanatics who are running over the land "throwing and catching foolishness," he will find his days of usefulness ended among sensible people, and rightly so; and what he will be able to do for the rest of humanity will not be worth while living for. Divine healing must rest upon a basis of sanity and common sense, or it can make no claim to a place in Christianity. It must have a Bible foundation for its claims, or be laughed out of court. Is there such a basis? Yes, if we take a sane view of the Book. Can anyone take upon himself this office of healing? Certainly not. In St. Paul's day only "some" possessed the gift, and they did not always have it. Paul left Trophimus sick at Miletum, although at times he could lay his hands on sick people, and God would heal them. Nowadays "fools rush in where angels fear to tread."

The writer is often asked, "Would you anoint a sick person with oil in the name of the Lord, and pray for his healing?" Yes, under proper circumstances. I have done so in the past, and shall do so again as often as it seems fit and right; for I have a Bible warrant for so doing. Jas. 5:14 and 15. But who is to be the judge as to what is "fit and right?" No one but myself. God will hold no one else responsible. If the sufferer be a saint of God, or some little helpless child not yet come to years of accountability, I would not hesitate for one moment; but if he be some old impenitent sinner, NEVER. Were he truly penitent and begging for the mercy of God, the case would be altered, and I should deem it proper to treat him as I would any other case. I say this, and yet I have never felt any call to act the part of a divine healer. I act solely under my authority as one of "the elders of the Church," and dare not go any further.

But suppose the patient were suffering with a broken limb or a dislocated joint, would it be proper to anoint him with oil and ask God to reduce the fracture or put the limb back into place? Certainly not. That would be foolishness. But, some one says, "Can't God do such things?" Of course, he can; but he has given us some sense, and expects us to use it. He could stuff your food into your stomach for you, and save you that trouble, but if you wait for him to do so, you will starve to death for your folly. Good sense would call for a surgeon to put the injured member back into its right place, and then pray God's blessing on the patient. What folly it would be to ask God to remove a splinter from a boy's foot when I can do it myself, or to pray him to heal the foot while the splinter remains in it. There is little sense in begging God to stop a man from bleeding to death when one is standing by who can tie an artery. God is not likely to do for us what we can and should do for ourselves. He could plant and cultivate our crops for us; but we shall have to get busy

at the job for ourselves, or he will let us starve.

There would be no sense in anointing an old dyspeptic with oil in the name of the Lord and praying for his healing, when he intended to go on eating like a pig. God will not be a party to any such sinful foolishness. His own gluttony has brought on his trouble, and will keep it going as long as he lives merely to eat, no matter how he prays or how other people pray. He is violating one of the laws of human health, and must suffer the penalty; for a law without a penalty is no law at all. He can no more overload his stomach, eat indigestible substances, or gulp his food like a chicken and be healthy than he can put his finger into fire and not be burned. If one acts the fool day by day, he should pay the bill.

It is often asked, "Is divine healing in the atonement?" I do not know; nor have I met any one who can give me a satisfactory answer. Many will reply, "Yes," without a moment's hesitation; but that is not answering the question. There are many notions about it; but an opinion is not yet in sight. We get many things by faith in God that are not definitely in the atonement in the same sense that our salvation is in the atonement. To claim too much frequently ruins the cause for which one pleads.

I am asked what is the relative importance of divine healing as compared with the salvation of souls. As a limestone pebble to a diamond. It is a joy to see sick people made well; but I would rather win one soul for Jesus than to heal all the sick folk on earth. It means more, and is worth infinitely more here and hereafter. Bodies must die, but souls must live forever. I write this knowing how people feel about it. They will pay little attention to a service for the saving of souls, but crowd one set for healing, and herald the name of the operator to the four winds of the earth, although he, or she, may be the veriest mountebank that walks the earth. This sort of thing by professing Christians has brought the subject into much ill repute, and rightly so. How could it be otherwise?

A promiscuous healing service in which all the ailing people who may chance to be present, and wish to do so, are invited to the altar to be anointed in the name of the Lord, seems to be fraught with much foolishness. James was not writing about anointing sinners, but saints. There is law in this thing, as there is in all God's dealings with men. People are in the habit of laying all their ailments on the devil, and I am willing for him to get all that is due him; but I do not believe that he is directly guilty all the time. Sometimes I almost feel sorry for the poor old devil. He is made a scapegoat for all human ills, from chickenpox to earthquakes. Give him his due, but take the blame upon your own shoulders when you are guilty. Some people will have to repent to get healed, just as sinners have to repent in order to get saved.

One funny thing I have found: some of these quacks do not wish to have their patients questioned too closely as to whether or not they were really healed. If one is expected to confess that he is saved from sin by faith, why should it be thought improper to ask for a confession in regard to healing. "Oh," they say, "one's faith might be shaken." Why not raise a similar objection concerning one's salvation? No; that is not the trouble. One needs better faith than that to be healed. Perhaps there is a fear lest the charlatanism of the operator should be uncovered to the public gaze. This is no fling at genuine work, but a slap at the practice of mountebanks who need to be exposed.

One word more. I am sometimes asked pointblank, "Have you ever seen, or known, a case of genuine healing?" That is a fair question, and demands an honest answer. Yes, I have seen a few such cases, and I know

of some that seem to me to be beyond doubt. I was present at a service when a woman was healed of tuberculosis when her physicians said she must die, and that she would never again be able to get out of bed. She was not made strong at once, but the disease seemed to be gone. She had no relapse, but went on to robust health. I have a friend who was healed of a terrible cancer in his mouth after he had had several operations and was given up to die. The healing was practically instantaneous. He was not anointed with oil, but prayed for himself. The surgeons who had operated on him were so far convinced as to pronounce the work thorough, and to declare that a miracle had been wrought. Other cases might be sighted, but that would be useless.

The Church has a right and a duty in this matter. God's word calls for it, and we have no right to fly from it. Had the Church done her duty, such miserable cults as Eddyism could not have made their way so easily into the heart and pocketbook of a suffering public. These parasites prey upon our people because they are offering something that the Church has refused to give. Eddyism does not profess to teach divine healing, but mind healing. As Mark Twain says, four-fifths of all our diseases are mentally produced, and can only be mentally cured. Here is the field in which Christian Science (so-called) must do its work. In fact, this is the spiritual quack's field all the time. None but God can heal real diseases.

Does the 51st Psalm mean that David rose higher after his sin of causing Uriah to be killed and taking his life; and was David ever sanctified before that? Do you not think that people, even though they have enjoyed holiness teaching and the full blessing before they fell into such sin, could come back and be restored fully again, and take part in the church work?

It appears that when our Lord warned Peter of his coming fall, He exhorted him to capitalize his own failure by helping others; to strengthen his brethren. It sometimes appears that God compensates His own kingdom, and answers the enemy of souls by making a man stronger than ever after restoring him from a disgraceful fall. This was probably the case with David. Grace is really no sweeter to a man who has gone the ways of sin than it is to others who have not gone far in sin, but it does seem sweeter. It is like the principle of a thing feeling good after it quits hurting. No man is better off for having gone into sin, even though God does give him the compensation of mercy and comfort, and assign to him a peculiar ministry in helping others. It is my personal opinion that David did reach the experience of sanctification, minus the dispensational features of our age; but I do not think he reached it till after his recovery from the sins to which you refer. We haven't space to discuss our reason for this view. Applying the case to men of our day, there is no doubt that God forgives and heals all who have sinned if they return unto Him, without reference to what might have been their attainments previous to their sin. It is reasonable to suppose that some have gone into richer experiences of the knowledge of God after their recovery from a grievous sin. This does not mean that they have recovered to the same status of usefulness. There may be communities and circles where such persons can never again wield an influence. They may have to pay some bitter prices for their mistake; but this is due to the peculiar organization of society. We cannot say that this should be the case, and yet probably it should. Undoubtedly some kind of an example should be made, when a man who has light goes into sin, to prove to others on the verge of temptation that it is no easy thing to take an excursion in the devil's territory.

JOHN PAUL.

Good News From The Evangelistic Harvest Field.

REPORT OF THE NATIONAL ASSOCIATION.

The ninth convention of the National Association for the promotion of Holiness convened in the Michigan Ave. Methodist Church, Lansing, Mich., Dec. 27 to Jan. 1. The pastor, Rev. Esveld, gave his full endorsement of the work. His members had been made thoroughly acquainted with the nature of these meetings before the convention opened. In addition to this faithful pastor there were district superintendents of the Nazarene and Methodist churches, visiting pastors of the various local churches. The pastor of the First M. E. Church not only supported the meetings by his presence but had his pulpit filled on the Sunday by one of the party. God did graciously bless the work in this convention. There were more than seventy definite seekers at the altar, and many happy finders of full salvation.

It was the rare privilege of the party to have with them for this convention, Rev. Joseph H. Smith, whom God greatly used to minister the Word to all. Bro. Smith preached with unusual unction upon the text from Rom. 12:1, 2, at the Sunday morning hour. Rev. A. L. Whitcomb preached in the afternoon from Moses' prayer, "I beseech thee, show me thy glory." This prayer was made the prayer of several seekers and the Holy Spirit did reveal the glory of God to several in this gracious service. The meeting closed on Sunday evening with great grace upon all. It has been sometime since our eyes beheld such a breaking up as the Lord gave. The message was from Matt. 22:14. The Spirit was present in conviction; twenty-two definite seekers came to the altar, and following them were forty-three young people who presented themselves for calls to the work of the Kingdom. May God find some preachers and missionaries among this number that will be willing to "Suffer the loss of all things" for him. Let all our readers pray for this work. Christou Doulos.

BEAUMONT, TEXAS.

The effects of the great meeting held by Bro. Harbin for us last spring are apparent still in every department of the church; in fact, the revival spirit has never left us, unmistakable evidence that the work was of God. The prayer meeting following the meeting enjoyed a steady growth until finally the one hundred mark was passed. For several months past the average has been above eighty. The vision that came to our people in that meeting is mainly responsible for the enlarged program that has been planned for this year. An assistant has been employed for the pastor; two mission posts have already been established and plans are under way to establish at least three others. There are literally thousands of people in South Beaumont who never attend church anywhere. Our people are willing to do all within their power to reach them with the gospel. Doors of service have been open about us for years, but we were unable to see them. Now that our eyes have been opened, we see the open doors, and by the grace of God we intend to enter them. Yes, the work was of God. Our people have ceased trying to imitate Christ; but have received him into their lives by faith and have now experimental knowledge that he is the end of the law for righteousness to them that believe. How simple it is—how easy to understand, once the erring child quits the struggle and turns the case over to Christ. With the uncertain notes that are being sounded in so many pulpits in the land we feel that Divine Providence has placed Bro. Harbin in the evangelistic field for such a time as this. H. V. Watts, Pastor.

STILL IN HAPPY SERVICE OF THE KING.

Our last report we were engaged in an old-fashioned revival meeting in Fountain Church near Marion, Ill. There were certainly some remarkably clear cases of salvation. Such an awakening among the business or influential class of people. They were not only converted but were born hungry; all they wanted was a chance to get on the altar.

Then to Cuba, Mo., with Rev. J. G. Craig and wife, real saints of God. This was one of the places where God had so graciously blessed us a year ago.

It was our happy privilege next to attend the convention of International Association of Women Preachers, in Chicago, Ill. It was our first visit to a real woman's conference of any kind, and we surely realized our position and sphere in the world more than ever before. The great Industrial Standard was intelligently held up by Mrs. McDowell. Miss Madeline Southard, president of the association, gave some encouraging and inspiring lectures. Mrs. Booth Cleborn delivered a wonderful discourse. We organized some State auxiliaries, Illinois being the largest of any State. If this report comes to the eye of any woman preacher in Illinois, or elsewhere, who is preaching for an evangelical church, and you are interested in becoming a member, write Blanche Albright Sipes, Xenia, Ill., for application blank and information.

Our next meeting was in Marion, Ill., in the Methodist Church, with Rev. A. M. Stickney and wife, a pastor who stays on our list to help each year. God gave us a successful four-weeks' campaign.

I next assisted my husband who is pastor at

Xenia, Ill., in some meetings on our own work. We solicit your prayers that it will be a year of success for the Lord.

Then were we again delighted to engage in another revival effort with Rev. O. H. Free and wife at Salem, Ill. God was with us from the start. Surely the Lord has some real gold here, tested and tried.

At Belknap, Ill., with Rev. S. A. Morgan, God opened the very windows of heaven and gave us some outstanding conversions. A young man of skeptical views was so gloriously converted, and became the greatest influence in the meeting. God is certainly waking up the dead, and we anticipate great things in Belknap.

This date finds us in Pittsburgh, Pa., with Rev. O. O. Watson. God is wonderfully remembering us and souls are praying through at every service.

Blanche Albright Sipes.

E. O. RICE'S REPORT.

Thanksgiving evening, Nov. 24, marked the opening of a most gracious revival in the M. E. Church at Eagle Bend, Minn. A large congregation greeted us at the first service. The ground had been thoroughly prepared by the pastor, Rev. Andrew Roesness, and the people were anxious for a revival.

The mayor and other town officials, the bankers and other business men attended regularly and gave their hearty support to the meetings. This influence resulted in unusual crowds to such a degree that the seating capacity of the church had to be enlarged.

Not only was the meeting marked by large numbers in attendance, but from the first the interest along spiritual lines was unusual. One woman, the wife of a banker, early in the meetings came to us stating that although a church member she had never known that one could have a definite witness to a work of grace in the heart. She immediately began seeking and found the Lord in a definite way, giving testimony to this fact throughout the remainder of the meeting. The mayor of the town, who had not been to church for years, came to the services several times and was deeply interested.

About twenty-five found the Lord either in pardon or purity during the meetings, besides a large number of others who testified to receiving definite spiritual help. The pastor has written since the meetings a letter containing the following words: "Am so glad that you came here Brother Rice, you have left behind an influence for permanent good."

A number of pastors from the surrounding territory were present during the meeting and from them the writer received calls for three additional meetings. Rev. Alex Abbott, pastor of the M. E. Church at Clearwater, was with us for several days assisting in song and giving excellent spiritual support, along other lines. Mrs. Rice was present the latter part of the meeting and held Sunday, afternoon service which was very helpful and inspiring, while the pastor and writer held a service at Clarissa another local charge. The helpful message in song, which Mrs. Rice is able to bring, added much blessing to the services.

Delano, Minnesota.

At the invitation of R. P. Cummins, pastor of the M. E. Church, we held our next meeting, beginning December 8th at Delano, a beautiful little town, located on the Great Northern about twenty-five miles west of Minneapolis. At the beginning there was some opposition to revival meetings. One of the leading women of the church stated to the evangelist that she did not care to hear the writer's experience which was to be related on Sunday morning. However, she came and after the service confessed that although reluctant to come, she was glad she had heard this experience and bade him God's blessing.

While there was no general break like in the previous meeting, yet we feel with the pastor that seed was sown and great good was accomplished along spiritual lines. Mrs. Rice was able to assist us the greater part of this meeting and the congregation appreciated her gospel message in song.

At our departure a number of people gathered about us and invited us back for another meeting, so we feel that the reaping shall come in future days.

E. O. Rice,

BLACKWELL, OKLAHOMA.

The Kay County Holiness Association of Oklahoma held its monthly all-day meeting in the Methodist Church at Kildare, Okla., Tuesday, Dec. 27, 1921. A goodly number were present from the various parts of the county, and included representatives from many denominations. The messages of the day were intensely spiritual, and were greatly appreciated by the audience.

Rev. Olin, pastor of the Nazarene Church, of Ponca City, gave the morning message; the afternoon service was in charge of Rev. Zimmerman, of the Wesleyan Methodist Church of Newkirk, Okla.; then in the evening Rev. Hewett, of the Methodist Church, of Ponca City, Okla., gave the message. Each message was soul-inspiring and thrilling and accompanied by demonstrations of the Holy Ghost. Shouts of joy and praise filled the house from time to time. A little child responded to the altar call

and was sweetly saved; another was at the altar for healing. As the day closed, each one felt it had been a blessed day, well spent in his service.

Plans were discussed for the coming Oklahoma State Holiness camp meeting, to be held in Blackwell, Okla., next July. Several new members were added to the Association, making a total membership of 207. May the Lord bless and prosper us in this his work. Reporter.

SAN ANTONIO, TEXAS.

Since Arthur Moore's appointment to Travis Park Church in October, 1920, he has had a great hearing, a congregation averaging 2000 people has heard him both morning and evening. Conversions are frequent and many are uniting with the Church. Over six hundred have been received during the fourteen months. There are 26 of our young people at College, 9 of whom are ministerial or missionary students. Our total membership is approximately 2100. Our church has been remodeled this year at a cost of \$103,000.00, and we expect to get into it about first Sunday in February.

We raised in money for all purposes last conference year \$94,913.00. God is blessing the preacher, and the city is feeling the power of his messages. Pray for us that our church here shall sustain her reputation by adding many souls to the Kingdom, both through conversion of sinners and sanctification of believers. We look for great revivals in San Antonio this winter. Many of our churches have already set the date for their meetings.

Dr. Morrison's coming to us during the Annual Conference was a benediction to our people. God grant that he may live long yet to preach this wonderful gospel. O. W. Stapleton, Ass't. Pastor.

MT. VERNON, ILLINOIS.

The Mitchell Evangelistic Party has closed a great year in evangelistic work. The meetings have been conducted at Greenville, Ill., Cowden, Ill., Joplin, Mo., Hillsboro, Ill., Johnson City, Ill., Sandoval, Ill., Lovington, Ill., Nokomis, Ill., Hannibal, Mo., and Cerro Gordo, Ill. Thousands have been converted, reclaimed, and consecrated to the work of the church. Mr. George Preston, the converted "Irish" actor, has been the soloist and director with this party for most seven years, Mrs. Florence Preston, the pianist and women's worker.

Leroy J. Mitchell.

BROOKLYN, NEW YORK.

I wish you all A Happy New Year! "I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs." Psa. 69:30-31.

I am still enjoying real victory in heart holiness. God is still my healer and is doing wonders for this poor body of mine. Pardon me! It is not my body, "We are not our own." I am in charge of John Wesley Church of the Nazarene here for a while. God has been blessing my ministry. There has been a great improvement here in the last ten weeks. This is said to be the largest church on the district. It has been having a great sifting, but God is still with us, and the work is prospering. Class meeting and Sabbath school are doing fine. Some have found God. We have healings also. Praise the Lord! "It's good to live in Canaan!" We have raised a good sum of money for various things, such as home and foreign missions, coal, running expenses, the poor and for orphanages, etc. God has a few real good people here. I had four great days in the old John Street Church in New York. A good night in Bergen Street Mission, and two good nights in the Emmanuel Mission in Pittsburgh, Pa., on my way home and back at the Christmas time. The Nazarene Church in Brooklyn is good to me. They would like to have me return to them next year, but I cannot see my way clear to promise them that I will at the present time. F. W. Cox.

REPORT OF REV. L. E. WILLIAMS.

When my conference met at Somerset last fall I located to do evangelistic work. As soon as it was known that I was in the field the calls for meetings came thick and fast and I have not been able to fill the calls which have come to me.

We have just closed a meeting at Sailor Springs, Ill., in which 61 souls found God; 20 of this number receiving the experience of sanctification. The membership of the church was more than doubled. Twelve members of the Christian Church were converted and five sanctified. The Christian preacher's wife prayed through at the altar, and she with four others of that denomination united with the Methodist Church.

At present I am in the country in a meeting and seven have found the Lord. Bud Robinson told me sometime ago that if I could average 100 souls on my work in the pastorate I should see 1000 saved each year in the evangelistic field, and I believe it is true. I am now running toward the 300 mark.

On account of a meeting being cancelled I have an open date. Address me Wilmore, Ky.

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(Continued from page 1)

sion that we will search in vain to find their superiors in all the history of the Church which, under God, was brought into existence through their labors. We are quite sure that those men who have appeared in the Church with teaching in conflict with their message, who have antagonized the truths they proclaimed, who would set at naught the Bible doctrines they emphasize, are their inferiors in all the splendid qualities God had developed in them, and they certainly have by no means approached them in fruitfulness of service among their fellowbeings.

Every student of Methodist history of the standard doctrines and hymnology of the Church, knows that these four great souls were united into oneness of faith with reference to entire sanctification as a work of the Holy Spirit wrought in the souls of believers subsequent to regeneration. This doctrine was their specialty; they laid great emphasis upon the fall and sinfulness of man, upon the absolute importance of the new birth, the witness of the Spirit, to the soul's acceptance with God, and salvation in Christ. They stressed intensely the importance of practical Christian living, but they lifted up before the world the Bible doctrine of entire sanctification. They laid special emphasis upon sin remaining in the regenerate—a natural bent to backsliding—a strong carnal tendency out of harmony with God, and the importance of its removal and the power of Jesus' blood to cleanse from all sin. They protected this doctrine by insisting that all preachers who were received into their connection should definitely express their faith in this experience, and state their determination to seek and groan after until they obtained it.

This doctrine was a peculiar note in Methodism, a differentiating claim and truth in their creed, and the possession of the experience it set forth was the secret and power of the itinerant system which sent a heroic band of faithful men consecrated to God, willing to be homeless and poor, aflame with perfect love, to proclaim to the ends of the earth the love of God for the lost, the power of Christ to save to the uttermost, and the comforting and abiding and empowering presence of the Holy Ghost. While the message of full salvation rang from Methodist pulpits, and the fires of perfect love burned

in Methodist hearts, Methodist altars were full of penitents, revival fires burned everywhere, strong men steeped in sin were seized with powerful conviction and cried mightily to God for salvation. There was power from on high, a supernatural presence moved among the people; men, good and bad, knew that God was in the midst, the whole of society felt the penetrating salt and seasoning of divine grace; multitudes were saved and the Methodist Church was not only wonderfully kept from worldliness, but was a mighty army driving back the forces of Satan and sin, putting the fear of God into the hearts of the people, and was the forerunner and promoter of all good, bearing down and driving before it all evil influence.

It is impossible to calculate the gracious effect of keeping before her people and membership the doctrine and experience of full redemption from sin. This thought admonishing, encouraging, separating, and urging forward the Methodist host to a complete deliverance from all the carnal mind and the enjoyment of that rest which remains for the people of God, when the inward disturber is cast out and the soul settles and roots itself in the love of Christ which passeth knowledge.

We are unable to understand how that any one acquainted with Methodist history and the doctrines of the Church, can rest up within the Church, attack these doctrines, ridicule this gracious experience, and make war upon the children of the Church who love and cling to these great truths of Methodism, as if they were aliens and foreigners. We shall not surrender them; we have found peace and purity, comfort and power, in these doctrines. We have found the cleansing blood of Jesus and the fiery baptism with the Holy Spirit, as set forth in these doctrines. We love them, we bind them to our hearts; we sing them in our souls; we will witness and proclaim them while we live, and hold them as the assurance and staff of God as we pass through the shadows of death. O, Methodist people, rally about these mighty truths of God, warm and fill your hearts with the holy fire, and go out into this tempest-tossed and troubled world to win it to our mighty Christ who hath all power in heaven and earth to rebuke Satan, to cleanse out sin, to save and keep by his own omnipotent and blessed presence.

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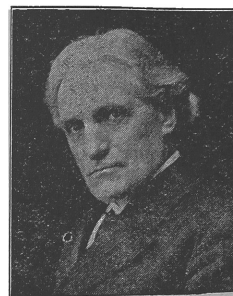
An Earnest Appeal to the Holiness People.

"As you sow shall ye reap." There is no scripture more true than this. It is easy to complain and grieve over the things going on in our old world, that we do not like. It would be better to undertake with holy resolution to remedy the situation. Let's sow the country down with good spiritual literature. Let's put the people to thinking, then they will go to praying, then we shall have a revival. Some months ago we published 40,000 splendid booklets on Holiness. They come from the pens of the greatest Christian men in the history of the Church. Will you not assist us in giving this literature to the people? Is not the religion of Jesus Christ worth a bit of service and expenditure of some money? Do you desire to see a great harvest of spiritual awaking and revival. Why then, join us in a period of seed sowing. Send in at once and get a supply of these excellent books and scatter them broadcast in your community. You can do nothing that will result in greater good to the people.

Faithfully your brother,
 H. G. MORRISON.

Dr. G. W. Ridout may have an open date for a meeting in Ohio or Pennsylvania. Address him, Ford City, Pa., care Rev. G. Powell.

MONTHLY SERMON.



"Your young men shall see visions." Joel 2:28.

"Where there is no vision, the people perish." Prov. 29:18.

"I was not disobedient to the heavenly vision." Acts 26:19.

The vision spoken of in these texts is not that which is seen with the natural eye; but it is the spiritual

discernment of spiritual things. It is the inner eye of the soul beholding those things which are invisible to natural sight. It is with this spiritual vision that the ancient seers beheld the coming Christ, and wrote down, with marvelous accuracy, thousands of years before his birth, the tragic events which occurred during his earthly ministry.

We gaze upon the mountain and the beautiful landscape with the natural eye; we search the stars above us through the lens of the telescope, but man can see farthest with the natural eye closed, and the eye of the soul opened by the illumination of the Holy Spirit, gazing with wonder upon the vastness of God's plan for the redemption of men, the uplift and salvation of the race.

We sometimes say of a man, the boundary line of whose thinking, faith and activities is not drawn at the horizon of the natural eye, the man who lives, believes and labors with his eye fixed upon the possibilities that his faith has already made real, that "he is a man of vision." We mean by this, that he already beholds the waving field of grain before the seed has been cast into the soil; the splendid cathedral before the stone has been hewn from the quarry; the church, the school, the village, and the happy Christian community springing up in some far heathen land, while he lies in prayer upon some hay mow in his father's barn loft, an uneducated lad, with the call of God upon his heart to the mission field.

We wish to speak more definitely at this time of that spiritual discovery that every soul must make in order that it may come into its own. The Prophet Joel tells us that "your young men shall see visions." We want you to notice that the prophet uses the plural number. He does not say that your young men shall see a vision, but see visions. We will call your attention to five distinct visions that ought to be looked upon by every human being—visions entirely beyond the realm of physical discovery, and can only be seen by the illumination of the Holy Spirit.

I.

First, the vision of God. There is nothing so grand, so awe-inspiring and so awful as the beholding of God. The Israelites did exceedingly fear and quake when He wrapped himself in clouds of glory on Mount Sinai. Isaiah was unable to contain himself when he saw the Lord sitting upon a throne, high and lifted up; and he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts." The Holy Spirit can make the divine person an actual presence. He can uncover to the eyes of the soul the infinite holiness.

The foundation of true Christian character must be laid in the revelation of the divine Being. It is well to turn to your Bibles and read about God, to listen to those who have communed with him, but we can never know his infinite holiness, his awful majesty, until we have beheld him with the natural eye closed, the face covered in humility, and

the eyes of the soul gazing, with trembling awe, upon the divine Being to whom we are responsible for our conduct, and before whom we must stand at the judgment.

Men who have not seen God are not able to interpret higher spiritual truth. They are liable to take up with the theories, fads and fancies of men. In these days of many conceits and lofty human pride, they are quite likely to put out of the thought, and try to exclude from the universe, the God of the Bible. The greatest need of the times in which we are living, is that men get a vision of God; that they behold his omnipotent power; that they tremble in the conscious presence of infinite holiness; that they feel the tremendous weight of his absolute authority; that they get a vision they never can forget; that an awe and reverence be sent deep into their souls to abide forever.

II.

Second, man must get a vision of himself. He must look into the deep recesses of his own soul. The subconsciousness must be thoroughly awakened and fathomed. In the glare of the light of the ineffable holiness of the divine Being, man must behold in himself that which he cannot otherwise discover. Isaiah had never fully seen himself in his true character until he saw himself in the light of the awful presence of God. No man has, or ever will see his true self until he beholds the depth of the depravity and impurity of his being in the light of God's holiness. If you would search into the mysterious depths of deceitfulness and wickedness of the human heart, take the lamp of divine holiness; the contrast will awe and overwhelm you. All who truly see God see themselves.

Saul of Tarsus never had seen his own nature, his deep sinfulness, his lofty conceit and bitter prejudice until a light flashed upon him from the divine presence. His limbs gave way beneath him, and he fell to the ground blinded with the glory of the divine manifestation; he saw himself in utter hopeless ruin, without help from God. He surrendered; he abhorred and repudiated himself and his past. This revelation changed the persecutor into a preacher, broke down the bitter prejudice of a Pharisee of the Pharisees and made him an angel of life and power to the Gentiles.

No man who has seen God will ever doubt his holiness, or that he wills us to be holy. No man who has ever seen himself will doubt the awful fact of human depravity. No man can see God and himself without longing to be free from sin. Men who sneer at holiness have never had a vision of God; and men who sneer at depravity have never had a vision of themselves. When the Holy Spirit has illuminated the human spirit, and the eye of the soul has beheld the infinite and the self, that individual becomes confirmed and fixed with unshaken and abiding faith in the holiness of God, the fall, corruption and sinfulness of the human race.

III.

Third, after one has had a vision of God and himself, he is undone and utterly hopeless without a third vision, and that is, the vision of Christ. The first and second visions make the third absolutely necessary. O, how miserable and utterly lost is that soul that has discovered its utter unfitness to appear in the presence of a holy God, until it discovers in Christ, a free and full atonement. No man can properly appreciate Jesus until the first and second visions bring him to feel his need of him. This state prepares him for the divine illumination, and enables him to see the Christ, mighty to save, and flee to him. The joy of Archimedes when he made the great astronomical discovery, and ran through the streets crying, "I have found it! I have found it!" is a mere trifle compared to the joy that comes into a human soul when he lifts the eye of faith and beholds the Lamb of God that taketh away the sin of the world, as his personal Savior.

Then indeed, he can sing, "He is the lily of the valley, the bright and morning star, the fairest of ten thousand to my soul."

No one who has had a true vision of Christ will ever question his power to save to the uttermost. These visions of which we are speaking put a man into the airships of faith high beyond the reach of all the devil's artillery; they sail in tranquil peace where the thunders of guns directed against them, and the report of the bursting shells can scarcely be heard. The humblest and most illiterate Christian who has looked upon the awful holiness of God, who has had a view of his own depravity, corruption and sinfulness, and has gazed with the eye of faith upon the power and glory of Jesus Christ to sanctify wholly, and save to the uttermost, can easily smile with complacency at the theories and doubts of the profoundest scholarship that never had the vision, has never seen God, through the eyes of the soul. These visions establish and settle men in the faith. They "know whom they have believed, and have been fully persuaded that he is able."

IV.

Fourth, there is a fourth vision to which we must call attention, that is, the view of one's own heart after the cleansing power of the mighty Christ has been applied. After one has looked upon the Lamb of God with an eye undimmed with doubt, and beheld in him the ONE who taketh away the sin of the world. When the Spirit reveals to the trusting believer that his own heart, once depraved, so utterly unclean, now whiter than the snow, what amazement, what joy, what rest! How easy and delightful to witness that the blood of Jesus Christ his son cleanseth us from all sin.

The visions of which we have spoken settle and fix the soul in the great doctrines of the Bible and ethics of Christianity. After one has beheld the infinitely holy God, his own deep sinfulness, the power of Christ to save, and his own heart made whiter than snow through the blood of the atonement, how strong he is in the faith, how unselfish in purpose, how full of pity and forgiveness toward his fellowmen, how chastened and cleansed from vulgar lusts and foolish pride, how enlarged. There is no boundary lines to his sympathies and compassionate interest in his fellowbeings. This leads us to discuss with you a FIFTH vision, and that is, the vision of the world's need. To see God; to behold one's self, to look upon Jesus Christ, to feel in one's heart the power of Christ to save to the uttermost, is to have the horizon of one's worldly views enlarged. The curtain of selfishness that surrounded one's little circle of natural loves and interests is torn away, and, with eye illuminated by divine power, one looks out with heart-breaking longing upon the world's deep need. It was this that made Wesley cry out, "The world is my parish." It was this that made Livingstone refuse to return with Mr. Stanley, but to remain and die in Africa. It was this that lifted Amandy Smith, the black saint, from the washing tub into a world evangelist. It was this that made Saul of Tarsus, a Pharisee of the Pharisees, a flaming apostle to the Gentiles.

These five visions lift a soul into companionship and cooperation with God for the world's redemption. How little such a man would care for the world's honors or ecclesiastical office; if they were thrust upon him he would receive them with meekness and humility, and occupy them with fear and reverence.

The man who has had a vision of the world's need does not choose with whimsical preference his field of labor. He is not full of carnal solicitude with reference to financial support. When Isaiah fell under the power of the vision of God he did not ask how much money he would receive for his mission, but with lips aflame, with fire from the altar of God, he cried, "Here am I; send

me." When Saul fell under the blaze of light from the face of Jesus Christ on the road to Damascus, he did not ask any of the brethren to pass the collection plate. How small and pitiful the longing for office, and the love of money, and the striving after place looks to one who has had the heavenly vision.

In closing, let me say that, "Where there is no vision, the people perish." When young men see visions of God in his holiness, of self in carnal sinfulness, of Christ in his mighty power to save, of personal salvation in its fulness, and of the world's deep and urgent need, they, like the Apostle Paul, are "not disobedient to the heavenly vision." Then we have victory, and power, and salvation. Then we have an unselfish ministry, the Holy Ghost resting upon us and working through us. Then we have a Christian manhood loyal to the Bible; then we are not writing question marks all over its sacred pages; then the power of God comes down to earth, and the souls of men go home to heaven.

How to Help Asbury College.

There can be no question in these times of doubt, unbelief, and the powerful influence of destructive criticism and rationalistic teaching in the schools, of the need of just such a school as Asbury College.

Thousands of people are recognizing this need and are thanking God for this school and for the Bible and are loyal to the fundamental doctrines of our holy religion. The rapid growth of the school compels us to appeal to God's children, those who love his Word, for assistance.

First, give us your earnest prayer. Pray God to grant the blessing, the guidance, and the illumination and the empowering of the Holy Spirit upon those who guide the destinies of this school, upon those who instruct the students.

Second, put us in touch with young people who are ready for Academy or College training. Asbury is an A grade college; our students are readily accepted by the great universities. We are prepared to give courses in Literature, Science, Theology, Expression, Domestic Science and Music. We have an excellent Bible course.

Third, we need and merit your financial assistance. The growth of the school makes a constant enlargement of the plant necessary. Send us a part of your tithe money. All contributions will be appreciated. We will pay percent. on annuity loans. We desire to get in touch with persons who have sums of money, small or great, they would like to devote to God's service in the education of an orthodox ministry. Address Rev. H. C. Morrison, Pres. 523 S. First St., Louisville, Ky.

Central Holiness Camp Meeting.

Central Holiness Camp Meeting, Wilmore, Ky., begins July 20 and closes July 30. This embraces the fourth and fifth Sundays. It is our purpose to strive with the help of God, to make this one of the greatest gatherings of the holiness people in the history of Ky. We will have a great corps of full salvation workers. From beginning to close the conversion of sinners, the reclamation of backsliders and the sanctification of believers will be our supreme object.

We intend to entertain all ministers of the gospel free of charge, and we hope that all Methodist preachers in Ky. who believe in the original doctrines of Methodism, who enjoy the sanctifying grace, or who desire the experience, will be present with us on this occasion. Brethren, save your fifth Sunday for this camp. Let God's sanctified people keep this date in mind and arrange to be present at this meeting. There is a host of people who are hungering and thirsting after righteousness; let them arrange to come seeking and expecting a mighty baptism with the Holy Ghost.

H. C. MORRISON, PRESIDENT.

OUR BOYS AND GIRLS

Dear Aunt Bettie: I am in school now and in the 5th grade. There are seven in my class. We study six books but I like history best of all. There are three girls and four boys in our class. This is my second letter to The Herald. My papa takes The Herald and I like to read the Boys and Girls' Page. How many of you cousins like to draw? I do for one. My birthday is September 4 and I am 12 years old. How many of you cousins like to go to Sunday school? My Sunday school teacher's name is Mr. Hugh Morgan and my school teacher's name is Miss Lucile Cope. I like her fine. How many of you cousins like to write? I sure do. I had better hurry for it's nearly time for my reading class now. I hope my letter is printed. It was printed before. Oh! is that Mr. W. B. I hear coming? My address is Queen City, Texas.

Mary Madge Lener Griffin.

Dear Aunt Bettie: May I step into your happy band a few minutes? I am at school now. I sure do love to go to school. My three brothers and I have about two miles and a half to walk. I am in the 5th grade. My birthday was Dec. 7. I am 11 years old. My teacher's name is Miss Lucille Cope. I sure do love her. She is the best teacher I ever went to school to. My playfellow is Madge Griffin. We sure do have some fun. My! is that Mr. W. B. coming to get my letter? I hope he is gone for a street car ride. Well I will close as this is my first time to write.

Christine Griffin.

Dear Aunt Bettie: This is my second time to write to The Herald. My age is between 13 and 16. Who can guess it? I have brown hair and blue eyes. I am in the 7th grade at school and like it fine. I live in Tennessee. If anyone wants to write me my address is W. Main St., Greeneville, Tenn.

Mary Cox.

Dear Aunt Bettie: This is my first time to write. I am 7 years old and am in the 3rd grade. I have a good teacher and like school fine. I have three brothers and two sisters. My playmate is Ruth Borden. I enjoy reading the Boys and Girls' Page and I am going to take The Herald. I have light hair, blue eyes, fair complexion. I go to Sunday school every Sunday and have a good teacher and she takes interest in teaching us the lesson. I am from Tennessee. If anyone wants to write to me my address is Maple Ave., Greeneville, Tenn.

Louise Bullen.

Dear Aunt Bettie: I have read several of the cousins' letters and I like them fine. I am 13 years old, have dark hair, brown eyes and fair complexion. I am 4 feet, 1 inch tall and weigh 95 pounds. I live in the country. I am a member of the Christian Church. I go to Sunday school and church every time I can. I am a little orphan girl and I live with Mr. Tandy Penn. I go to school most every day and I hope and pray that I can complete my education. I wish to see my letter in print because this is my first letter to The Herald. My birthday is April 9. I hope Mr. W. B. will be picking strawberries when this arrives. Wake up, Kentucky girls and boys, don't let the rest of the States get ahead of us. I am in the 5th grade at school. I have one twin sister and two brothers. I live about two and a half miles from my schoolhouse and my teacher's name is Mrs. Lottie Thompson. Well, as my letter is getting long I will close. My address is Georgetown, Ky., Route 5.

Izora Giles.

Dear Aunt Bettie: I am a girl of Donnoha School. I am 13 years old and in the 6th grade. I love to go to school and Sunday school, too. This is my first letter. I belong to the Methodist Church, and I like it fine. I am in the Intermediate class at the M. E. Church. I hope Mr. W. B. will

be asleep when this letter arrives. Aunt Bettie you will have to excuse my bad writing. I am in a hurry. And excuse my unspelled words, please Aunt Bettie. I have brown eyes and curly brown hair. I am about 5 feet high. I like to correspond with the cousins.

Mamie Shannel.

Tobaccoville, N. C., Rt. 3, Box 7.

Dear Aunt Bettie: I am a girl of Donnoha School. I am 12 years of age. I like to go to school and I like to go to Sunday school. I am in the Junior Class. My teacher at Sunday school is Miss Mattie Butner. I joined the Methodist Church.

Irene Goolsby.

Dear Aunt Bettie: Will you let a little northern girl write a few lines? I enjoy reading the letters written by the boys and girls in The Herald. I was saved when I was seven years old. I have one brother between 10 and 11 years old. He is saved also. I take piano lessons and like it very much. We go to Red Rock camp meeting every summer. I like the children's meetings. We take The Herald and like it very much. I will be 9 my next birthday. Would like to hear from some of the boys and girls.

June Priscilla Bright.

Dear Aunt Bettie: Will you let a little orphan girl join your band of boys and girls. Happy Wheeler has sent me The Herald and oh my, you cannot realize how I appreciate reading it. I live with my grandpa. Doris Wheeler is my pal. She is also an orphan, and lives with her grandfather. We have great times together. As I am a stranger I will describe myself. I have light hair, blue eyes and fair complexion, weigh 71 pounds. My age is between 11 and 14. I live in the center of the cotton region of Texas. My address is Powell, Tex., Route 1.

Eunice Tramel.

Dear Aunt Bettie: Will you please admit a little Georgia girl into your happy band of boys and girls? I hope to see this in print. I go to the M. E. Church Sunday school, and I go to school. Am in the 1st grade at school. I have black hair, blue eyes fair complexion. My age is between 11 and 16. I hope Mr. W. B. is sound asleep when this letter arrives.

Mary Leak.

Dear Aunt Bettie: Please allow another to join your band of cousins. Have been taking The Herald for a short time only, but read every page as it comes. Any fair-minded person will admit that it should go into every home, and especially to all who are not saved. I have been a member of the M. E. Church 31 years and am trying to live right. Am 46 years old and spend a great deal of my time reading religious literature and the Bible. Dear cousins, I have a request to ask of you and may I hope that you will read it carefully and then act as your conscience may dictate. I am a badly deformed man having but one hand and it is badly deformed. Both my feet are deformed and my conditions force me to use a crutch. I cannot put on or take off my clothes without aid; neither can I wash my own face or brush my own hair; am a cripple from head to foot. God grant that you kind reader, may never know what it is to be deformed. Amid all this I have worked. Twenty-one years of my life has been spent teaching. All my work has been in rural schools, hence my salary has been small and my living from hand to mouth. I can tell that my strength is failing and I cannot work much longer. Now, my request is this. Will you help me to buy a home? Read my letter to your teacher, to your Sunday school class, and see what you can do for me. Many of the teachers of my home state have aided me. I have a place in view pro-

vided I can raise the money. Will write more of my life in a hospital in my next letter. Please keep Mr. W. B. locked out till you print my letter. I thank all in advance and may God bless each one.

L. C. Pearce,
Lucerne, Ala., Route 3.

Dear Aunt Bettie: I am going to school and am in the 4th grade and my teacher's name is Miss Brown. There was a great big house that was burned up Sunday. Minnie Ginn you sure did write a good letter. I have two sisters and two brothers. My age is 10. I am a Comer, Ga., girl. Oh, Aunt Bettie, pray for me that I may live right and be a good little girl. Oh, Aunt Bettie please don't let Mr. W. B. get this.

Willie Compton.

Dear Aunt Bettie: This is my first letter to The Herald. I am between 14 and 16. I am in the fourth grade. I go to a country school. My teacher's name is Miss Florence Sturkey. I am 5 feet tall. We take The Herald. I love to read letters from boys and girls. Bernice Foster, I guess your age to be 13. I have a little sister in California with my aunt going to school. My papa is 72 years old. I weigh between 98 and 100 pounds. I have a calf and cow and a pig. I have one brother and four sisters. My grandpa is a preacher.

William J. Hart.

Comanche, Texas.

Dear Aunt Bettie: Here I am, through the power and goodness of our heavenly Father, ready to sail for India today. How I praise him for strength to get back to the work. Many times this last year doctors have given me up. But Jesus, who walked this earth and made the lame to walk and the blind to see still lives today. Some days back as I looked forward to the grief of leaving dear ones and friends who have so faithfully and tenderly cared for me through this last year of invalidism, I felt the grief of parting from them and the joy of getting started back to work would be too great a strain. But since last Saturday (when I began to see loved ones for the last time) I have been unconscious of anything except the "everlasting arms," he has hidden me in his pavilion, "the secret place" from pangs of grief and over-weights of joy. Praise his name. I will write you again from Port Said. Pray that I may have a good voyage and strength to finish the work he has given.

Lizzie Leonard.

Dear Aunt Bettie: Will you please move over a little and let an Indiana girl join your happy band? Have any of you cousins my birthday, April 25? Laney Papason, I guess your age to be 11. Am I right? My age is between 8 and 15. My father takes The Herald and I sure enjoy reading the Boys and Girls' Page. I have a brother 12 and a sister 14. My sister is in High School. I belong to the M. E. Church. Today was mother's birthday. If any of the cousins wish to correspond with me my address is Lyons, Ind., Box 95. I hope Mr. W. B. is out husking corn when this letter arrives.

Helen Jones.

Dear Aunt Bettie: Here comes a little Kansas girl to join your happy band of boys and girls. I have light hair, hazel eyes, and fair complexion. My birthday is June 13, my age is between 7 and 11. We went to the S. S. Convention last year; it was held at Lawrence, Kan. It is about 250 miles from here. We drove about 200 miles in the mud and water but the good Lord brought us safely home again. There was children's meeting every morning. I gave my heart to Jesus last September in our meetings. I have one little brother two years old. I go to school and Sunday school when I can, but I can't go any place now because I have the whooping-cough, and I find that it is not a very nice thing to have. My papa is a preacher. Lula Covington, I guess you to be 13, Edith Jones 14, Ruth Pennebaker 10. If any of the cousins want to write to me my address is Osborne, Kan., Route 2.

Beulah J. Gray.

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Dear Aunt Bettie: It has been a long time since I wrote to The Herald. I thought I would tell you I was still on the Lord's side, saved and sanctified. There are not many sanctified people here but we are holding on to God and expecting a break some day, in God's own good time. Our preacher and his wife are holiness people. We do thank the Lord for sending us such good people. Herald readers, please pray for us that we may have a great revival that people may be saved and sanctified. If this misses the waste basket I may come again.

M. L. M.

Dear Aunt Bettie: Will you let a Maryland girl join your happy band of boys and girls? This is my first letter to The Herald. I am 5 feet, 2½ inches tall, and have light hair and blue eyes. My age is between 12 and 15. To anyone who guesses my age, I will write a letter. Dorothy Riney, I guess your age to be 14. Edith Jones, I guess yours to be 13. Who has my birthday, Jan. 20? I go to Sunday school and Church every Sunday. If any of the cousins wish to write to me I will be glad to hear from them. My address is 531 East Goldsborough Street, Easton, Md.

Mary Ella Taylor.

Dear Aunt Bettie: Here I am rapping at your door again. Am I welcome? If so I will take a seat on Aunt Bettie's foot-stool. Dorothy Riney, you guessed my age. I am 14, and my sister Mattie 12 and my baby brother is 4. Edith Jones, I guess you to be 14. You have my birthday, September 3. Lula Covington, I guess your age to be 13. Am I right. If so write to me. How many of the cousins like music? I do for one. Our pastor is Rev. D. H. Anderson. He is such a good man. How many of the cousins like to go to school? I sure do. My teacher is Miss Mary Conley. I like her very well. Gertrude Richey, I guess your age to be 11 or 12. If I am right don't forget that present. Well cousins I expect you are getting tired of my foolishness. May the Lord's blessing be on you all is my prayer.

Elva M. Baker.

Gay, W. Va., Rt. 1, Box 21.

Fallen Asleep.

WHITE.

Rev. John T. White departed this life in the early hours of Christmas morning. We ask the prayers of The Herald family that he will sustain us in the loss of our beloved pastor. We know that our loss is his gain. His last words were full of hope and courage. The funeral services were conducted by the writer, preaching from the text: "His sun gone down to rise again, to set no more." He was laid to rest in Bethany Cemetery, Bethany, Okla.

Elbert Trent.

HARRISON.

The many friends of Mr. and Mrs. J. M. Harrison extend their heartfelt sympathy to them in the loss of their infant girl, Emma Louisa, who passed away Dec. 26. She was laid to rest in the Orphans' Home Cemetery, Dec. 27, W. N. Strozier, officiating.

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NAOMI RUTHS' LETTER.

As last week was the time for special Mohammedan ceremonies, I asked Guru Sarah to find out when and where there were to be any special rites, and to let me know if it would be possible for me to visit there. As the time and distances conflicted with my regular work, it was impracticable for me to plan to go; but Sarah said, "Never mind; I'll show you what and how to do." (Guru Sarah was raised in a Mohammedan village, and is herself a Malay, though I believe her people were nominal Christians before she was born.) And so, on Saturday evening, a crowd of us went up to our new "Baitani" site, and there a spot was selected to serve as a grave. A brief consultation was held among the girls who were to be the "worshippers," and I discovered that it was at the location of the head and feet of the imaginary corpse within the imaginary grave. The head must be buried toward the west. Accordingly a stone was chosen to designate the location of the head. Then, little packages of flower petals, done up in banana leaves, were opened, and the "worshippers" took turns scattering the petals the length of the grave. That done, and earthen water-jar was produced, and sprinkled by turns up and down the length of the grave. Each one placed a hand over the mouth of the jug so as to let the water out slowly, and covered the length of the grave three times. Then, a little bundle of rice straw was lit, prayer being said all the time, and when blazing, placed by the stone at the head whereupon a fragrant incense was sprinkled into the blaze, that act being accompanied by more mumbled prayers to Allah and the deceased. The incense burned and the fire burning low, darkness had settled down upon us, and we turned from the scene facing homeward, with a mingled sense of sadness and gladness: sadness because we all knew all too well that this was being practiced by many thousands in all sincerity and earnestness all about us; and I know there was a conscious gladness in the hearts of the girls that their home was in their dear "Baitani" School, and not in a Mohammedan home and atmosphere.

Again this afternoon we were in a different section of the city for a service in the home of a member of our church. This is largely a Chinese community, though there were a few Mohammedan children present. I could not count the number in attendance, for, as is customary in a Chinese audience, there is always a great amount of disturbance and restlessness—that is among the uneducated—and it kept me busy mentally as well as otherwise, to hold their at-

tention. But, when speaking of it afterwards to the gurus who were with me, they said they knew they had given out fifty or more picture cards, one to a person. As I told story after story, with a simple meaning and application to each one, I was somehow very conscious of the presence and power of the Spirit in our midst, and I felt that the seed being sown was reaching their heart. May God grant a plenteous harvest, as the faithful gurus do the "watering!" I just wish the gift of giving you a verbal picture of that assembly this afternoon! There was a rather withered and shrivelled up old woman, showing on her face the marks of sin and misery, but cleanly attired for the service; there was a very neat looking young woman with a pretty little girl, appearing to come from the better class Chinese; there was a very stout, rather coarse-looking woman, with a huge filthy wad of sirih filling her mouth, expectorating into an old tin can which she now and then lifted to her mouth (before and after the service, though not during it!); there were a crowd of Chinese boys and girls, looking happy, prosperous and dirty, as children do when just coming in from hours of play; and there were the little Mohammedan boys and girls, mostly only partially clothed: for instance one bright-faced little girl had nothing above her waistline but a gold chain about her neck! And I'm not sure but what there were some with less than that—I noticed that little one especially because she was quite pretty. These are a few representatives of the various types present. How different our Christian women looked from all of these! They do surely stand in a class by themselves, as do a few polished diamonds glitter distinctly from a heap of unpolished stones. They act and appear so sweet, gentle, intelligent and efficient.

Since writing the above, all our hearts have been dismayed with the news of one of our missionaries, a single, young man working alone in mid-Java, having been drowned while attempting to rescue one of his pupils who was bathing in the river. It seems doubly sad because after having postponed his furlough repeatedly, on account of there being none to take his place, he was at last planning definitely to start home next month. Thus is another name added to our gradually increasing list of missionaries whose lives have been literally given in and for this work. He was a most devoted worker to his people; and it will surely be a sad thing for his people, both there and at home.

NOTICE!

Evangelist J. E. Williams, of Owensboro, Ky., has an open date beginning the latter part of February. Anyone desiring his services at this time write him at above address.

NOTICE!

H. W. Galloway and wife have some open dates for winter, spring and summer meetings that they would be glad to give to pastors and camp meeting committees. If you are interested and desire their services, write to them at Elizabethtown, Ky., or Palisade, Neb.



Rev. A. W. Fountain, Evangelist.

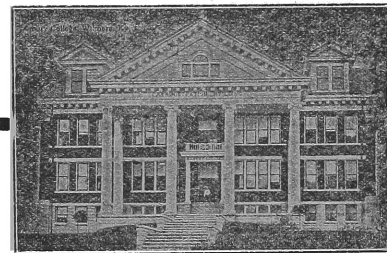


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Fountain and Kent, Green City, Mo.



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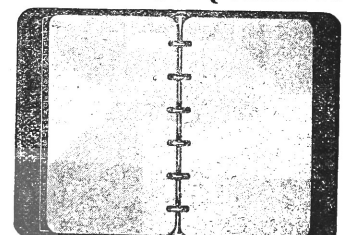
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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson V.—Jan. 29, 1922.

Subject of Lesson.—Elijah delivers God's message to Ahab in Naboth's vineyard.—1 Kings 21.

Time.—We hesitate to fix these dates, seeing that scholars differ so widely about them; but about B. C. 904 will be nearly correct.

To properly understand our lessons one must always read carefully the context; that is, the scriptures lying around the text, as well as other kindred passages. So studying the present lesson, we learn that God's judgment upon the prophets of Baal did not turn Ahab and Jezebel from idolatry, but that they went on in sin with no semblance of repentance. Nor did the kindness of Jehovah in delivering Ahab and his people from the armies of Benhadad arouse any gratitude in them. Sin had so undermined their natures that there was little left to appeal to.

In order to fully comprehend today's lesson, study the entire chapter. Here we meet Ahab after sin has completely blasted his soul, his manhood being all gone. He is a spoiled, whining child whose strongest impulse is greed. Good Naboth has a vineyard in Jezreel, hard by the palace, that stirs Ahab's covetous heart. Knowing the laws and the customs of Israel, and that he has no sort of right to possess that vineyard, he offers to buy it of Naboth, or to trade him a better vineyard for it; but Naboth, true to his better nature, refuses to part with the heritage of his fathers. The place was dear unto him. He could have mortgaged it to a kinsman, but not to Ahab. Besides, the Jews in their backslidden condition had ceased to keep the year of Jubilee, and he had to hope that it would ever be returned to his family, if once it became a part of the royal domain.

Now look at Ahab, Israel's king. "He laid himself down upon his bed, and turned away his face, and would eat no bread." He needs a hickory limb, and a Samson to apply it. But Jezebel soothes his troubled soul by concocting a scheme to give him possession of Naboth's vineyard without paying for it. Discovering the cause of his peevishness, she taunts him with fine sarcasm: "Dost thou now govern the kingdom of Israel?" Certainly not. Jezebel rules, and they both know it. "Arise, and eat bread, and let thy heart be merry; I will give thee the vineyard of Naboth the Jezreelite." She is as quick-witted as she is devilish; nor is anything too mean for her. "A good woman is the best thing in the world; but a bad woman is the worst thing in the world."

So Jezebel wrote letters in Ahab's name, and sealed them with his ring, calling upon the elders of the city to "proclaim a fast, and set Naboth on high among the people"; that is, bring him before the court and try him for his life. But there must be witnesses. "Set two men, base fellows, before him, and let them bear witness against him, saying, Thou didst curse God and the king." Sin has no stopping place. "Carry him out, and stone him to death."

The deed is done, and Jezebel is informed that her orders have been

obeyed to the letter. Again she is in the presence of Ahab: "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead." Miserable business. One can see Ahab as he goes down to take possession of the dead man's property. His dirty little soul gloats over his ill-gotten gains. "That wife of mine: She's a resourceful woman; always brings things to pass. Now I shall have my garden of herbs; and Naboth can never say me nay."

But there is another party to be reckoned with. "Jehovah came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel. . . behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it." "Vengeance is mine; I will repay, saith the Lord." "It is a fearful thing to fall into the hands of the living God." "Everything is naked and open unto the eyes of him with whom we have to do." Ahab cannot escape. He meets the man of God at the appointed place, and cries, "Hast thou found me, O mine enemy?" They had met before, and glared at each other with the fierceness of wild beasts. Not so now. The king cringes like a whipped hound; while the prophet towers above him, and plies Jehovah's lash with awful fury. It is a whip of scorpions now. "Behold, I will bring evil upon thee, and will utterly sweep thee away and will cut off from Ahab every man-child, and him that is shut up and him that is left at large in Israel." The sentence waxes hotter still. Jehovah's wrath is flaming. "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." "Our God is a consuming fire." "The dogs shall eat Jezebel by the rampart of Jezreel. Him that dieth of Ahab in the city shall the dogs eat; and him that dieth in the field shall the birds of the heavens eat."

Were I before a class, I would emphasize the awful sin of covetousness, that is fast eating the heart out of humanity; and I would portray God's wrath against this particular sin. The Book denounces it most fearfully. No covetous soul can inherit the kingdom of God. Covetousness is idolatry. Man has no remedy for it. Education makes it worse by enlarging its field. It has no respect for the rights of one's fellows. It plans robberies, and murders for gold. It makes wars, and leads strong nations to trample upon the rights of weaker ones. It cuts off the hands of little negro children in the Congo Free State, and demands more rubber or more hands. It deserts helpless little babies, and turns out old parents to die. It is damnable. Words fail to describe it. Nothing but hell can adequately punish it. No one but God knows the depths of its heinousness. There is in all the universe but one remedy for this terrible something in the human heart: the blood, the Blood, the BLOOD of Jesus Christ, shed on Calvary's rugged cross is our only hope. Thank God! ENTIRE SANCTIFICATION does take out the unclean thing. Have you the blessing. If not, seek it at once.

One word more; or the lesson would not be complete. Ahab humbles himself and walks softly; and marvel of marvels to us mortals, God spares his worthless life a little longer. Men would have finished the work at once; not so God. His mercies toward us miserable sinners have been the wonder of all the ages. He does not deal with us in this life after our sins, nor reward us according to our iniquities, but pities us even as an earthly father pities his children. But His word must stand. The portending doom falls upon Ahab's household, and the dogs eat the flesh of Jezebel, and finally lick his own blood.

REQUESTS FOR PRAYER.

Please pray for one that needs your prayers for healing and spiritual attainment.

The pastor of Grand Tower, Ill., Circuit requests your prayers for revival meeting in progress at Wolf Lake, Ill.

J. F. Williams asks the prayers of all The Herald family that he may be healed, and that he may get a supply circuit somewhere in Illinois or southern Illinois.

Genevieve Plumleigh asks prayer that she may become a child of God and that she may be healed of a nervous breakdown; also that her brother-in-law may be healed of stomach trouble and heart disease.

A Reader asks prayer for her husband to be healed and saved.

A Reader asks prayer that her boy may be cleansed and sanctified.

Mrs. G. S., requests prayer that she and her husband may be healed of their diseases, and that their son may be saved.

Mr. and Mrs. R. M. Healy ask The Herald readers to pray for their afflicted daughter.

D. C. T. asks prayer for his wife that she may obtain a full salvation, and know that she is saved.

Pray for a sister who wants to enjoy the love of God that she once did, and for a mother 86, that she may be saved; also pray for a brother that may be saved.

Have you heard the "Glad" song? It is found only in Bro. Jack Linn's song book. Book contains 23 special songs by Brother and Sister Linn. Beautifully printed. 25 cents a copy. Address Pentecostal Publishing Company, Louisville, Ky.

HYRAM VINSON "THE TALL TEXAS SINGER."

I want to introduce Mr. Hiram Vinson, "The Tall Texas Singer," now of Wilmore, Ky., to the readers of The Herald. Mr. Vinson was converted at the famous old Waco camp meeting under the ministry of Rev. J. W. Carter and the writer. He spent nearly two years in the late war, connected with the Adjutant General's headquarters at Tours, France. He has sung the gospel in Illinois, Texas, Indiana, Kentucky and North Carolina, and to thousands of soldiers in France. He has taken a special course in vocal training at Asbury College. He is a fine, companionable yoke-fellow and stands by the evangelist and looks after every interest of the revival. I recommend him to those in search of a good gospel singer. His address is Wilmore, Ky. Andrew Johnson.

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The Editor is Rev. H. C. Morrison, D.D., and his assistant is Mrs. H. C. Morrison. Dr. Morrison is President of Asbury College, Wilmore, Ky. He is an evangelist of national reputation, and author of many excellent books. The paper has weekly articles by the Editor and wife who is also a very able writer.

Dr. G. W. Rideout is Corresponding Editor, and his weekly articles are very helpful and instructive.

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IN THE HEART OF BOLSHIEV Russia.

"On to Habarovsk! I have just come out of a long and hard conference with the Korean preachers here in Nikolsk. I have just appointed two to Habarovsk, following the instructions of Dr. Cram, superintendent of the Mission. This means that Southern Methodism is going right on toward the Arctic Circle, following the work of the Centenary. This is right in the heart of Bolsheviek Russia and the missionary may not go in there. But the Korean preachers believe that they can brave all the dangers and get in there behind the wall of Bolshevism and through the line of robbers who infest the country, and spread the gospel there. So, feeling that they are better men than I am, I have started them on their way."

"The rural districts of Manchuria and Siberia are now literally hot-beds of roving bands of robbers. Wherever you go, you constantly hear one word, 'Hong Wee Juk,' which means 'red robber.' The Japanese and Chinese police and military are after them, but they hide away in the mountains and are hard to catch. Our Koreans here are following in the steps of the Apostle in the dangers that they are sharing here for the Gospel."

This report comes straight from J. O. J. Taylor, writing from Nikolsk.

C. R. Porter,
Executive Secretary.

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Reports of Meetings.

DAYTON, WASHINGTON.

Rev. George Bennard has just closed a three weeks' meeting at Dayton, Wash. For years this church has been gradually declining in membership and the doctrine of Bible holiness has been sadly neglected. Bro. Bennard's masterly exposition of the Scripture, his earnestness and untiring efforts in presenting the word, solo singing and personal and altar work were blessed of God in the reclamation of many, the conversion of many more and the Spirit's baptism of some of the leading members. The closing service Sunday night was one that folks will keep fresh in their memory. Perhaps a score wept and prayed at the altar until victory came to them. We are planning a follow-up campaign after the holidays.

Rev. F. L. Cook.

REPORT.

Through the columns of *The Herald* I desire to make a brief report to you of my work for the year 1921. Number of meetings held, 17; sermons preached, 318, people preached to (conservative estimate) 31,800, additions to the Church, 160, babies baptized, 32, Sunday schools organized and started, 4, volunteers for the ministry, 18, volunteers for the mission fields, 45, volunteers for Life Service (total) 63, professions of conversions, 630, different states preached in, 3.

Of course this is merely a statistical report for it would be impossible to tell of the sweet experiences, the soul-stirring scenes, the penitent hearts, the confessions made, the sins forsaken, the shining faces, the hundreds who confessed Christ, in fact all of the many things that go to make my heart glad as I look back over the year and thank God that I am permitted to live and have a small part in the work of his kingdom. My pastor friend, if you think God could use me to his glory on your work, will you not write me at once as I have already started my first meeting for 1922, and I am filling in my slate for the year.

Ed. G. Caldwell.

Dillon, S. C.

HANNIBAL, MISSOURI.

Since last writing you I held two meetings in the State of Kansas, one in a country Evangelical Association church fourteen miles north of Burr Oak, Rev. R. M. Reynolds, pastor. The Lord opened the windows of heaven and poured us out a blessing in the reclamation, pardoning or sanctifying of fifty-five or sixty precious souls.

We went from there to the M. E. Church at Radium, Kan., Rev. C. J. Kirk, pastor, an old Asbury boy. We labored for two weeks and the heavens seemed as brass above us, and seemingly did not move a wheel, but we leave the results with God feeling we did our best. Miss Marie Gleason, of Larned, Kan., who went to school at Asbury, had charge of the music, and we found her efficient in every particular. The Lord permitted us to stay at home with our good wife until the holidays and while at home we

were permitted to work with the Cadle Tabernacle Association people in their shop meetings, preaching at the noon hour to from one to five hundred men and women. The Cadle Tabernacle is one of the outstanding buildings of the United States and perhaps in the world, that has been erected for religious purposes. It was erected by E. Howard Cadle, a converted gambler and drunkard, in memory of his mother. They have the largest permanent organized choir in the world, of 1,500 voices, conducted by Mr. Joe Overmeyer, a sweet singer in Israel.

I was permitted to spend two days at God's Bible School at Cincinnati, Ohio, in their Mid-Winter Convention. Began here Jan. 8, with the Hannibal Holiness Association for three weeks. I earnestly solicit the prayers of *The Herald* family.

John E. Hewson.

127 N. Chester Av., Indianapolis, Ind.

LEHIGHTON, PENNSYLVANIA.

The writer came here a few months ago to take the pastorate of the M. E. Church of this place. The Lord has been with us since we arrived. The Class Meeting, Love Feast, and the Watch Night services have been restored. We have preached full salvation since we came with no uncertain sound. We are now holding revival meetings every night and some seekers for the double cure are at the altar. To God be the praise. Amen!

John Norberry.

GLASGOW, KENTUCKY.

We are at home enjoying the rest through the holidays. The Lord has been graciously good to us through this year. We have witnessed approximately 2,000 conversions, and churches have been wonderfully blessed. Sunday schools, prayer meetings, and Epworth Leagues have been built up, family altars erected and church altars resurrected. Fifteen men and women have been called to the ministry and missionary work. My time is about all taken up for 1922, with one or two open dates. I have a large tent for this summer. My next meeting will be at Hardyville, Bro. Smithson, pastor; from there to Baton Rouge, La., then to Hawesville, Ky., with Bro. Hayes, pastor. After this meeting will take up the tent work, D. V. Let's press the battle in Jesus' name, in this age when worldliness, formalism and higher criticism are breaking the embankments and flooding the churches. Let's keep in mind that Jesus said, "Upon this rock (repentance and faith) I will build my church, and the gates of hell shall not prevail against it." At any cost let's stand in the front ranks and point the lost to Christ. Happy New Year to all.

L. E. Squires.

ALMA, GEORGIA.

After one of the most successful years of my 18 in the evangelistic work, and a month's vacation at home with my little crew, I am in the field again. The Lord allowed me to assist in 19 meetings the past year. I am ready to answer calls anywhere in the United States, doing general

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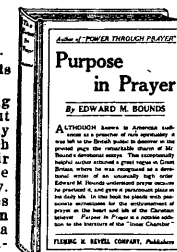


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REPORT.

We held a meeting in North Vernon, Ind., I. H. Church, and God gave us the victory. From there I went to Hollinsburg for a union meeting with the Methodists and Christians. The Lord gave us a good revival as there hadn't been one in town for twenty years. The last Sunday fifty-eight prayed through. On the following Thursday I went to the Methodist Church in Poetown, O., and 100 prayed through. I found blessed pastors in these Methodist churches, men who stood by the Bible. I went to Brown's Chapel, near Greenfield, Ind., the country was stirred. Bro. Beeches is their pastor and a blessed young man. Pray for me. C. B. Fugett.

142 Newman St., Ashland, Ky.

REPORT.

We closed our last meeting at Globe, W. Va. Fourteen or fifteen came to the altars, prayed through to victory, giving a clear, definite testimony that God had saved their souls. In my travels over 22 states I have never found a more loyal band of Christians. I have not found any to surpass these people. The Mackey Sisters were with us, and God wonderfully blessed their songs. Get them if you can, for your meetings. So glad to know that the old gospel is still the power of God unto salvation to everyone that believes. I shall be glad to get in touch with anyone desiring help for meeting. Yours seeking the lost. W. H. Hudgins.

POLSGROVE, KENTUCKY.

I hope you have all had a happy Christmas and are having a prosperous New Year. Everything is moving along nicely on the Polsgrove work. The people are very kind and thoughtful of their pastor. We began a meeting at Gest, and the meeting was a great success. We were told that it was the best meeting that they had had for many years. There were forty-six saved and a large number sanctified.

On the last Sunday we baptized six infants and received twenty-four members into the church. The church was greatly revived and the community greatly blessed. The good news spread far and wide. We closed the meeting with twenty-five seekers at the altar and the tide running high. We were assisted by Rev. H. A. Leightly and wife of Tolesboro, Ky. He preached the old-time salvation that sets men free from sin. We are planning for a revival at each of the other churches a little later. Please pray for us. J. W. Parish, P. C.

WORDEN, ILLINOIS.

I have just closed a meeting in the M. E. Church, South, in Kinmundy, Ill., a town of about 800 inhabitants. This meeting ran fine and ten precious souls got victory over sin. The meeting was good but not what it should have been. The pastor, Rev. A. T. Williams, seemed to do what he could to make the meeting go. The singing was in charge of Rosa M. Raabes, of Hancock, Iowa, who also had charge of the young people's meetings. Miss Leone Warren, who is only 16 years old, very ably presided at the piano. Her work was complimented and I have never seen anyone of that age who could equal her. An offering of \$11.15 was taken and sent to Miss Hazel Hunley, who is in school at Wilmore, Ky., to assist in her expenses there. I am now at Worden, Ill., and the Lord is blessing.

T. A. Swarthwood, Evangelist.

CANTON, OHIO.

We had a good meeting at Woodstock, Ohio, in the Nazarene Church. We found them without a pastor and just a handful of folk, but before the meeting closed the church was filled with hungry men and women; the saints were refreshed and several souls prayed through to victory. We went from there to Greene, Ohio, found them also without a pastor, but God came on the scene, souls prayed through to victory in the good old-fashioned way. We left the saints encamped and pressing on.

Our next meeting was at Payne, Ohio, with Rev. Chas. Dye, pastor. This was one of the hardest battles ever fought, but the God of battles was there and gave us victory through the blood of Jesus. Several souls found the Lord. We start the New Year with a revival at Paulding, Ohio. Bro. Dye is a faithful shepherd to his flock and stands for the old-time gospel. Have a call to Cincinnati Nazarene Church. On with the world-wide revival.

Rev. Ina C. Riggs.

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