

PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Feb. 4, 1925.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 37, No. 5.

THE MOST DANGEROUS ENEMIES OF THE FAITH

By The Editor.



HERE is a *saving faith*. A belief in the inspiration and divine authority of the holy Scriptures, and a trust in Jesus Christ as a Redeemer from sin and its consequences, that saves the human soul, renews it, transforms it, changes the whole attitude of the life, brings peace and assurance to the heart, and brings conduct into harmony with the word of God, in a word, there is a faith which makes the gospel of Christ the power of God unto salvation.

* * * *

The most dangerous enemies of this saving faith are in the pulpit. They raise questions about everything. They are the evangelists of doubt; they encourage, strengthen and foster unbelief; they give an uncertain sound on every vital question. There is nothing evangelically positive in their message. They do not produce in men a conviction of sin, a fear of its consequences, and a desire to find in Christ an atoning Saviour. The modern liberalists, and we have scores and hundreds of them, if they ever had an evangelical faith, have very largely lost it.

The modern liberalist compliments Jesus; he is willing to hold him up as a very good example, as a superior man in the times in which he lived. He will consent that he gave utterance to some truth that is valuable at the present time, but he does not preach Jesus as God manifested in the flesh, as Savior to be trusted and Lord to be worshipped. He is largely tinctured with Darwinian evolution, pressing him close, and he will agree that there is no positive proof that the missing link between the animal and human kingdoms has yet been discovered; but he is hopeful that some skeptical scientist will find a tooth somewhere imbedded in a rock, or a bone in some cave, or mayhap, will dig up some clay tablet out of the ruins of an ancient city, that will prove much of the Bible to be fiction, that man's ancestors were apes. He is afraid to make any positive statement of religious faith for fear that after all the Bible is not true, that Jesus is not of virgin birth, that he performed no miracles, that there was no virtue in his death, and that he did not rise from the dead. The modern liberalist is irresolute, he is non-committal; he has no message of power. He never says "Thus saith the Lord." He has no business in the pulpit, and people who fear God and keep his commandments, and trust in Jesus Christ for the forgiveness of their sins, and know him as a personal Savior, ought, under no circumstances, to go to such men for spiritual guidance for a message from God, or contribute in any way to their support or success.

* * * *

The fact that these pulpit skeptics are brilliant, that they are well educated, that some of their pulpit lectures are suggestive and on a high moral plain, offers no excuse;

they are not the messengers of the Lord. They are not called to preach. If they ever were their call has been revoked. They are not delivering the message of the Lord. They are preaching their own opinions, notions and philosophies, doubts and contradictions of men. They are not ministers of the gospel, and no man can bid God-speed or support them in their destructive work and be true to the Lord Jesus Christ. It is very well to talk of charity, broadness, generosity and all the rest, but there are some eternal principles; there are some things that are lifted into a higher realm above question. Jesus Christ is Savior and Lord to those who have found salvation through his atoning blood. This is not a debatable question. Those who have been saved, and know themselves to be saved, who enjoy full assurance of faith, are living in a realm of experience, of great established facts. They know whom they have believed. They must not, they cannot, sympathize with or support any of those phases of skepticism which question the authority, the redeeming power and lordship of our blessed Savior.

The Coming Kingdom.

CHAPTER IV.

ISAIAH ON THE WITNESS STAND.



ISAIAH seems to have had a remarkably clear insight into the person, character and mission of the Lord Jesus Christ in the world. Although he must have written not less than seven hundred years before the birth of our Lord, he writes of him with marvelous accuracy. He describes his humble person, his unjust trial, his cruel treatment, his patient and quiet suffering, his painful death, between malefactors, giving in detail as if he had been a close observing bystander and eyewitness of the tragic scenes of Calvary instead of looking down the dim vista of time through the prophetic telescope.

It would seem that if Jesus is to reign on the earth, Isaiah should have made some discovery and mention of the fact. On examination we find that he did see the exaltation and glorious reign of Christ and in his prophecies has much to say on the subject. The first part of the fortieth chapter of Isaiah's prophecy is almost entirely given to the second coming and reign of Christ. Some one will say that this is written of Christ's first coming; this cannot be true, for while there is perhaps an allusion here to his first coming, the fifth verse says, "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." The ninth, tenth, and eleventh verses are of the same tenor: "O

Zion, that bringest good tidings, get thee up into the high mountains; O Jerusalem, that bringest good tidings, lift up thy voice, with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." These verses are suggestive of the love, care and gentleness that will characterize the reign of our blessed Lord and King. They cannot refer to the humble, laborious life, the painful suffering and cruel death that characterized and climaxed the first coming of our Lord into the world.

The closing verses of the fifty-ninth chapter and almost the entire sixtieth chapter of Isaiah is devoted to this great theme, the Coming and Reign of Jesus. These Scriptures refer more especially to the blessedness of Israel, but embrace all saints at the coming and during the reign of our Christ. Because some reader of this book will not have a Bible convenient, we must quote these Scriptures at length. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from afar, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense: and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory." Isa. 60:1-7.

We wish to call special attention to the eighth verse of the sixtieth chapter of Isaiah: "Who are these that fly as a cloud, and as the doves to their windows?" Isaiah asks a question here. He seems to make a discovery that he cannot understand. He is describing a great gathering and blessing that shall characterize the reign of our Lord in Jerusalem and he sees somebody flying as a cloud. They are like doves that gather at their windows, that is, their cotes and roosting places. We have no doubt that in his vision Isaiah saw airships gathering about Jerusalem as they will do coming from all

(Continued on page 8)



My Hymn Book on the Battle Front.



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



I was brought up in the school of old-time Methodism and nourished on the Bible, Catechism, hymn book, and Moody and Sankey songs. We always carried our hymn books with us, and in those days we sang nothing in the Church services but the great and good old hymns of Methodism. The result was that in our youth we had a splendid grounding in hymnology. How often I have thanked God for my early acquaintance with those great hymns of the Wesleys and their kind! They have sung themselves into my soul, and often do I find them "making melody in my heart to the Lord."

These hymns have stood with me on the battle fields of France. I spent months with a fighting division on three battle fronts and have seen war in all its awful hideousness. Time and time again when the air was thick and clamorous with shrieking, bursting shells I have had some old hymn that I sang in years gone by leap up in the choir loft of my soul and sing itself over and over. Sometimes I would find myself singing it with my lips in the hour of gravest danger.

On the Sunday night, July 14, 1918, when the Germans began the Battle of the Marne by putting across to us one of the most terrific bombardments since Verdun, I was all night in a dugout alone with gas mask on awaiting I knew not what, perhaps death, because closer and closer were the shells approaching my lonely dugout. Wesley's hymn, "Jesus, Lover of My Soul," took possession of me that night. I cried in my helplessness and peril:

"Other refuge have I none;
Hangs my helpless soul on thee:
Leave, ah! leave me not alone,
Still support and comfort me."

And as the shells were pelted like demons hurled from fiery forces all around and over my head my prayer was:

"Cover my defenseless head
With the shadow of thy wing."

Another hymn that has sung itself to me on the front is "A Charge to Keep I Have," especially the lines:

"To serve the present age,
My calling to fulfill;
O may it all my powers engage,
To do my Master's will."

On the battle front it was difficult sometimes to maintain those habits of devotion and prayer one observed in quieter life. I often could voice the whole longing of my heart in these simple lines:

"Help me to watch and pray,
And on thyself rely,
Assured, if I my trust betray,
I shall forever die."

After a battle when the boys who were left came out covered with mud, some of them with their clothes crimson from helping some wounded comrade to a place of safety, I found myself thinking as I greeted them:

"And are we yet alive,
And see each other's face?"
* * * *

What troubles have we seen,
What conflicts have we past,
Fightings without, and foes within,
Since we assembled last!"

When the shelling grew heavy and the very earth around us shook with the thud of bursting bombs, we thought in the words of this hymn:

"God is the refuge of his saints,
When storms of deep distress invade."
* * * *

Let mountains from their seats be hurled
Down to the deep, and buried there
Convulsions shake the solid world—
Our faith shall never yield to fear."

One of the chaplains (a Presbyterian minister from Ohio) and I slept together in a pup tent for many nights, and often after we lay down we talked of our ministry and the work of the Lord, winding up with a hymn. One night it was:

"Sun of my soul, thou Saviour dear,
It is not night if thou be near:
O let no earthborn cloud arise
To hide thee from thy servant's eyes."

Another night the verse was:

"If so poor a worm as I
May to thy great glory live,
All my actions sanctify,
All my words and thoughts receive;
Claim me for thy service, claim
All I have and all I am."

When after a little respite the call came to pack up and march to the front, Wesley's hymn again would utter itself in the words:

"Soldiers of Christ, arise,
And put your armor on,
Strong is the strength which God supplies
Through his eternal Son;
Strong in the Lord of hosts,
And in his mighty power,
Who in the strength of Jesus trusts
Is more than conqueror."

As our regiment moved on toward Fismes, where there was some very ugly fighting, I put up at the first-aid dressing station with the surgeons. The Germans had direct observation on our station and took advantage of it by throwing one shell on top of us, killing two and wounding four, including the surgeon. One poor fellow had a leg broken and shrieked with pain. The cries of the wounded for a few minutes were terrific, but this fellow in particular kept up an awful shrieking. Going over to him, I put my arm around him and quieted him by telling him to look to the Lord. I repeated the first of the wonderful hymn:

"Nearer, my God, to thee,
Nearer to thee!
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee!"

It hit the right spot, the man quieted down, submitted to the dressing, and soon was on his way to the hospital.

After many months on the fighting front they gave me seven days' leave, which I spent on the emerald coast of France. The sight of the old ocean thrilled me, and its immensity and depths filled me with wonder. I found another of my old hymns coming back home:

"O God of good, the unfathomed sea,
Who would not give his heart to thee?
Who would not love thee with his might?
O Jesus, lover of mankind,
Who would not his whole soul and mind
With all his strength to thee unite?"

As I listened to the wild waves forever restless beating upon the rocky coast, and the sandy beach the old hymn came back containing those wonderful lines:

"When passing through the watery deep,
I ask in faith his promised aid;
The waves an awful distance keep
And shrink from my devoted head.
Fearless their violence I dare;
They cannot harm, for God is there."

The power of song is again illustrated by the following incident given in the language

of a newspaper reporter: "Thirty men, red-eyed and disheveled, lined up before the judge of the court. It was the regular morning company of drunks and disorderlies. Some were old and hardened, others hung their heads in shame. Just as the momentary disorder attending the bringing of the prisoners quieted down a strange thing occurred—a strong, clear voice arose from below, singing:

"'Last night as I lay a-sleeping
There came a dream so fair.'"

Last night! It had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could avoid the sudden shock at the thought of the song suggested. It went on:

"I stood in old Jerusalem
Beside the temple there;
I heard the children singing,
And ever as they sang
Methought the voice of angels
From heaven in answer rang."

The judge had paused. He made a quiet inquiry. A former member of a famous opera company known all over the country was waiting trial for forgery. It was he who was singing in his cell. Meantime the song went on:

"And once again the scene was changed,
New earth there seemed to be;
I saw the holy city
Beside the tideless sea.
The light of God was on its streets,
The gates were open wide,
And all who would might enter,
And no one was denied."

Every man in the line showed emotion. One boy at the end of the row, after a desperate effort at self-control, leaned against the wall, buried his face in his folded arms, and sobbed.

The sobs cutting the weary hearts of the men who heard and the song still welling its way through the courtroom blended in the hush. At length one man protested. "Judge," said he, "have we got to submit to this? We are here to take punishment, but this"—He too began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergenat, after a surprised effort to keep the men in line, stepped back and waited with the rest. The song moved to its climax:

"Jerusalem! Jerusalem!
Sing, for the night is o'er;
Hosanna in the highest,
Hosanna for evermore!"

In an ecstasy of melody the last words rang out, and then there was a silence.

The judge looked into the faces of the men before him. There was not one who was not touched by the song, not one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could ever have accomplished.

Will a Man Rob God?

Is the title of a new pamphlet on tithing, by Dr. H. C. Morrison, price 10c, or \$1.00 per dozen, postpaid. Buy and circulate it.

Sermons for the Times.

A book of sermons by Rev. H. C. Morrison, is having a remarkable sale, and is spoken of very highly by those who have read it. Send \$1.00 for same to Pentecostal Publishing Company, Louisville, Ky.

The Waters of Marah.

Lelia M. Conway.

Exod. 15:22-27.

"So Moses brought Israel from the Red Sea."



RELUCTANTLY leaving the scene of triumph behind, the flush of victory on their brow, a wondrous gladness in their eyes, a conqueror's tread in their steps, the hosts of Israel move forward, chanting as they go: "The Lord is a man of war, the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea. . . . the depths have covered them. . . . Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy." 'Twas a marvelous, ever to be remembered place of heaven's deliverance and ever and anon casting glances backward, lips burst forth again and again into grateful refrain, "Who is like unto thee, O Lord. . . . who is like thee, glorious in holiness, fearful in praises, doing wonders?" Amid the music of praising cymbals, a wave of deep, holy joy rippled o'er that vast multitude, high courage inspiring the soul. "The people shall hear and be afraid. None shall stay our progress. Sorrow shall take hold on the inhabitants of Palestine. . . . all the inhabitants of Canaan shall melt away." "Thou in Thy mercy hast led forth the people which Thou hast redeemed: Thou hast guided them in Thy strength. . . . Thou shalt bring them in, and plant them in the mountain of Thine inheritance."

And we the Lord's redeemed of today well remember the hour of our deliverance from Satan's pursuing fury. Love glowed to God and to all the world. Many foes may arise but in the name of our Lord will we defeat them all. Mind traveling quickly adown the vista of future years,—never, never will we falter nor fall by the way. True to life's end will we be, never a break in our newly-begun walk with the Lord. So sure the confidence of the rejoicing soul brought forth out of bondage, the dear Dove of peace sings and all is well.

"And they went out into the wilderness of Shur." Its dread, frowning exterior, who would not shun? Thorns, brambles, wild beasts' lairs, lurking serpents, noxious air, etc., etc. Ugh! Ugh! Stilled the timbrels! the dances of Miriam and Israel's women had ceased. The banner of faith flung to the breeze by worshipping hosts is now trailing in the dust. Discontent, ill-forebodings hang like a funeral pall o'er the journeying company.

Away from the bright spot of conversion came our unwilling feet too, and turned in the direction of an ungodly home, a rough lumber camp, an unruly school room, a swearing road gang, neighborhood scandal mongers,—a change as widely removed from Holy Ghost church, camp meeting, convention gathering, as the East is from the West. An ache tugging hard at one's heart strings, a sudden blur of tears through which you can scarce see to write the distant Christian friend, "Oh, this awful place! If my environments were dif—" Please pardon me, dear child of his grace, I want you to catch Love's sweet whisper, "I will allure her, and bring her into the wilderness." Remember that he who wooed and won your heart was once there. A secret of richest worth its hidden recesses contain, for "who is this—fair as the morning fragrant as the lily—that cometh up from the wilderness, leaning upon her Beloved?" (Song of Sol. 8:5).

"They came to Marah." Their diligent, deperate search is at last rewarded, for yonder in the near distance is a pool of water. Three days without water, frantic in their

efforts to come across some for the feverish babe, and the faint. O the welcome sight! God has not forgotten them after all.

Heigh-o! do you hear? Water! Water! Israel hurries forward fast as strength will allow, the aged and the weak bringing up the rear. A few who have outstripped the others drop eagerly beside the brink to quench their burning thirst. Why, what's the trouble? Such a queer grimace; Spit, spit, a hasty wiping of lips, followed by a howl of disappointment, for alas, the waters are bitter.

Is there one reading these lines whose own soul has inexpressibly longed to cool her parched throat, to lave once again in the sparkling, refreshing waters issuing from under the altar of the sanctuary, to hold communion with kindred kinds, to feed on heaven's manna broken from the pulpit, to hear the hallelujahs ring, to behold the mighty works of Christ as in the days of old? But instead, Waters of Marah bitter as gall,—suspicion's filth, anger's rage, treachery's slime, and what not?—never, never, can we drink of these awful waters!

"And the people murmured against Moses, saying, what shall we drink?" "Look what a plight you have gotten us into. The fault is all yours, Moses. Glowing promises you held before us of better days. Having us leave our beds by night and flee Egypt's fair land whence lay all manner of food in abundant supply, the sparkling, never-failing waters of the wonderful Nile—only to be stranded on Shur's wilds in dreadful want! Here hang the little ones, wan and crying about our knees with not a drop to cool their burning tongue. Say, you deceiver, what shall we drink?"

God's children murmuring this present day 'gainst their lot cast in with a crabbed, old father, unthankful daughter, unruly son, or backslidden church—waters of Marah bitter in the extreme. Most abhorrent to our taste the quarrelling, bickerings, strife, etc. Tired and sick our soul of it all. Chafing, fretting at Marah, our spiritual being dying of thirst, but what, oh what shall we drink? Why does God suffer this to come upon us?

"And he (Moses) cried unto the Lord." Sorely tempted one, do you cry to the next-door neighbor, perhaps in unconverted ears? The evil all the bigger grows as you talk about it. Vain is your cry unto the most cherished bosom friend, who cannot righten the difficulty. Go to your knees in the secret place and there make your cry unto the Most High; the One who can change things. Hallelujah! And come to see the aggravating offender as a means whereby you may increase in love, faith, patience, meekness, long-suffering, the Spirit's fruits and graces that so delight the heart of the Lord. Seeing the fault not so much theirs as ours, for saith the Lord, "My grace is sufficient for thee."

Is it that the man of God sees not the faces dark with anger, those threatening gestures? Is it that in place he beholds the sight of a burning bush on Horeb's Mount? And a voice speaking to him out of the midst of the bush, "Certainly I will be with thee." "I will bring you up out of the affliction of Egypt. . . . unto a land flowing with milk and honey." New courage stirs the soul of Moses "Gainst Thee, and Thee only O Lord, do they this wrong. Return not unto them the just merits of their sin. Have mercy we pray, and let Thy goodness and kindness be extended still. Get their eyes fixed again upon the great I AM, the One who didst hear their bitter, despairing cry under the hand of the oppressor and camest down to set them free. O thou God of our fathers, ever the same

from everlasting to everlasting, bare Thine Arm of might in this dread hour and give Thy people drink."

"And the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet." Perhaps, Moses thought the ground adequate to meet the need. No, God is showing him a tree,—visualizing to his servant in that tense, crucial moment the Christ that in ages to come (a Tree hewn to earth) would hang on Calvary's cross for bitterest sins of the world. Chop! Chop! Moses' bursting heart of gratitude keeping time with the strokes! Through Israel's ranks is heard a sullen questioning: "If he isn't casting a tree into the waters! Fool that he is!" Suddenly an excited, joy-frenzied cry rends the air, hands too wildly signalling the message, "The water is good! The water is good!" For while the multitude was questioning, one remembering the God of the Passover, the God of the Red Sea, has elbowed his way unobserved through the crowd and down upon his knees takes a sip. Yes, the God of Abraham remains the same. Never water tasted like this, as long draughts he swallows. By some mysterious intuition the whole multitude is aware too, the next moment, and laughing, crying, shouting, tumbling over one another they rush toward the life-restoring waters.

Christ the Tree for that family discord, the unfairness of fellowman, that wound from a bosom friend, the thrusts of one's flesh! From your open Bible, your closet of prayer, the family altar, cast Jesus the Tree into the dreaded bitterness. "My peace give I unto you"—sweet heavenly calm unruffled by earth's rough winds. "Whosoever shall smite thee on thy right cheek, turn to him the other also"—sure to put an end far more speedily to the smiting. "Pray for them which despitefully use you," for thereby you may win a soul to the side of right. Oh, let the dear Christ-Tree through your obedient, yielded life change the waters into blessing.

"There he made for them a statue and an ordinance, and there he proved them." There by Marah's changed waters did the thoughts of God's chosen people travel back to the story that perhaps, once they heard from the lips of some old patriarch of the proving of Abraham, the proving of Jacob? How misty grew their eyes on listening to the tale about the lad Joseph. Then the marvelous outcome, the transformation of bitter into sweet; the covenant with Abraham that in his seed should all the nations of the earth be blessed; to the remorse stricken man at Jab-bok's ford, "Thy name shall be called no more Jacob, but Israel." Sad the day that they let it slip heart and memory, sad the day when no longer they referred to sacred history of the past, for the oft-repeated story would have spurred the drooping soul on to like faith and courage. Deep, solemn reverie is suddenly interrupted by the voice of their commander: "'Hear O Israel! At Marah's brink beside these healed waters—so blessedly typical of healing by Christ the Great Physician to come—do I make a statue and an ordinance for you. God hath spoken it. 'I am the Lord that healeth thee.' I will put none of these diseases upon thee, which I have brought upon the Egyptians, if thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes.'"

Earnestly seeking sufferers in all directions inquire, "I wonder why I am not healed?" or "Why does not the healing touch of Christ abide?" Dear heart, perchance the

(Continued on page 6.)

TRAITORS.

SEMI-MONTHLY SERMON.

Rev. J. F. Michael.

"Yea, mine own familiar friend, in whom I trusted, which did eat my bread, hath lifted up his heel against me."—Psa. 41:9.



single wound caused by a friend hurts worse than a dozen inflicted by a rank stranger. It creates more sorrow and heart aches. It cuts deeper, and lasts longer. It was just such a wound that wrung from King David's heart this most touching text. The above text suggests several outstanding betrayals.

Inasmuch as the text is taken from a part of David's Psalm we feel it perfectly fitting to consider his betrayal first. David was betrayed by Ahithophel. Ahithophel means a foolish brother. Should any one doubt that he merited the name they have only to read Psalms 55:12-14. Here David says, "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, (Ahithophel) a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." He had been David's right hand man. David had confided in him, and had conferred high distinction upon him by making, or considering, him as his equal in the affairs of the kingdom. Now for Ahithophel to turn traitor is one of the most malicious deeds to which one can stoop. But the traitors of that day were not all dead, hence David's deep sorrow inflicted by his own familiar friend. Ahithophel reminds one of the old Judas Ox used at the slaughter pens to decoy the other cattle down the narrow chute where they meet their fate. Even if a cow brute knew a man was hid away with a big hammer in his hand the labor of the old Judas Ox would be all in vain. But the brute does not know, neither did David. It must have greatly grieved David for his familiar friend, in whom he trusted, which did eat his bread, to take advantage of a critical period in the kingdom, and lift up his heel against him.

When Samson's wife, his most familiar friend, turned traitor by yielding to the Philistine lords who came to her with money in their hands, then and there, he knew she had lifted up her heel against him. Many men lose their locks—power with God—when Delilah—the wife, betrays them into the hands of the Philistines—their enemies. It is a terrible plight in which to fall, but when your confidence is won, even though you may be a Samson, oftentimes a fall is inevitable. Without doubt all of our accomplishments are due to the help which comes from our friends, but when these turn traitor it brings most excruciating pain; pain that brings sleepless nights; pain that brings wrinkles to the face; pain that brings nervous prostration; pain that ultimately brings death. Not every Nazarite must end his career like Samson, viz.: by meeting death in a Dagon temple, but let none forget that the traitors are after them. You will trust them, they will eat your bread, and at last lift up their heel against you.

Master William Tyndale, that holy apostle and translator of the Sacred Scriptures, whose life was consecrated to the promulgation of the truth in order that the ploughboy might know the Scriptures as well, or even better, than the priests themselves, was at last betrayed into the hands of evil officers. One Henry Philips must meet God at the

judgment bar and answer for the act of betraying Master Tyndale, whose faith in him was like that of a child's. It is an awful sin for a man to devote his life to the retarding of the progress of the most important movement in the world. That is just what Philips did through his treacherous act in betraying Master Tyndale into the hands of the enemies of God's precious word—the Bible. Not every man must meet death like Tyndale, viz.: by strangulation at the post, and by having his body burned to ashes; but all who would spread the holy truth abroad that every man in every land might know the Scriptures must, it seems at least, meet the traitor.

David Lamar, the wolf of Wall Street, turned traitor to Uncle Sam when he met Franz Von Rintelen. Rintelen was the most dangerous agent of the Kaiser in the United States. His money hindered the shipment of munitions to the Allies, sought to poison the press, corrupt labor, and finally tried to hire thugs to burn, to dynamite, to assassinate, where other persuasions failed. And by the way, let us not forget that he did succeed in setting fire to thirty-six ships at sea, causing millions of dollars loss and imperiling hundreds of human lives. But doubtless the most successful attempt was Lamar's invention of the Labor's National Peace Council. This was to capitalize the American passion for peace—peace at any price. Such movement had for its object the hindering of America's efforts to win the war. And believe the writer, David Lamar's scheme had its influence, an influence that is strongly felt in certain sections of the land today. It was not long, however, till the real motive back of this movement was revealed to the public. Rintelen wanted to defeat America; Lamar wanted the \$300,000 which he pulled from Rintelen's Bank Account. (Perhaps I should have said the Kaiser's Bank Account). And so the deal was closed, and their business begun. But thanks be to the American Secret Service System which succeeded in running them down, and peacefully placing them behind the bars where the dogs could not bite them. We must say that it is indeed humiliating to find among our ranks such as David Lamar, a man of ability, intelligence, and influence, who will stoop so low as to betray his country for a few paltry pieces of silver or gold. But the traitors of the present day are not all dead, and David Lamar is not an exception because there was a goodly number of others who lifted up their heel against their friends—American homes.

Joan of Arc, who by inspiration led the French army from victory unto victory, was at last betrayed into the hands of the nation's enemies. One can hardly believe that a few French officers, who were high up in the ranks, would let a little jealousy, because of her great fame, turn them into "down right" traitors. But as the little foxes destroy the life of the whole vine, so does a little jealousy master great men. And so into the hands of Duke Philip, of Burgundy, a friend of the English, she fell; after which she was led from the fair city of Paris. It was an infamous city governor who treacherously ordered the gates to be closed in order to keep her shut out. The bells were rung to summon the soldiers to her rescue, but all in vain, as none came. Then she realized she was betrayed into the hands of sinful men. When cast into the prison a priest visits her pretending to be a friend, but instead he was preparing to lift up his heel against her. It was partly his lying testimony which condemned her to death. But, that selfsame priest, before she ascended the scaffold, fell at her feet imploring for-

giveness for his malicious sin. All the way through that sweet, serene, holy girl, confided in her Voices—the Lord's Messengers—and declared before all present that they had not deceived her. The pope, archbishops, prelates, priests, all, saw that she was of God, and was holy, pure and good. As the blessed Son of God joined the three Hebrew youths and walked about with them in the fiery furnace, having no hurt, so did he join Joan of Arc, whose voice emerged from the consuming flames in accent clear, saying, "Jesus," "Jesus." Surely Jesus was with her all the WAY.

Bishop William Montgomery Brown, of the Protestant Episcopal Church, who is charged with heresy, would have saved himself all the trouble which has lately come to him had he not been too liberal in his interpretation of his church's standards of doctrine. For a preacher to stand before the conference bar, and take upon himself the solemn obligations to defend and preach the doctrines of his church, then go out and do otherwise is, nothing more nor less than, lifting up his heel against the institution which entrusted to him its sacred oracles. In this connection I will quote Jeremiah 6:16 which reads as follows: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." In other words they leave the old paths, the good way; hence, they find no rest for their souls. It matters not what law one violates, when it is violated, we can be sure of one thing, viz.: "The way of the transgressor is hard."

Now just a glance at the dark blot which Judas Iscariot who betrayed the Master for the paltry sum of thirty pieces of silver, the price of a slave, has placed, never to be erased, upon the pages of sacred history. After he betrays the Lord Hades itself rises up within his own bosom. Racked with agonizing passions, and unable to support the misery, he departs in despair, and hanged himself to a tree just across a bridge along a deep chasm. There he hung in the hot sun, swelled and bloated, day after day, and at last turning to corruption, and unable longer to hold together, his body fell headlong into the deep, dark valley, and burst asunder. In due time the scavenger came around and dragged it down to Gehenna, where all carcasses of beast and criminals were cast, and there burned. This is the last mention we have of Judas. And why not? Oh, such a tragedy!

Now in conclusion let us take a glance at the Master who, in the face of all traitors, emerges from the silent tomb of the dead with all the brilliancy, majesty, and power that saves unto the uttermost. Yes, it was Jesus who was fully conscious of being God. Yet, he was so humble as to wash the disciples' feet. His majesty was such that his persecutors were swept off their feet by his glances. Yet, he was so condescending that John could lie in his bosom. He was so holy that he could challenge his enemies with "Which of you convicteth me of sin?" Yet, his grace was such that he could abide in the presence of an adulteress, confound her accusers, and utter the words, "Neither do I condemn thee" to her crushed heart. His power was such that he could feed thousands with a word of blessing, walk on the raging sea, and raise the dead with a sentence. Yet, he was so kind and sympathetic that he weeps on his way to bring help to the bereaved sisters—Martha and Mary. His knowledge was such that he knew the Father and his will; he knew what his friends and his enemies thought, he knew the plans of Judas and the

denial of Peter. He knew the Scriptures throughout, he knew the heaven, earth, the unseen world, eternity, men and angels. What a grand and glorious revelation! Is it not indeed wonderful that he lets poor fallen humanity worship him? Yea, verily.

What Jesus is Doing Now.

Rev. C. W. Ruth, Evangelist.



HERE are multitudes of Christians who today rejoice in Christ as their Savior, and understand and appreciate in some measure the meaning of the finished work of Calvary, who do not seem to understand and appreciate the work which he is now doing in our behalf. At the best, they have but a very vague and hazy conception of his daily interest in them. While they know that the Bible says he is our "Great High Priest," they do not seem to realize the significance of this title; and since the office of the High Priest belonged to a former dispensation, many think the title as given to Christ, is merely complimentary and gratuitous. But such is not the case. Christ is as literally, and as certainly fulfilling the ministry and office of the High Priest in our behalf today as did Aaron perform the office of the High Priest for the children of Israel in his day. While the Aaronic priesthood was transient and symbolical, Jesus is "made an High Priest forever, after the order of Melchizedek." Heb. 6:20.

We read, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, NOW to appear in the presence of God FOR US." Heb. 9:24. That means, we have a friend at court: one who is interested in us, and represents us, and looks after our interests. He told us before he went away, that if we would "confess" him before men, he would confess us before the "Father which is in heaven." That is to say, that if we would stand for him, and look after his interests, and represent him down here, he would stand for us, and look after our interests, and represent us up there. And his representation of us up there depends upon our representation of him down here; for has he not said that if we will be ashamed of him, he will be ashamed of us; and if we deny him he will deny us, (Mark 8:38; Matt. 10:33) but if we will "confess" him he will also "confess" us. Not only so, but he also told us that if we needed anything up there, we should just ask in his name, and we should have it. As though he had said, "Put it into my post-office box, and I will attend to it."

The work of the High Priest under the Jewish economy is clearly defined and outlined in the sixteenth chapter of Leviticus, and should be read and studied in order to better understand, not only what Christ has done, but what he is now doing for us as our Great High Priest. It will be seen that beyond "the second veil" "went the High Priest alone once every year, *not without blood*, which he offered for himself, and for the errors of the people." Heb. 9:7. And while it was primarily the work of the High Priest to make an atonement for the sins of the people, the blood thus sprinkled on the mercy seat not only interposed between justice and the wrath of God, and the guilt and sins of the people, but it also made intercession for the people.

Since Christ is our "Great High Priest" and is now appearing "in the presence of God for us," we have no need of any other high priest: and no occasion to pray to the Virgin Mary, nor to confess to any earthly priest, nor to kiss the toe of the pope. "For

there is one God, and *one mediator* between God and men, the man Christ Jesus." 1 Tim. 2:5. Thank God, "We have not an High Priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin;" and because of this fact we are invited to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Our High Priest,—Christ,—is in "heaven itself, now to appear in the presence of God for us." "We have a Great High Priest, that is passed into the heavens, Jesus the Son of God." Heb. 4:14; 5:15, 16.

But we want to think of Jesus not only as our Great High Priest, making an atonement for our sins, but as

OUR INTERCESSOR.

Yes, he made a perfect and complete atonement for sin, once for all, when he died on the cross, exclaiming, "It is finished"; but he "is risen again, who is even at the right hand of God, who *also maketh intercession* for us." Rom. 8:34. To intercede for another is to plead and argue the case. As we read in 1 John 2:1—"If any man sin, we have an *advocate* with the Father, Jesus Christ the righteous." He is our Attorney at Law—our Lawyer, to plead for us. He is pleading not that we might receive justice, but mercy: ever pleading the merits of his own atoning blood in our behalf. He is the "Daysman betwixt us," (umpire, marg.) Job 9:33. Through him the case can now be settled out of Court. "Christ being come an High Priest of good things to come... not by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing *he ever liveth to make intercession* for them." "Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the sins of the people: for this he did once, when he offered up himself." Heb. 9:11, 12; 7:25-27.

"The law made nothing perfect, but the bringing in of a better hope did: by the which we draw nigh unto God." "For what the law *could not do*, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: *how much more* shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son *cleanseth us from all sin*." Heb. 7:19; Rom. 8:2; Heb. 9:13, 14; 1 John 1:7.

Since this Jesus is a personal friend of mine, and is "himself the propitiation for our sins," and now has taken my case, and is acting as the "mediator;" the "daysman;" the "umpire;" the "intercessor;" and the "advocate" to represent me in the court of heaven; and since it is matter of record that he has never lost the case of a single client who followed his instructions, and fully trusted him, my heart is filled with unbounded hope, and good cheer, in the confidence and blessed assurance, that he will ultimately and eternally succeed in keeping me out of the meshes of the law which I have broken, and get me safely through to heaven. Bless his Name!

"I have a Friend in heaven,
Jesus is his name;
A Friend who never changes.
Every day the same.

He hears my faintest prayer,
And he pleads for me up there:
I have a Friend in heaven,
Jesus is his name."

(Parenthetically, let us say, since Christ is "in heaven itself," and according to 2 Cor. 5:8, for us to "be absent from the body," is "to be present with the Lord," this answers the question concerning the intermediate state of the dead: "Where are the departed ones?" "Present with the Lord," in "heaven itself.")

The Death of Rev. E. G. B. Mann.

I was away preaching in the eastern part of the nation when the sad news came to me of the death of Rev. E. G. B. Mann. I was greatly shocked; my sorrow was inexpressible. I had known Dr. Mann from the time he first commenced preaching, a very warm friendship sprang up between us at our first meeting, continued and grew to the time of his death. I believe he was one of the best friends I ever had, and I loved him devotedly.

Dr. Mann was a most delightful companion socially. He was full of life, cheerful, and had an interesting story to tell. He carried with him and scattered about good humor. He had a very wide general knowledge of his church, its leading men and efficient workers. In politics he would have easily gone to Congress, perhaps to the Senate, and would have had good friends and large influence on both sides of the house. There was nothing narrow or mean about him.

Dr. Mann was evangelical in his preaching. At one time in his life he was a great soul winner, held many very successful revivals of religion, saw hundreds converted to Christ. He was at home among men of all classes; he interested and won them. At the recent session of the Kentucky Annual Conference he appeared to be in much better health than for several years, received an appointment, and we all rejoiced to hope that he would be fully restored to his former health and vigor, and that we should have him with us for many years to come. It is hard to realize that we shall see his great manly, smiling face no more on this side. Rest, my brave, clean, beloved brother. I shall hope to meet you at the Master's feet in the sweet by and by.

H. C. MORRISON.

A Good Man Gone to his Reward.

A few days ago we received the news of the death of Rev. R. D. Bennett, who for many years was a faithful preacher in the Louisville Conference. He was a Christian gentleman of unusual refinement and culture. His sincerity beamed from his face and there was grace in all of his movements.

I had quite a conversation with him on the train last fall as we left the session of the Louisville Conference. I was delighted with his clear mind and beautiful spirit. Many years ago he received the gracious sanctifying baptism with the Holy Ghost. He enjoyed the experience of perfect love and exemplified that great Bible doctrine in life and conduct. Some one who knew him much better than I did will doubtless write more extended notice of his Christian character, beautiful and fruitful life. Brother Bennett was the father-in-law of the Business Manager of The Pentecostal Publishing Co., J. H. Pritchard. He was quite advanced in years but erect, manly, and shown as ripe fruit ready to be transplanted into the garden of God on high. Peace to his memory, and the blessing of God upon those who mourn his loss.

H. C. MORRISON.

One of the greatest books ever published on holiness is the "Central Idea of Christianity," by Bishop Peck. We are offering it now, regular \$1.50 edition, for \$1.00.

THE WATERS OF MARAH.

(Continued from page 3)

explanation you may find here in God's ancient ordinance of healing to his people. See the four pivotal "Ifs" round which centers the part of man, the divine promise based on their fulfillment. "If thou wilt diligently hearken to the voice of the Lord thy God," every day listening to that Voice sweeter than softly flowing brook speaking from the sacred page, through the Holy Spirit within, from God's handiwork in Nature, etc.: "If thou wilt DO that which is right in his sight," Doers of the word, and not hearers only," as the man returning from some Farmers' Institute goes to work to clear the land, to plow the soil, to seed the crops, etc., "If thou wilt give ear to his commandments," as is your earnest desire that your child give ear to your parting instructions on leaving for school. "Son, listen, what did mama say?" anxious that he remember well every command. "If thou wilt keep ALL his statutes, including the family altar, the bright "Fire-side Hour" for teaching your precious lambs the love of Jesus, the law of tithing, etc., then, none of the diseases which afflict the ungodly shall come upon or shorten the Christian's earthly existence, "for I am the Lord that healeth thee." Blessed be our great Jehovah-Rophi!

Yes, "There he proved them." Round the stove a hot summer day, the babe crying, smell of scorching beans, weary frame a-trembling, noon hour whistle blowing and dinner not ready. "Oh, oh, what will husband say?" Steady, steady, weary one, for God will keep in perfect peace the soul that is stayed on him. Smile brightly as if all is well, step lightly around as aching feet will permit, for the calm demeanor of his little wife at such a time will do more to convince the unbelieving husband of a reality in religion than a whole volume of sermons.

"And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."

"And they came to Elim." Lovely Elim, place of strength. Rememberest thou the story, O Israel, of how "Enoch walked with God?" of Noah, to whom God said, "I will remember my covenant, which is between me and you... and the water shall no more become a flood to destroy all flesh." And unto faithful Abraham, "in thy seed shall all the nations of the earth be blessed." Couldst thine eyes but pierce the veil, O Israel, and see in those "twelve wells of water" an emblem of Christ, a Well of water within believers "springing up into everlasting life," the ages to come.

"And threescore and ten Palm Trees." Rising so perpendicularly, their foliage-crowned top far above earth, as if saying, "Set your affection on things above," their "determined growth upwards, even when loaded with weights," writes an author. "Beautiful to look upon. The hotter the climate the more it thrives. Its life is at its very heart, and a few cuts and scars do not hinder it from growing." We know not whether Israel got the true import of the scene as beneath the shade of those trees they sat and partook of the delicious fruit; we know not whether there was one moment of grateful reflection upon the route which brought them there, but this one thing we know, there is a glorious recompense at the end of the day. O dear child of the Lord, though you may be wounded, cut and scarred, it will not influence your inner life, hid with Christ in God. Stephen's martyr-face was illumined as the face of an angel when infuriated men "gnashed on him with their teeth!" For "the righteous shall flourish like the palm tree," his root deeply planted by the living water. "A strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the

heat," to souls groaning under life's burdens.

"His leaf also shall not wither." Rustle, crackle, go the dead, dry leaves of formality's devotees, but delightfully fresh and green the verdure of God's palm tree the whole year round. Men and women may come any hour of the day or night and find you ready to break the Bread of Life, for your soul is always rejoicing in the Lord.

"And whatsoever he doeth shall prosper." Joseph was made ruler over all the land of Egypt and all countries came to him for food. And ye Israelites, could you look ahead you would see the prophets' trees of the Lord's own planting who "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong." And Jesus in farewell words to the disciples: "At that day ye shall ask in my name." Peter brought out of prison through prayer; the lame man healed at the gate of the temple. Wonders and signs wrought by faith in the name of the Holy Child Jesus, now the Lord adding to the church daily such as should be saved.

Is it not wonderful to think of a revival going on all the time? The "old-time religion" restored and the church ablaze with Holy Ghost light-power and glory. The Scriptures published throughout all America and in the regions beyond the seas? "And believers... the more added to the Lord, multitudes both of men and women." Does not your heart long for it, dear follower of God? Palm-tree flourishers carrying the message of Jesus to begrimed men in coal mines, work-shops, on steamers, in heathen lands and to those who dwell in darkness—wheresoe'er a soul is to be found. Oh, it's coming, dear praying one! Already the revival is on that will reach unto the ends of the earth. Lift up your eyes and behold! And ye shall "praise the name of the Lord your God, that hath dealt wondrously with you."

"And they encamped there by the waters." On the face of Israel a look of joy and peace. Happiness again. The love of God rekindled in their souls, waving palm branches resting softly as if in blessing upon their heads, happy children running in play, a picture to gladden any heart—yes, but stop a moment! The route here lay by way of Marah. Oh, rejoicing Israel, and praise ye the Lord that hath guided.

Skipping lightly over the intervening centuries I see a company of Marah overcomers these last days, "fishers of men" and witnesses to Jesus" encamped there by the waters" issuing out from under the threshold of God's house (Ezek. 47:1), and like a chiming bell their sweet invitation ringing, "Ho, every one that thirsteth, come ye to the waters." They come too, seemingly a long, interminable line of all classes from earth's dusty highways and with joy draw water "out of the wells of salvation." The old world is thirsty enough if only there be some one to give the Water of Life.

To these shall be borne the glad tidings of the return of Holy Ghost power as in the days of the Early Church, of Jesus Christ, the same today as yesterday. Rivers of the Spirit shall flow through God's people in Holy Ghost gifts and graces, oh so reviving and fructifying in their mighty course, for "it shall come to pass that everything that moveth... whithersoever the rivers shall come, shall live; and there shall be a very great multitude of fish,—drawn into the four-fold Gospel-net—because these waters shall come thither; for they shall be healed,"—groaning, perishing humanity made well in soul and in body. Hallelujah!

To be among the fishers on the banks of the river, to help draw the bursting net to land, to behold with one's own eyes the ful-

fillment of "the sure word of prophecy" ah then, you will thank the God of Marah, "Who nothing does, nor suffers to be done But thou thyself would'st do, if thou could'st see

The end of all events as well as He."

How Can I Keep From Praying?

A. W. Orwig.

My life flows on in ceaseless pray'r
Amid earth's great commotion;
God's promises to hear my cry
Are boundless as the ocean.
In all my weakness and my fear
I hear the Master saying,
"Ask and it shall be given you;"
How can I keep from praying?

What though my foes press hard and long,
My Saviour is far stronger,
He sweetly whispers to my soul,
Fight on a little longer.
He calls me to the mercy-seat,
What joy comes with obeying!
Oh let me ever there abide,
How can I keep from praying?

I lift my eyes and gaze upon
The throne of grace resplendent;
Before it humbly would I fall,
On Jesus e'er dependent.
The peace of Christ, it fills my heart,
A fountain ever staying;
Oh hallelujah! praise His name!
How can I keep from praying?

Begin Early With the Child.

Get them in the habit of reading—reading good literature. It will be a valuable asset through life, as they will seek good literature instead of questionable entertainment. We are offering Bible A B C's and Stories, printed on linen in colors, with illustrations, a regular 50c value for 30c. Help some child today. For the boy from 6 to 15, get "John Wesley the Christian Hero," price 75c.

TOMS RIVER, NEW JERSEY.

Will you please say to the readers of The Herald I have just closed two good meetings, Dec. 21, with Rev. W. N. Pike, of Toms River, N. J. The third meeting had just begun when the death of Sister Pike closed it.

In the meetings we had a blessed time together in the Lord, visiting from home to home with the people and seeing several pray through at a "mourner's bench" in their own homes.

The remuneration to the evangelist was very generous, and donations to the pastor were remarkably large in cash and otherwise. About 45 prayed through, and the third meeting bade fair to be a great one. One young man was sanctified and called to preach. He is coming to Asbury College next year, the Lord willing.

We also secured some subscribers for the best paper in America—The Pentecostal Herald—and Bro. Pike is sure to get several more. Bro. Pike is a good pastor, and a splendid yoke-fellow in revivals.

New Jersey is a splendid state, and a fertile field for the preaching of sanctification. The people are hungry, and we did our best to give them the full meat of the Gospel. While there we visited the great tabernacle at Ocean Grove, N. J., where John S. Inskip and others held a camp meeting several years ago in which 2,242 souls were saved or sanctified.

We have open dates after Feb. 1st, and shall be glad to go anywhere the Lord directs.

Yours for souls,

A. G. Cox.

FAIRVIEW, OKLAHOMA.

It has been some time since I have sent you a report of our work. Soon after the session of our Oklahoma Conference in October, I secured the services of Miss Carrie Graham, of Kansas City, Mo. She is a gospel singer, young people and children's worker. God has been blessing our labors in a wonderful way as we bring the Gospel in sermon, story and song. We believe and preach the Bible, and many are hearing and being saved. We want the prayers of all The Herald readers for continued victory in this great work.

We have our own tent for summer meetings, and have a few summer dates not yet taken. Should any pastor or camp meeting committee be looking for a party to put on an "old-time religion" campaign, write us at once for a date.

Yours in holy fellowship.

C. S. Clarke, Evangelist.

HE THAT WINNETH SOULS IS WISE

EVANGELISTIC CONFERENCE.

The General Committee on Evangelism of the M. E. Church, South, and the Evangelistic Association met in the First Methodist Church, Memphis, Tenn., Dec. 17th and 18th, 1924. Rev. Clovis G. Chappell, D.D., and his associates turned over to us for our meeting the assembly room of the beautiful Pepper Memorial Educational Building. The cordiality with which the members of the Association were received by this wonderful pastor and his helpers, and the spacious, light and airy room in which the meeting was held gave a fine beginning for the conference.

There was a large attendance of both evangelists and singers, and from the first moment of the meeting the Spirit of the Lord seemed to be among us. Some very helpful discussions were given, one on "some good books for the evangelist to read" showed the wide range of reading these evangelists were doing. Some seem to think that evangelists are spending their time in reading sentimental literature alone, but their reading ranges all the way from such literature to modern books by the greatest authors, and books of scientific research and philosophy. I am willing to match these men with any set of men in the Church for loyalty and an earnest search for truth and open-mindedness. They are devoted to the one task to which they have given themselves. That task is calling sinners to repentance, stimulating zeal throughout the Church, and the cultivation of the spiritual resources of the congregations where they labor. They have wrought well for the last twelve months.

We did not have the complete report of their work, because some of them had not reported for the last quarter, but including the reports which were given at the conference, these evangelists held last year 518 campaigns, had 45,254 conversions, and 18,000 additions to the Methodist Episcopal Church, South.

They would not claim to be successful at every point they visit. No pastor can say that much for himself, and we ought not to expect too much from these men. It has been commonly believed that our evangelists were paid fabulous sums of money for their labors. They report every quarter to me, and I believe if the money receipts of these evangelists were known to the public it would be a surprise to know the small amount of money some of them receive, and none of them receive a very unusual amount.

I hope the presiding elders and pastors in need of help for union tabernacle meetings and church meetings in the cities, towns and villages or country will use our authorized evangelists. If they are willing to commit themselves to the regulations of the Church, I believe the Church ought to be willing to use them in preference to others. They receive their appointment just as the pastors, report their labors and have their work and character reviewed annually by a General Conference Committee.

We have a large list of Conference Evangelists who are capable and doing fine work in their annual conferences and should be kept busy. We have now fifty-eight evangelists, with a large group of evangelistic singers, who belong to the Evangelistic Association. These General Evangelists stand ready to go anywhere they are called. Many of them have had meetings in the open country this year. Practically all of them have been at small towns and villages, as well as the large town and city churches. So effective are some of these men that the churches of the North have discovered them and much of the time of some of them is given in the northern cities. They would much prefer to work in the South among their own people. Some of these evangelists whose names are mentioned below take rank with any class of evangelists in the world. They are great preachers and produce, under the help of God, results for the Kingdom of Righteousness worthy of any place in the entire denomination.

It was decided at this meeting of the conference to enlarge the scope of our activities so as to include the spiritual resources of the whole Church. We are organizing at headquarters to take care of this work. It will mean no increased expense to the Board of Missions, but these evangelists will take a free-will offering at every meeting they hold and will send it in to this office to defray this expense.

We hope to organize in every church of the denomination Family Altar Leagues, Leagues of Private Prayer, and in other ways help to relieve the Church of that large number of absentee church members in practically every congregation of the denomination. We ask the sympathetic co-operation of our Bishops, Presiding Elders, pastors and earnest-hearted laymen. May we not join in a great movement to make our Church a real spiritual factor in the salvation of America and the world?

Below is a list of the names and addresses of these evangelists and singers. If at any time you are in need of an evangelistic singer and are in doubt as to whom you should have, if you will communicate with this office we believe we can be of some service to you and shall be most happy to accommodate you in every way possible. We want the Church to use this agency set up by the General Conference and the men whose names we give:

Rev. Harry S. Allen, 801 American Blvd., Macon, Ga.
 Rev. John B. Andrews, Siloam Springs, Ark.
 Rev. Luther B. Bridgers, Gainesville, Ga.
 Rev. Henry W. Bromley, Cynthiana, Ky.
 Rev. John E. Brown, Siloam Springs, Ark.
 Rev. Raymond Browning, Box 376, Hendersonville, N. C.
 Rev. Jordan W. Carter, Harriman, Tenn.
 Rev. D. L. Coale, 1000 N. Kenmore Ave., Los Angeles, Calif.
 Rev. Burke Culpepper, 535 LeMaster St., Memphis, Tenn.
 Rev. John B. Culpepper, New Smyrna, Fla.
 Rev. C. M. Dunaway, 216 N. Candler St., Decatur, Ga.
 Rev. Albert C. Fisher, 2325 Market Ave., Fort Worth, Texas.
 Rev. R. L. Flowers, General Delivery, Dallas, Tex.
 Rev. R. B. Freeman, McMurry College, Rt. 5, Abilene, Texas.
 Rev. C. Norman Guice, Conway, Ark.
 Rev. J. O. Hanes, 1101 N. 41st St., Birmingham, Ala.
 Rev. S. M. Haynes, Clarkston, Ga.
 Rev. Walter Harbin, Center Point, Texas.
 Rev. R. J. Haskew, 208 East Newton St., Dothan, Ala.
 Rev. E. O. Hobbs, 1055 Lynnhurst, Louisville, Ky.
 Rev. Walt Holcomb, Box 503, Cartersville, Ga.
 Rev. Jerry Jeter, 7 Elgin Park, San Francisco, Calif.
 Rev. Andrew Johnson, Wilmore, Ky.
 Rev. Bob Jones, Box 440, Montgomery, Ala.
 Rev. J. B. Kendall, Lexington, Ky.
 Rev. G. A. Klein, Box 484, Memphis, Tenn.
 Rev. Robert Lear, Marion, Ky.
 Rev. Lovick P. Law, Siloam Springs, Ark.
 Rev. John A. May, Box 185, Montevallo, Ala.
 Rev. W. M. McIntosh, 624 Main St., Columbus, Miss.
 Rev. F. P. McCall, Jasper, Fla.
 Rev. L. J. Miller, 1716 Sweetbrier Ave., Nashville, Tenn.
 Rev. J. Ed Morgan, Texarkana, Tex.
 Rev. (Judge) Frank Morris, Greenville, Texas.
 Rev. H. C. Morrison, D.D., Wilmore, Ky.
 Rev. Frank M. Neal, Amarillo, Texas.
 Rev. John M. Neal, Huntsville, Texas.
 Rev. W. Hardy Neal, Green Forest, Ark.
 Rev. A. J. Notestine, 1751 N. Woodland Ave., Birmingham, Ala.
 Rev. L. D. Patterson, Menlo, Ga.
 Rev. Thomas Priddy, Box 503 Princeton, W. Va.
 Rev. Thurston B. Price, Lake Junaluska, N. C.
 Rev. James M. Smith, Box 722, Hattiesburg, Miss.
 Rev. Asa F. Stem, Decatur, Ga.
 Rev. W. A. Swift, 1108 Chapel Ave., Nashville, Tenn.
 Rev. H. S. Stewart, Wilmore, Ky.
 Rev. W. C. Swope, Box 111, Charleston, Mo.
 Rev. Mark N. Terrell, 703 N. Crockett St., Sherman, Texas.
 Rev. George Tucker, 2014 Nelson Ave., Memphis, Tenn.
 Rev. Bascom Waters, Clinton, Tenn.
 Rev. Chas. F. Weigle, Sebring, Fla.

The following new men were added as General Evangelists at the last meeting:
 Rev. W. B. Hogg, 1585 Vinton, Memphis, Tenn.
 Rev. John C. Patty, 2006 Union Ave., Chattanooga, Tenn.
 Rev. Henry T. Young, DeRidder, La.
 Rev. Dan Kelley, Hattiesburg, Miss.
 Rev. Grover Cleveland, Pine Bluff, Ark.
 Rev. W. E. Thomas, 4 Westminster Apartments, Nashville, Tenn.
 Rev. Earl B. Moll, Box 175, Jackson, Miss.

SINGERS.
 H. U. Abicht, Sherman, Texas.
 Miss Mary E. Clements, Munford, Tenn.
 Lloyd B. Bloodworth, Polytechnic, Tex., 2811 Ave., E.
 J. L. Brindley, Hugo, Okla.
 J. C. Coston, Hendersonville, N. C.
 W. B. Corder, Richwood, W. Va.
 J. B. Culpepper, Jr., New Smyrna, Fla.
 Moody B. Cunningham, Winnsboro, Texas.
 Mrs. H. F. Earhman, Murfreesboro, Tenn.
 C. E. Edwards, Oakton, Ky.
 W. P. Forbess, 714½ Main, Little Rock, Ark.
 R. E. Frost, Gest, Ky.
 C. P. Gossett, Wilmore, Ky.
 John W. Glover, Cabot, Ark.
 R. J. Glaze, Bearden, Ark.
 Chas. C. Hard, 1537 Camp St., New Orleans, La.
 B. G. Grenfell, Dawson Springs, Ky.
 Bernard L. Hatch, Texarkana, Texas.
 Rev. Curwen Henley, Murphysboro, Ill.
 Everette S. Homan, Corinth, Miss.
 Homer S. Jenkins, 206 Ware Avenue, East Point, Ga.
 M. L. Lifsey, Crumps Park, Macon, Ga.
 D. Ward Milam, 406 East Main St., Lincolnton, N. C.
 Robert Lee Milam, 45 East Meriotts Ave., Atlanta, Ga.
 Chas. H. McEuen, Altus, Okla.
 J. F. Price, Florala, Ala.
 R. W. Porterfield, Comer, Ga.
 George Pickard, Resaca, Ga.
 S. H. Praether, Henderson, Ky.
 Jas. V. Reid, 3233 Hemphill St., Ft. Worth, Texas.
 J. Bailey Richardson, Clinton, Tenn.
 John U. Robinson, 1100 Vance Ave., Memphis, Tenn.

Miss Mabel A. Sloan, 39 N. Florence Ave., Kansas City, Kan.
 Miss Elizabeth Shipley, 2360 McFadden Ave., Beaumont, Texas.
 Austin M. Smith, Cookeville, Tenn.
 Hamp Sewell, Atlanta, Ga.
 H. M. Scott, Milan, Tenn.
 Archie P. Stephens, Kosciusko, Miss.
 Miss Mattie M. Swisher, Hereford, Tex.
 Alfred R. Wells, 5210 Parry Ave., Dallas, Texas.
 Charles B. Wyatt, Pine Bluff, Ark.
 Holland R. Wilkinson, 3008 Griffin Ave., Richmond, Virginia.
 Wisdom Sisters, Macon, Ga.
 Jeff Wall, Cookeville, Tenn.

R. L. Russell.

REPORT OF REV. T. P. ROBERTS.

I went from Conference to Hamilton, O., in my first meeting, in the Nazarene Church, Brother Montgomery, pastor. This was a good revival in reclamation, salvation or sanctification. I feel safe in saying that there were between 70 and 80 professions. Prof. Frost had charge of the music. I can truly say Frost was at his best and that means much. He is an old-time Methodist and sings with the Spirit and with the understanding. Our church ought to keep him busy all the time. Brother Montgomery is as true and loyal to the gospel as you can find anywhere. What a blessing to find a pastor like this, a God-fearing man in these awful days who has convictions and stands by them. The church was organized out of a meeting held there by me four years ago and a more loyal people cannot be found. Pastor and church stood nobly by us in every way. God's blessings on them everyone. He took in a nice class at the close of the meeting.

Our next meeting was with Rev. J. W. Hoffman, Taylorsville Charge; this was a wonderful revival. Almost the entire church was in a backslidden condition if they had ever had any grace, and I am sure at some time a few had had a wonderful conversion. The loyalty to the church of these people could not have been surpassed. I have never met a bigger-hearted people in my ministry, but they were like the rich young ruler, one thing they lacked and that was the grace of God in their hearts, and this came when they were obedient to the heavenly vision. How God did bless after the break came. The oldest members of the church told us this was the only real revival they had had in many years. Brother Hoffman was one of the truest pastors I have ever labored with and told us at the beginning to give them the Gospel without fear or favor and he would stand by it for if the church did not get revived, he did not see how he could stay on the job nine more months, and he certainly stood by us while we fired the gospel gun. It took much prayer and fasting and uncompromising preaching to break through the cold and indifferent spirit. Thanks be to our God the break came about the middle of the second week and almost the entire church was revived and many found the Lord in pardon or purity. A fine class was received into the church at the close. May God keep the fire burning in the heart of the pastor and people.

Our next battle was at Oakland Mills, my home county of Nicholas. Bro. Vanderpool, the pastor, was not able to be with us much of the time, being a student in Kentucky Wesleyan. He came, however at the opening of the meeting and told the people he wanted a revival and had employed the evangelist to this end and that he was back of the meeting. He came every time he could and added fire to the meeting. He is a wonderful young man as all the Vanderpool boys are. All the people love him and I feel sure he will make good on his new charge. This was truly a great meeting. The church was in an awful condition. It looked like there was not any use in trying to go further for we hardly had enough to call it a church. Seemingly everything was against us for it rained, stormed, snowed and sleeted. The enemy fought hard to hold his ground, but after two weeks of hard sledding, the break came and some of the most remarkable cases of salvation I have seen in years. Some of the oldest men in the community were gloriously saved and came into the church. We left the church at a high tide of spiritual things. We were entertained in the good homes of the people, having our permanent home with Sam Hollar and Grand Barnett, and better homes could not be found than these. The people were all good to us and other churches co-operated most beautifully. May the blessings of God be on this good pastor and people. I began the 11th in Illinois my first meeting of the New Year.

Yours in his service,

T. P. Roberts.

The Dairyman's Daughter.

Is said to have been the means of the conversion of more people than most any other book on the market. Don't you want to pass out a few copies? Paper binding, 40c, or three for \$1.00. Cloth binding, special, 70c.

THE PENTECOSTAL HERALD

PUBLISHED WEEKLY

Six Months In Advance \$.75
One Year In Advance 1.50
Foreign Countries 2.00

Subscription Discontinued When Time Is Out.
In ordering address changed give both old and new address. Write all names plainly.

Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers, sample copies will be sent free on application.

Remit by Registered Letter, New York Exchange, Express or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY
523 South First Street Louisville, Ky.

ADVERTISING DEPARTMENT
For Advertising Rates Apply to
THE RELIGIOUS PRESS ASSOCIATION
800-3 Witherspoon Bldg.,
PHILADELPHIA, PA.

OUR CONTRIBUTORS

Rev. S. A. Steele, D.D.	Rev. Harold Paul Sloan, D.D.
Rev. G. W. Ridout, D.D.	Rev. J. G. Mantle, D.D.
Rev. C. F. Wimberly, D.D.	Rev. Richard W. Lewis, D.D.
Col. S. L. Brengle	Rev. Bud Robinson
Mrs. Amy N. Hinshaw	Dr. Henry Ostrom
Rev. L. R. Akers, D.D.	Rev. E. E. Shelhamer
Rev. C. W. Ruth	Rev. C. M. Griffith
Rev. J. B. Culpepper	Rev. H. E. Copeland
Rev. Andrew Johnson, D.D.	Rev. J. H. Smith
Rev. O. G. Mingleford, D.D.	Hon. William J. Bryan

(Continued from page 1)

countries to visit that holy city in the days of its glory when it becomes the headquarters and seat of the government of the world.

Isaiah draws a beautiful picture of the reign of Christ in the sixty-fifth chapter of his prophecy, in verses seventeen, eighteen and nineteen: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." The verses quoted here by no means exhaust the truths in this chapter on the themes which so often filled Isaiah's vision. With the beginning of the reign of our Lord, many of the Israelites, true sons of Abraham by faith, will be scattered throughout the world. Some of them, genuine Jews, who did not return to Jerusalem in the time of the restoration of Israel to Palestine, which is now beginning and will continue, but when the Lord is revealed from Heaven in his glory, these scattered Jews will be at once brought from all countries to Jerusalem to worship their once rejected, but at last recognized Messiah and King. Note carefully the following verses: "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:20-23.

We would not worry our readers with quotations from this luminous book of Isaiah's prophecy, so much of which clusters around and points to the reign of Christ on earth with the capital of his government at Jerusalem and the very gracious conditions that shall prevail at that time. With two more quotations, we will, for the present, close the

testimony of Isaiah. How explicit and direct to the point is the following quotation: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isaiah 24:21-23. This prophecy cannot possibly refer to the first coming of Christ. At that time, our Lord did not reign in Mount Zion and at Jerusalem. He will do so, however, when he shall come the second time in glory and power. We wish to call the reader's attention to the last clause of the above quotation, "before his ancients gloriously." What is the meaning of this "before his ancients!" Harking back to our twentieth of Revelation we find that the holy dead are resurrected and Satan is cast out and Christ comes to reign with those who have part in the first resurrection. Paul, you remember, speaks of the resurrection of the saints who shall come with Christ at his second appearing. Isaiah in chapter 26, and 9th verse, speaks very definitely of the resurrection, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26:19-21.

In the above quotation, we have the coming of the Lord to punish the wicked inhabitants of the earth and the resurrection of his ancients before whom he shall reign, Abraham, Moses, Joshua, David, Daniel, and the hosts of the saints who have died in the faith. Job, himself, will be among them. You remember that in the days of his calamity, he looked with the prophetic eye of faith to the time of the resurrection of which Isaiah is here speaking and crying out in ecstasy, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold and not another. Though my reins be consumed within me." Here, Job is rejoicing over the fact that notwithstanding he shall die, yet there is to be a resurrection and in that resurrection he shall behold his Lord face to face.

We conclude these quotations from Isaiah with a glorious description of the Golden Age toward which statesmen have looked, seeing through mists and clouds dimly, about which poets have written and sung, into which the prophets looked with amazed delight and described with glowing eloquence, which our Lord Jesus faithfully promised and about which the inspired apostles so frequently wrote. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2:3-4.

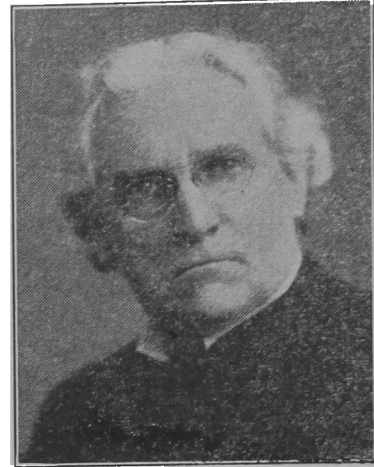
There is nothing more plainly taught in the Holy Scriptures than that the kingdoms of this world shall become the kingdom of our Lord Jesus, and that he shall reign gloriously. (Continued)

MONTHLY SERMON

Rev. H. C. Morrison, D.D.

THE DIVINE OWNERSHIP.

Text: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.



The Apostle Paul is earnestly seeking to show the Corinthian Christians, in fact all Christians, the fearful inconsistency of any sin on the part of those who have professed faith in the Lord Jesus. He expresses surprise that any one claim-

ing Christ as a Savior should give the members of their body to any sinful practice. He assures them that their body is the temple of the Holy Ghost; that they do not belong to themselves, but that God has bought them, that the Holy Spirit inhabits them, and that it is their bounden duty and high privilege to glorify God in their bodies and spirits.

We find this same teaching in the Epistle to the Romans, in the sixth chapter and twelfth verse: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Further on, he says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

He continues the same subject saying, "For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." In all of this the apostle is appealing to the great change that has come to the disciples of Christ through faith in his saving power; and the importance of a practical religion. Their bodies, as well as their spirits, have been bought by the sacrifice on the cross, and the various members of their body must now be used in holy service to God.

No one can be a Christian, a true disciple of Jesus in spirit and, at the same time, serve Satan with their members. The heart cannot be in the kingdom of God while the members of the body, the feet, the hands, the lips, serve Satan and sin.

The central thought in the text, the thought the apostle desires to firmly fix in their minds, is that they have been bought; that they do not belong to the world; that they do not belong to themselves; that they are the Lord's; that their bodies are the temples of the Holy Ghost; that henceforth the members of their bodies, the feet with which they walk, the hands with which they work, the tongue and lips with which they speak, the eyes with which they see, are the Lord's, and must, under no circumstances, be yielded to any sinful service, but must be used always for God's glory.

If you will turn to Peter's First Epistle, you will find this same thought. In the first chapter, 18th and 19th verses, Peter says, "Forasmuch as ye know that ye were not

redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifested in these last times for you."

I wish you to notice that Peter is in perfect harmony with the Apostle Paul in this doctrine of divine ownership; that we no longer belong to Satan, or to the world, or to ourselves, but that the Lord who found us the bondslaves of Satan, the servants of the world, in the chains of our own selfishness, has bought us and paid for us a great price; not silver and gold, but the blood of Jesus in the agonies of the cross.

It is of the most vital importance that we come frankly and fully to recognize the divine ownership; that we abandon forever, all thought of obedience to Satan, or submission to the dictates and whims of the world, or yielding to any sort of selfishness on our own part. The bondage to Satan is at an end. We are delivered from slavery to the world; we are redeemed and bought up out of the realm of selfishness. We are the Lord's love slaves.

The Scriptures plainly teach, and we all understand, that Jesus Christ by the grace of God hath tasted death for every man; that the scheme of redemption extends to all the fallen race. God, in infinite love has given his Son to die for all men, but all men have not recognized this gift. Many have not sought salvation in Christ or made a profession of faith in the atonement he has made for their sins; and it will be understood that the instruction and exhortation in the text are not intended for those who have rejected the atonement, but for those who have made a profession of faith in Christ, who have claimed salvation through the atonement made for them by him. The instruction and exhortation in the text are for Christians—the disciples of our Lord. All such persons are to recognize the fact that they are not their own; that they have been bought, not with silver and gold, but with the precious blood of Jesus; that they are the temples of the Holy Ghost; that the Spirit of God dwells within them; that they are to glorify God with their bodies and spirits; that the members of their bodies which were once the instruments of unrighteousness unto sin, are from henceforth to be the instruments of righteousness unto holiness.

It is of the greatest importance that we get this thought firmly fixed in our mind. We have been bought at the price of the greatest sacrifice possible. The price which God has paid for us indicates the immense value which God places on us. He must have a wonderful love for man; he must place a remarkable estimate upon him. We judge of a man's appreciation of any one of his possessions by the amount he was willing to pay for it. By this same rule we conclude that God placed a great value upon man; that he had large use for him in the economy of his universe. He paid the highest price that could have been paid. He reaches the utmost limit in giving his Son to die upon the cross. We have learned something of the estimate that our Lord Jesus places upon a human soul when he said, "What shall it profit a man, if he gain the whole world, and lose his own soul?"

The thought we would impress upon your minds is that you are God's to save from sin; to deliver from the power of Satan; to keep from the spirit of selfishness and the corruption of the world. God has set himself to the task of salvation. The annunciation angel said to the Virgin Mary that her Son should be called "Jesus." Jesus, the Victor, who was to save his people from their sins. It is yours. It is ours, to let God save from our sins, the dominion of them, the guilt of them, the love of them, the pollution of them. To

fix us to suit himself. Isaiah says that Jesus shall see of the travail of his soul, and shall be satisfied. It is unthinkable that Jesus should be perfectly satisfied with us as long as sin has any dominion over us; any place in our desire, or any faintest taint in our souls. Nothing will satisfy Jesus but our full redemption; our entire cleansing. He desires to present us to his Father without spot or wrinkle.

You are God's to guide into all truth; to direct in your pursuits in life; to choose your changes, to administer your affairs, to provide for your wants, to enter into the details of your life, to reign and rule over and administer in everything that concerns you. This is not too minute. Jesus tells us that a sparrow does not fall without the Father's notice, and that the very hairs of our head are numbered. This is very wonderful, but God is very great. He pervades all things. The Psalmist says, "If I ascend into heaven, thou art there. If I descend into hell, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there, thy hand shall hold me, and thy right hand shall lead me."

It was Jesus who taught us not to worry over the tomorrows; that God who cares for the sparrow and clothes the lily with its beauty, will not forget our wants. The Master is not here teaching that we shall live in idleness, that we shall have no concern about the planting and cultivating of our crops; but he is teaching us to do so with a restful faith that God will so order our lives that we need not burden ourselves with anxious worry with regard to the future.

You are God's for divine order. You are a soldier in the army of Jesus. There has been a declaration of war between good and evil and we are to go out into this conflict, not according to our own choosing, but in obedience to the infinite love that has redeemed us, and the divine wisdom that guides us. There is no greater mistake that we should insist on choosing our field for service. If we are uncertain with reference to that field we can afford to wait and pray; it may be that tarrying in prayer is our greatest need. If we belong to God he is concerned for us; the harvest field is wide and white to the reaping, and he will find a place and a task for us. It should be remembered that in the world's redemption there are some hard places; there are some difficult tasks, there is some arduous toil where the only pay must be the consciousness that we are laboring for him who bought us and owns us, and has given us our task.

One of the very great dangers in our time is that the soldiers in the army of the Lord may come to desire to select their own field, their own uniforms, labor according to their own wishes and demand large remuneration. The best work in God's service, as a rule, does not yield large financial remuneration, and the very best workers in all history have not been the largest paid workers. They have received but little here; they no doubt will get an immense bonus when the war is over. They will receive a glad welcome at the home coming and enjoy crowns and mansions forever.

We shall have to watch ourselves closely in all of these matters and guard against the selfish spirit and be ready to labor in the midst of ignorance and opposition, where there is little promise of appreciation or remuneration here. We must be careful about asking what the pay will be, the mildness of the climate, the healthfulness of the location, or the probabilities of large success. I have not read in history that soldiers have demanded of their country or their commanders that they were to have smooth roads, healthful climates, protection from exposure, shielding from danger, abundant supplies, and no such thing as battles. When they sign up as soldiers they surrender the companionship and comforts of their home;

they submit the choosing of their fields of service to their superior officers. They have consecrated themselves to long marches, to trudge through mud, to sleep on rain-soaked ground, to subsist on the commonest of fare if such fare can be secured; to fight, to charge to the cannon's mouth, to lie wounded and neglected upon the gory field; in all probability, to languish and die forgotten and unattended. It is said that General Garibaldi when building his army for Italy, said, "Soldiers, if you will follow me I will promise you rags for uniform, scant rations for sustenance, and battle to the point of the bayonet. I have no money to pay you, but if you are true and courageous liberty awaits you."

God has bought us; bought us in the agonies of his Son Jesus on the cross; bought us for servants of righteousness unto holiness; bought us to go out into a world that lieth in wickedness; to labor, not for ourselves, not for remuneration here, not for the honors and glory of men, or the offices that the Church can give, but for the redemption of sinful souls. Let us leap into the ranks of a consecrated service with a cheer in our hearts for our great Captain, and go forward into the conflict with songs of praises. The war cannot last always. By and by, the flags of the enemy will go down, the ranks will break, his forces will scatter, and the white banner of our Immanuel will float in triumph over a world into which has come peace and order, in which the Captain of our salvation shall reign without a rival, King of kings and Lord of lords, and then it will be enough of reward for all service rendered to sit down in peace about his feet and lift up hallelujahs of praises to the name of him who hath loved us, and redeemed us from our sins with his own precious blood, and given us a part in his service, and a place in his everlasting kingdom. Amen!

Gone Home to Heaven.

We are shocked and grieved to hear of the death of the President of the National Holiness Association, Rev. George Kunz. Down here in Florida we have not been able to get the particulars of his death. We hope very soon to be able to give our readers all of the particulars with reference to his passing away.

I had known Brother Kunz had been in poor health for some time, but somehow I could but believe he would remain with us. I saw him last at the Brooklyn Convention in November. He could attend the services but little and was kept to his bed most of the time. He looked well, was cheerful and full of hope for future service.

Just before leaving for Florida I received a letter from him asking for assistance in a number of holiness conventions. I answered his letter but from the dates I received, he was dead before my answer reached him.

Brother George Kunz was one of the purest and best of men. He loved his Lord, he believed his Bible, he rejoiced in Jesus Christ as his Savior and sanctifier. He did not spare himself but poured out his life in arduous service. He had had a serious heart trouble for several years, but in spite of this handicap and the entreaties of his friends he went forward with his work day and night. He was greatly beloved. He was ripe for heaven. He has ascended to be with his Lord in whom he trusted so implicitly and loved so devotedly. Our hearts follow him with holy longings and with steadfast faith for a renewal of friendship on the other side. We shall be able to give our readers more of the particulars of his death in a later issue.

Dr. John Paul is first vice president of the National Holiness Association and will no doubt arrange for the good work of the Association to go forward at once.

Faithfully,

H. C. MORRISON

OUR BOYS AND GIRLS

ELEANOR'S SPECIAL GUEST.

Daisy Hughes Phipps.

Driving a high-powered car in the suburbs of Hatfield, Eleanor Wray looked out upon a beautiful world. The morning freshness lay upon the earth; the sun was adding glory to the hilltops; soft breezes wafted grateful fragrance. How, she wondered, could anyone be sorrowful when just to be alive was a joy! Indeed she was congratulating herself upon this enforced errand.

Especially to Eleanor was this a day of happiness,—her third wedding anniversary. And was she not the wife of the best of Williams and they the proud parents of the dearest of little Billys?

Then there was that treasured spot of their own. It was more than home—it was a shrine to both, all interwoven with their heartstrings.

Eleanor's reverie of satisfaction was suddenly interrupted. What was that lying in a crumpled heap by the roadside? A tremor of fear preceded a desire to investigate. However, she was glad that Topsy, the nurse girl was along. The car was stopped.

"Topsy, what's that over there in the grass?"

"Ah dunno, Miss El'nor. Ah spec' it's one o' dem hants ah seed last night when ah come from Uncle Zeke's fun'rul. Dey shore did pester me a heap. Ah's jes' nat'elly sked o' dem things. Lawsee, Miss El'onr, dat hant am after us!" Topsy's eyes bespoke the terror of her soul.

"There's no such thing as hants, Topsy. Don't be afraid. Nothing will hurt you."

The rags began to stir. A man's bleared countenance turned toward them.

"Good morning," began Eleanor. No answer came. "Is there anything I can do for you?" continued the woman cheerily.

"I guess not, thank you," answered the man despairingly, yet the courteous "thank you" suggested possibilities.

"May I ask your name?"

"Sam Yates, Madam."

The words "I have heard of you before" were suddenly checked, and these were substituted:

"I am Mrs. William Wray, Mr. Yates."

For a moment Eleanor's brain became a speedway, along which raced a caravan of thoughts. There was her aunt, with her exclusive ideas, and her friends, the Wortham girls, the quintessence of culture. These were her guests today. Visions of Sam Yates' past came to her mind, but what if he was a down-and-out, a veritable nobody, he was nevertheless a friendless human being. Conventions to the winds—she would do it!

"I should like for you to be our guest today, Mr. Yates. We dine at 6 o'clock." The invitation was given as naturally as if he belonged to her social element.

The man straightened himself a little as if his self-respect was rising. Then he looked down at his tattered garments.

"You don't mean me?" he asked incredulously.

"Indeed I do," returned his would-be benefactor. Noting his embarrassment, she did not press the matter, saying simply, "We shall expect you, Mr. Yates."

Into Eleanor's sunny day there had crept a shadow. This poor man! had she ever seen so forlorn a creature? She began to recall the stories she had been told of "old Sam Yates," how in the former days of the saloon he had lost his all in drink; how he went from bad to worse; how his wife and children were forced to leave him. Once down, he could never rise, it seemed. How he managed to live was a mystery, though he did odd jobs such as cleaning yards and making gardens.

Thus far, the castaways had made

no appeal to this young woman. Of course she knew they existed, but the point of contact had not been hers. Her kind heart at once responded. Should her invitation be accepted, perhaps she and William could help the poor unfortunate to better things.

But she felt sure her protegee would never appear in such disreputable costume. Was there a way out of this difficulty?

"O, I know," was the decision. "I'll ask Mother Abbott. She's a regular key on solving problems."

"Mother Abbott," white-haired and gentle, was next-door neighbor to the Wrays. The Wray and Abbott families for generations had been intimate, hence it was only natural that William's wife should be welcomed into the latter's inner circle.

Eleanor lost no time in presenting the matter to her counselor.

"Let me think a bit, dear," the older woman requested. Truth to tell, she was perplexed. Should Eleanor's plan be encouraged or not? To pick up a reprobate of unsavory reputation, invite him to one's home, then supply him with clothing for the occasion—was it misplaced kindness? But she hesitated in checking good impulses. It was hard to associate the person in question with "entertaining an angel unawares." Perhaps after all it was best to err on the side of leniency. She remembered other days when Sam Yates was his better self and a lover of little children. Her eyes moistened as she thought of the kite he made for George. She could see him now as he ran in, shouting, "Yook, granny here's a kite Mr. Yates made for me." If George could speak at present, would he not extend a kindly hand to a friend in need?

Brushing the tears aside, Mother Abbott stated that her grandson's clothing was upstairs and available for Mr. Yates' use. Then she added, "Would you mind looking them over, Eleanor? First room to the right and here's the trunk key."

* * *

No one would have dreamed that the hostess, outwardly composed, had inward feelings of unrest. How should she break the news to the assembled guests that another was expected? Should she call William aside? Perhaps so, for she needed his aid to brace her against the shocks that were inevitable.

At last the doorbell rang. William Wray arose, followed by his wife. In the hall she whispered, "It may be Sam Yates. I saw him this morning and asked him to dinner."

The look of surprise in William's eyes was swiftly followed by one of appreciation. "You dear girl," he smiled, and Eleanor's heart flutterings were no more.

"Clothed and in his right mind," was the mental comment of the woman as she beheld the well-groomed stranger.

Soap, water, shaves, hair-cuts, decent apparel—the save men knew them not. Perhaps in time we shall discover substitutes, until then, we must acknowledge their efficacy.

"Good evening, Mr. Yates, come right in," was William's cordial greeting, accompanied by a warm hand-clasp.

"We are so glad you came," added Eleanor.

Did the exclusive "Aunt Sarah" draw her silken skirts a little closer, and the Wortham girls lift their eyebrows in horrified surprise when the newcomer was introduced? At least, that was the opinion of Mr. and Mrs. Wray. Undaunted, however, they were nothing if not hospitable to the stranger.

But despite their efforts, a chill fell upon the company. The last arrival seemed a misfit and ill at ease. At the table no amount of resourcefulness resulted in anything until the "honey from Washington State" was passed.

"And this is from Washington?" the odd guest's eyes sparkled with delight.

"Yes, my brother brought it from there." Hope began to rise for the head of the table.

"It surely does look natural. I was reared in that state," the stranger rendered further.

"You were? Tell us about it."

"My father moved from Virginia with his family of eight when I was seven years old. He was an apiarist, and I was trained for that vocation. This honey takes me back to my boyhood days." Indeed, he seemed to be retrospective. A smile, hovering over his features, transformed his countenance. And he became adaptable. Without monopolizing the conversation, Sam Yates, encouraged by two sympathetic listeners, talked interestingly of his boyhood. Also, he was able to discuss the topics of the day.

"Bless Aunt Dinah's heart!" was her mistress' delightful exclamation. "For once I am glad she was disobedient and slipped the honey on the table."

After dinner, there was music. The Wortham girls, distinguished musicians, rendered classical selections, after which they sang the old, yet ever new ballads, such as "Old Black Joe," "Take Me Back to Old Virginny" and "Home Sweet Home." Perhaps no one but Eleanor detected the tears that gathered in a certain person's eyes during that touching refrain.

He was the first to leave. After the conventional parting with the others, he turned to the hostess.

"Mrs. Wray, how shall I express my appreciation to you for your kindness? To me this has been a wonderful occasion. I hope I may be able to return the favor."

And then came the time of reckoning! Aunt Sarah, of course, was beside herself. "The idea," she said, "of inviting a tramp to your home, Eleanor. You'd better lock up your silver tonight."

"I was just thinking," observed Margaret Wortham, "what a good chance your friend had of finding the ins and outs of your house. No doubt, he made a mental survey of the situation."

"It is more than likely," echoed Doris Wortham.

"You are Job's comforters," laughed Eleanor. "Shall we notify the police?"

"No need for alarm," William boldly asserted. "I have known this man for years. At heart he is a good honest fellow. Drink was his ruin, but since National Prohibition, he lets liquor alone. Perhaps he needs encouragement. Do you remember Jerry McAuley? He fell nine times before he was a stickler."

Criticisms of the elite! What did Eleanor care for them as long as her husband-sweetheart was on her side! And her sentiments were interpreted by the glances of love.

Two years sped away. No more of Sam Yates. The Wrays wondered about him but no one had any information except that he had disappeared.

"And it was just after our anniversary dinner," lamented his chief sympathizer. "And I thought we might do him good."

"We'll hear more of him by-and-bye," prophesied optimistic William. Sure enough, a letter and a package came that very week.

"Mr. and Mrs. William Wray, Hatfield, ———."

"My Dear Friends:

"If I may be allowed to address you thus, for you were the friends who brought me back.

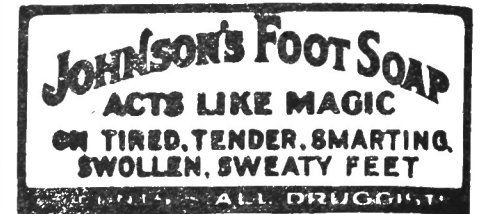
"After I left your home two years ago, June 16, I went to my cabin and thought all night. To make a long story short, I came to myself. I reasoned thus: if good people like you would pick me up and receive me, a mere imitation of a man, into their home, I surely ought to make myself worthy of such consideration.

"At once, I made a beginning coming over here for work as an apiarist. It was given to me and I have made good.

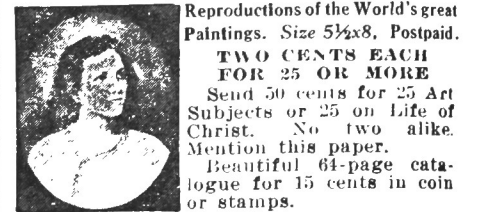
"My family has been reunited and we are very happy. We are buying a

Gospel Tents

Smith Manufacturing Company,
DALTON, GA.
22 Years in Business.



THE PERRY PICTURES



THE PERRY PICTURES CO.,
Box 728, Malden, Mass.



home where we should be glad to see you at any time.

"Under separate cover, I am sending a motto you will kindly accept.

"With best wishes, I am

"Gratefully yours,

"Samuel B. Yates."

Undoing the wrapper, the recipient beheld the words:

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

"Muvver," interrogated Billy, "what oo crying for?"

"O, Billy, you darling, I'm crying for joy! Aren't you glad I invited him?"

In some vague way, three-year-old Billy had a sympathetic understanding. He blew his tin horn, beat the drum and screamed lustily, "Three cheers for the wed, wite, and blue."

Dear Boys and Girls: I wonder what you all are doing these cold days. I hope you are doing all you can for Jesus. We should be willing to give our whole life to him, not just part. He is a jealous God and wants all. Dear cousins, I notice a great many of you write that your "dear mother is gone." May you live so as to meet that mother where parting comes no more. My mother is gone and oh, how I miss her. I will add a poem dedicated to all who have lost a loving mother.

"Since the angels took my mother home to heaven,

Life has been so very sad and lone to me,

But I'm trusting in the God she loved so well,

And some day my mother's face again I'll see.

"Many loving friends are kind and good to me,

As the toilsome homeward journey I pursue.

But I miss my mother as the days go by,

For there is no friend like mother, none so true.

"Swiftly now I pass the milestones one by one,

By and by the glory gates with joy I'll see,

Then among rejoicing friends in that sweet home,

Will my own dear mother gladly welcome me."

Etta Murray.
Eddyville, Ky.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy

band of boys and girls? I am nine years old and go to school every day. My teacher's name is Miss Florence Bradbury. I am in the fourth grade, am taking music lessons. My middle name begins with M and ends with E. The one that guesses it I will write to them.
Stella Barker.
Mentor, Ky.

Dear Aunt Bettie: May I visit your band of boys and girls for a minute? We take *The Herald* each week. My age is between nine and twelve. The one who guesses my age I will send them a card. I am in the sixth grade and have a very fine teacher. We live in Wilmore, and like it here very well. Listen! I believe I hear Mr. W. B. coming. Love to all.
Byron LeJeune.

Dear Aunt Bettie: Will you let a little California girl join your band of boys and girls? A friend sends *The Herald* to me and I like it, especially the Boys and Girls' Page. What is the matter with California? I have only seen one letter from California so far. I go to the Friends' Church and try to go every Sunday. I went to the Union Thanksgiving services there Thursday. Who can guess my middle name? It begins with G and ends with E and has five letters. Whoever guesses it I will write them a letter. I am in my Sophomore year at High School. I would like to see this letter in print as my first was not. I hope Mr. W. B. is out in his garden when this reaches you.
Ruby G. Wheeler.
155 E. 45th St., Los Angeles, Cal.

DON'T LET YOUR CHILD

Go any longer without reading the greatest book next to the Bible, Bunyan's "Pilgrim Progress." We have a nice, illustrated child's edition, 75c value, that we are offering just now for 40c. Stamps will be acceptable.

FALLEN ASLEEP

WOLFF.

Rev. Edward B. Wolff, a student in Asbury College, died Jan. 10, 1925, while on his vacation visiting in his home near Galion, Ohio. He was an unusually fine young man, having preached quite a number of times in his home community. For several years he was an active worker among the young folks at Camp Sychar. He was a Sunday school worker, Epworth League president and a class leader in his home church. His father, mother, two sisters and one little brother and many loving friends mourn his early departure.
Rev. J. J. Adams,
Former Pastor.

MITCHELL.

Mrs. Joella B. Mitchell, nee Smith, was born April 14, 1847, and had passed seventy-seven years in her pilgrimage here when she was called to her reward. She was the daughter of James Bourbon and Ruth Elizabeth Smith, and one of a large family of children. This was a devout Methodist home and its influence is widely felt in many northern Kentucky counties.

Mrs. Mitchell was baptized in infancy, converted and joined the church when twelve years of age at Old Mt. Olivet, professed the blessing of sanctification some years later.

In early womanhood she married G. H. Mitchell. To this union were born eight children, all of whom grew to womanhood and manhood, six daughters and two sons. Three daughters and one son had preceded her to the other life.

Mrs. Mitchell was a faithful member of the church. If she failed to attend any service of the church the pastor knew something of no trivial nature had prevented her appearance. The writer was twice her pastor and remembers distinctly that illness alone prevented her being present each time the church was opened. She was the pastor's friend. Her home was always open to him. Many pleas-

ant hours has this pastor spent in her home, being welcomed by every member of the family.

During the past few years during the affliction of her husband she gave him constant care. The interests of her children were her constant thought. She was a devoted wife and mother.

She had the thought of the spiritual welfare of others in her prayers. Her last words were an exhortation to a nephew.

The Bible was a source of delight and comfort to her; she read it all her life.

Her funeral was conducted by her pastor, Rev. C. H. Thomas. Rev. J. S. Ragan made a prayer. The writer preached the sermon to a large audience in the church at New Castle and she was buried at Campbellsburg. Peace to her memory. Blessings upon the family.
P. C. Eversole.

'Greatest Sermon Ever Preached.

The congregation assembled at the 11 o'clock hour. The minister did not appear and they sent the sexton to see about him. He returned saying the preacher was begging some one to go with him into the pulpit. Soon Jonathan Edwards appeared with his unseen guest and the people knew that Jesus was with him as hundreds fell from their pews and sought God. He preached on "Sinners in the Hands of an Angry God." We have this sermon in pamphlet form, price 20c.

ROCKY FORD, COLORADO.

Your readers may be interested to learn that Rocky Ford, Colo., is in the midst of a United Evangelistic Campaign. A spacious tabernacle, erected by volunteer labor, ideally situated, houses the great congregations. The Ministerial Association secured the John S. Hamilton Evangelistic Party, recently in a great meeting in Canon City, to lead the forces.

All of the churches of the Evangelical faith in the city are united in the special effort.

As a fine introduction to the meetings there was held on Friday night preceding the opening a Father and Son banquet. More men and boys assembled for this event than have ever before met upon any occasion in the history of the city.

Sincerely yours,
Ray G. Upson, Reporter.

REPORT.

We went to Mexico first in 1904. After staying there some years we succeeded in building three Missions. One in the State of Oaxaca, at San Geronimo, two in the State of Chiapas, one at Arriaga, and the other at Tonalá. We then were compelled to return to the United States because of the Revolution, and again returned in March, 1921, repaired our buildings, and after staying six months in the Republic was compelled to again return because of the Revolution. We are now located here, under the protection of the Stars and Stripes, and only have to cross the Rio Grandi to be in Matamoris, a town of eight thousand, with about as many in this city, and perhaps two-thirds of the population of this valley are Mexicans. A very great needy field.

We have been a reader of *The Pentecostal Herald* for about twenty-four years; have not always been where we could have it delivered to us, but have received much support and blessing from its pages, and think it better now than it ever was before. To our mind it is the best full-gospel paper published.

Stafford and Hornbeck.

I'LL GIVE YOU A DOLLAR TO READ THIS BOOK

Said one of our great preachers to his son. The boy asked for a better offer, so the preacher said, I'll give you a dollar to read half of it. An hour later the minister passed through the boy's room and he said, Father, I'll read it all and I don't want your dollar. The book was "The Man and His Ministry," the Life of Dr. H. C. Morrison. Why not try your boy on it. Price \$1.50.

THE BEST BOOK I EVER BOUGHT.

A minister paid \$2.00 for a copy of "Lord, Teach us to Pray," by Whyte, and said it was the best book he ever read. We are offering this wonderful book on prayer now for only \$1.00, postpaid. Send in your order today. Guaranteed to please you.

Black Face Type Testament and Psalms

You will be delighted with this large, clear type Testament, self-pronouncing pocket size, 4x6, and very thin. Splendid fine Bible paper and French Morocco binding. Regular price \$2.20. Same as above in fine Persian seal binding. Regular \$3.50 value.
\$1.60
\$2.20

WOULD IT NOT BE WELL

In the study of your Bible to have by your side a book that you could quickly refer to for a description or explanation of the place, person or any important word? Just now we are offering Smith and Peloubet's Bible Dictionary, a \$2.50 value for only \$1.25, postpaid.
PENTECOSTAL PUBLISHING CO.,
Louisville, Ky.

Precious Promise Bible



Marked and indexed on the theme of PRECIOUS PROMISES or TEMPORAL BLESSINGS. The following index will give you a faint idea as to the marvelous features of this Bible.

All things working for Good. (22 references on this theme).
The Lord's Blessing on Fields and Flocks. (81 references on this).
Clothing provided for God's Children. (20 references on this).
Some Reasons why Diseases are allowed. (146 references).
Examples of Healing for the Body. (About 150 references).
Food provided for the Lord's Children. (About 140 references).
Health and Healing Promised. (About 75 references).
Joy and Trust in Times of Trial. (About 50 references).
The Lord's Love and Care for His Children. (About 250 references).
Prosperity in Business and Finance. (About 60 references).
Blessing on Children, Relatives, and Friends. (About 30 references).
Safety from all Harm and Danger. (About 90 references).
Why Temptations and Trials are allowed. (About 70 references).
The Upright are Blessed and Prospered. (About 240 references).
Victory over Enemies and Troubles. (About 260 references).
Worry and Anxiety Contrary to God's will. (About 50 references).

In opening your Bible at any place you will find one of the above references with a key letter telling you at a glance what phase of the subject it deals with and at the end of the verse it will give you a reference where you will find some more scripture on same subject.

Bible Encyclopedia and Concordance Under One Alphabetical Arrangement, Comprising

A Complete Concordance to the Scriptures.
A Subject Dictionary, showing where each topic in the Bible is found and how used.
A Biblical Geographical Dictionary, giving the location of places on the Maps.
A Dictionary of Archaic and Obsolete Words in the English Bible.
Dictionary of Biblical Antiquities, Customs, Musical Terms, Plants, Animals and Precious Stones.
The Pronunciation of Words.
The Translation of Classical Words; and
Encyclopedic Descriptions of the Books of the Bible, Translation of the Bible and Many Other Important Subjects of Interest to all Bible Students.

PREPARED IN SIMPLE LANGUAGE.
PRINTED FROM BOLD FACE TYPE
PROFUSELY ILLUSTRATED.

This Bible has the regular King James Version, large, clear, long primer type, self-pronouncing, 40,000 references, bound in fine flexible leather with overlapping edges, extra fine thin Bible paper, beautifully printed, chapter headings in figures, silk head bands and marker, red under gold edges, size 5 1/2 x 8 1/2 inches thick, beautiful and convenient.

This splendid and wonderful Bible sells at a net price of \$6.50. We are offering just 200 copies at a very special price of \$5.00 postpaid. Order today as this 200 will go quickly.

Pentecostal Publishing Company, Louisville, Ky.

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson VII.—February 15, 1925.

Subject.—Jesus in Gethsemane.

Mark 14:32-42.

Golden Text.—Not what I will, but what thou wilt. Mark 11:36.

Time.—A. D. 30.

Place.—Gethsemane.

Introduction.—The time between last Sunday's lesson and that of today was very short. Following the intercessory prayer recorded in John 17, we read in chapter 18:1: "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples." The opportunity for His betrayal had come; for Judas knew that "Jesus oftentimes resorted thither with his disciples." No doubt the traitor had spent many hours in that spot listening to the teachings of the Master; but now his soul was hard and black. He had been trafficking with the chief priests, and had sold his Savior for thirty pieces of silver (about fifteen dollars); and now with the brazen effrontery of a demon from the pit, he was using the token of friendship to betray him into the hands of sinful men, in order that they might crucify him. God knew that it was coming, and inspired his prophets to tell the world about it; but he did not force them to commit the deed: it was their own deliberate choice, willfully done. While Jesus permitted them to kill him, they will be held responsible for his murder at the bar of judgment just as certainly as other men will be held responsible for their deeds. Some would excuse Judas, teaching that he was foreordained to betray the Lord. Never! That is blasphemous, for it charges God with the crime. There is danger here.

Judging from Mark's account, there was some tense conversation between the Master and some of the disciples, either on the road to Gethsemane, or after they arrived there. Peter vowed that he would die with him sooner than deny him; but Jesus said to him: "This day, even in this night, before the cock crow twice, thou shalt deny me thrice." This only stirred Peter to declare more vehemently that he would never deny him, but little did the poor fellow know his own weakness. Sometime in the conversation Jesus made them a special promise that he would meet them in Galilee after his resurrection from the dead.

All four of the evangelists give us the history in fairly full form, but with some slight discrepancies here and there, that really amount to nothing; although some critics would magnify these little sand hills into Pike's Peaks. They are only what we would expect, seeing that the Holy Spirit of inspiration permitted the sacred writers to use their own words and their own style of expression. He guided them into all truth, but did not convert them into mere machines. While this seems to be the only practicable solution of the problem of inspiration, the books being what they are, we feel perfectly safe in saying that in critical instances the Spirit must have given the very words in

which the truth is couched. The small differences in the way the four evangelists relate this story amount to a little bit less than nothing: the important thing is that they all give us in plain language the very same account of the very same occurrence. It is ridiculous, yes, silly, to fuss about a few irregularities in the shell when we have the good healthy meat of the nut in our hands; but this is what many carping critics are doing.

Commentary on the Lesson Text.

32. Gethsemane.—A garden at the foot of the mount of Olives. Dr. Clarke says the word means "oilpress, or olivepress." Sit ye here, while I pray yonder.—This request was made of eight of the disciples; the other three would be taken further. There have ever been circles about the person of our Lord, our fitness measuring our distance from him. At that time there was a large circle in which all the disciples, more than five hundred, were living; but there was a smaller one into which only the chosen apostles could come, and a still smaller one into which but three of these could come, and maybe a still smaller one into which none but the beloved John ever entered. Which is your circle?

33. And he taketh with him Peter and James and John.—One almost envies these three disciples. It was they who witnessed the transfiguration on the mountain top. For some unexplained reason the Master did not take the others into the same confidential relationship with himself that these three were permitted to enjoy; but the conviction comes over us that they would have been permitted, if their heart qualifications had been adequate. God can reveal his deepest secrets only to those who are prepared to receive them. He will not waste them on such as cannot appreciate them. Began to be sore amazed, and to be heavy.—This is hard for us to understand. He was the God-man, and no doubt the human element in his personality shrank from the agony into which he was about to enter, but there was something deeper: he was now facing the sin problem—he must become the world's sinner—he must take our place before the law and die in our stead.

34. My soul is exceeding sorrowful unto death.—This verse deepens what has gone before. I would like to quote Watson on this point, but the passage is too lengthy. Jesus is now in the midst of his sacerdotal office. He is through the eternal Spirit beginning to offer up his own body "on the altar of his immaculate divinity—his own life—a lamb without spot, for the sin of the world." Shall we never understand him? "O glorious truth! O infinitely meritorious suffering! And O! above all, the eternal love that caused him to undergo such suffering for the sake of sinners!" He prayed that the cup might pass from him, not that we should be left in hopeless woe, but that he might be delivered from such awful anguish, if the Father could save us without it; but there was no other possible way: he must die, or we must perish forever.

35. And prayed, that if it were possible, the hour might pass from him.—In other passages he prays that the cup might pass from him, but the thought is the same—the terrible anguish through which he was passing was crushing him.

36. Abba, Father.—"This Syriac word, which intimates filial affection and respect and parental tenderness, used by our blessed Lord, (in his position as servant of Jehovah), shows his complete submission to his Father's will, and the tender affection which he was conscious his Father had for him." Some one suggests that Abba is the Syriac synonym for the word papa which we find little children using in nearly all languages when addressing their fathers. Somehow it brings us a little nearer than the graver word father. Not what I will, but what thou wilt.—Herein lies the kernel of all real service to God: our wills must be lost in his will.

37. Couldst not thou watch one hour.—That should break our hearts. The apostles slept during his agony, but many of us sleep all the time. The world goes on in its sins down to hell, but we sleep on in our ease. The apostles awakened from their slumber at Pentecost. Shall we ever awake from ours?

38. The spirit truly is ready, but the flesh is weak.—He seemed to feel that the rebuke was rather too severe, and made an effort to comfort them a bit. How tenderly he deals with us when we are trying to do his will. He will neither break the bruised reed, nor quench the smoking flax in our lives.

39 and 40. In this second prayer he could not escape the anguish of his soul—it is the same cry for the passing away of the cup from him; and when he returns to the disciples, they are sleeping again. Wist not what to answer him.—Poor fellows, their eyes were heavy with sleep. They were ashamed of themselves, but too far gone in slumber to know what to say at this second awakening. The Master wanted human sympathy, just as he does now, but they could not give it.

41. The Son of man is betrayed into the hands of sinners.—He had prayed the third time now, and his garments were all stained with the bloody sweat. The hour had come, but he seems to be taken by surprise, for he had just said: "Sleep on now, and take your rest." Judas was at hand with the officers. Satan had played his master card, but without realizing it, had met his conqueror. Three days more, and the arch fiend would scurry to his hiding place.

NOTICE!

After nearly four years as a local preacher I am offering my full time to revival work and am now open for dates in either church or community evangelistic campaigns. I have done evangelistic work during two summers and hold recommendations from some of the leading pastors of the Upper South Carolina Annual Conference. I shall be glad to get in communication with any pastor in regard to a meeting. Letters will reach me if addressed to 244 East Cleveland Street, Spartanburg, S. C. If you think you can use me in a meeting, please write me at your earliest convenience for date and other plans.

Yours in his service,

Fred V. Johnson.

J. H. DICKEY

of

BARRETT, ROBINSON & DICKEY

General Insurance—Bonds, etc., solicits your patronage.

7th Floor, Columbia Bldg.
Louisville, Ky.

SPECIAL NOTICE.

Great Missionary Conventions are to be held at the following places: Southside Mission, Pittsburgh, Pa., Feb. 4-8, and at the following Pilgrim Holiness Churches, Columbus, Ohio, March 1-8; Roanoke, Va., March 10-15; Huntington, W. Va., March 22-29; Flint, Mich., April 19-26. Everybody is invited. Come and catch missionary fire and zeal.

Kingswood, Ky. R. G. Finch,

PORTLAND, OREGON.

Started a meeting here Tuesday night. A fine Christian spirit is existing in the church and we are looking forward to a good meeting.

We closed our last meeting at Darrington, Wash., a week ago. It was one of those hard, mean places, where things had to be dynamited. The enemy tried hard to block us in every way. We prayed, worked, cried and trusted God till victory came. Eleven knelt at the altar and received from God either a regenerated or saved heart. Eleven is not a big number, but it is eleven solid for God. Six Herald subscribers received. Our present meeting is being prayed out of the sky. C. B. Madsen.

REVIVAL AT PEORIA, INDIANA.

One of the best revivals in the M. E. Church here closed Sunday night. Rev. J. R. Parker, of Wilmore, Ky., assisted in the meeting. The people of Peoria, with the pastor, had looked forward and prayed for a great revival, and now that we have seen the answer to our prayers we can but praise God for the result. The first Sunday was a glorious day, the church was gloriously blessed and revived. About twenty persons bowed at the altar and prayed through to victory. We made several visits to the High School, and on Friday morning Bro. Parker gave a call for seekers; about twenty gathered in the office for prayer and were converted. The final result of the meeting was about 44 conversions and reclamations. One bowed for cleansing. We have several that have the experience of full salvation. Four consecrated themselves to life service in the kingdom of our Lord.

Clark W. Myers, Pastor.

OPEN DATES.

Rev. W. C. Moorman, of Gravette, Ark., is open for meetings the first of March. Anyone desiring his services, address him as above.

IMPORTANT NOTICE!

We frequently receive letters from men who desire to move to Wilmore in order to educate their children in Asbury College. They want some business in order to support their families while in school. We now have an opening in Wilmore for a good blacksmith or garage.

There is an excellent property fronting on Main Street, frontage 100x225 feet deep. On this property there is a frame building with concrete foundation, 30x80 feet, with ample space for a large shop for automobile repairing. There is also good room for a dwelling. Here is a fine opportunity for some man who would like to educate his children in Wilmore. For information, address A. D. Blackford, Wilmore, Ky.

There is also a good residence for sale on Maple Street, one of the most quiet and desirable locations in Wilmore. Brother Blackford will be glad to give full information about these properties.

Faithfully yours,

H. C. Morrison.

EVANGELISTS SLATES

ANDERSON, T. M.

Wilkesburg, Pa., Feb. 1-15.
Rochester, Pa., Feb. 17-March 1.
Alliance, Ohio, March 5-15.
Sebring, Ohio, March 22-April 5.
East Liverpool, Ohio, April 12-26.
Columbus, Ohio, May 3-17.
Indianapolis, Ind., May 24-June 7.

ATKINSON, THELMA

(Evangelistic Singer and Pianist)
Brownsville, Ind., Jan. 25-Feb. 15.
Home address, Upland, Ind.

VACOCK, JARRETTE AND DELL

Yakima, Wash., Jan. 21-Feb. 8.
Spokane, Wash., Feb. 15-March 1.
Moscow, Idaho, March 8-22.
Mail address, 2109 Troost Ave., Kansas City, Mo.

BALSMEIER, A. F. AND LEONORA

East San Diego, Calif., Jan. 21-Feb. 8.

BEIRNES, GEORGE

Monument, Kan., Jan. 25-Feb. 8.
Oakley, Kan., Feb. 9-22.

BENJAMIN, F. H.

(Song Evangelist)
Vincennes, Ind., Jan. 19-Feb. 8.
Home address, 228 S. 8th St., Vincennes, Indiana.

BOONE, HARRY A.

Open dates.
Home address, 66 Block H., Pueblo, Colo.

BOYLES, E. C.

Logansport, Ind., March 5-22.
Home address, Lucerne, Ind.

CANADAY, FRED.

Burlington, Wash., Jan. 25-Feb. 8.
Ferndale, Wash., Feb. 22-March 8.
Port Townsend, Wash., Mar. 22-April 6.
Home address, Rt. 4, Box 1100, Portland.

CLARKE, C. S.

Orienta, Okla., Jan. 30-Feb. 12.
Cleo Springs, Okla., Feb. 13-26.
Drumright, Okla., March 1-15.
Loyal, Okla., March 22-April 5.

CLARKSON, S. F.

Donnellson, Ill., Feb. 1.
Open dates after March 1.
Home address, Donnellson, Ill.

CONLEY, PROF. C. C.

Johnstown, Pa., Jan. 18-Feb. 6.
(Song Evangelist)
South Bend, Ind., Feb. 8-March 1.
Home address, 586½ N. Howard St., Akron, Ohio.

COSTON, J. C.

(Evangelistic Singer)
Open dates, January and February.
Home address, Hendersonville, N. C.

COPELAND, H. E.

Two open dates for winter meetings.
Home address, 1237 N. Kingshighway, St. Louis, Mo.

CRAMMOND, C. C. AND MARGARET.

Big Rapids, Mich., Jan. 25-Feb. 8.
Bentley, Mich., Feb. 9-22.
Home address, 815 Allegan St., Lansing, Michigan.

DICKERSON, H. N.

Winchester, Ind., Jan. 29-Feb. 8.
Michigantown, Ind., Feb. 10-22.
Home address, 338 Newman, Ashland, Ky.

DULANEY, EARL.

Williamson, W. Va., Jan. 21-Feb. 1.
Hamersville, Ohio, Feb. 6-15.
Huntington, W. Va., Feb. 19-March 1.
Home address, Ashland, Ky.

DUNAWAY, C. M.

Detroit, Mich., Jan. 27-Feb. 15.
Akron, Ohio, Feb. 22-March 15.
Clarendon, Pa., March 16-April 5.
Eastman, Ga., April 12-26.
Mart, Texas, May 3-24.
Wilmore, Ky., May 26-31.
Home address, Decatur, Ga.

EDEN, THOS. F. AND ETHEL.

Coats, Kan., Jan. 19-Feb. 8.
Protection, Kan., Feb. 9-March 1.
Home address, Audubon, N. J.

ELSNER, THEO. AND WIFE.

Miami, Fla., Jan. 11-Feb. 8.
Ft. Lauderdale, Fla., Feb. 14-16.
Princeton, Fla., Feb. 28-March 2.
Jacksonville, Fla., March 8-12.
Bloomington, Pa., March 15-29.
East Palestine, Ohio, April 2-19.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLANERY, B. T.

Indianapolis, Ind., Jan. 21-Feb. 8.
Princeton, Ind., Feb. 12-March 1.
Churubusco, Ind., March 4-22.
Open, March 25-April 12.
Home address, Star Rt., Cumberland, Wisc.

FLEMING, BONA.

Henryetta, Okla., Jan. 26-Feb. 8.
Home address, 204 Hackworth St., Ashland, Ky.

FLEMING, JOHN

Huntington, Ind., Feb. 8-22.
Newcastle, Ind., March 1-15.
Home address, 317 Holt St., Ashland, Kentucky.

FUGETT, C. B. AND WIFE

Troy, Ohio, Jan. 30-Feb. 8.
Maysville, Ky., Feb. 11-22.
Toler, Ky., Feb. 27-March 8.
Middletown, Ohio, May 17-31.
Home address, 250 Mackworth St., Ashland, Ky.

GADDIS, T. H.

Denver, Colo., Jan. 23-Feb. 8.
Chesterfield, Ill., Feb. 13-March 1.
Brooms Island, Md., March 6-22.
Baltimore, Md., March 23-April 5.
Dover, Del., April 6-19.
Home address, 3806 Isabella Ave., Cincinnati, Ohio.

GLEASON, RUFUS H.

Middlefield, O., Jan. 25-Feb. 15.
Erie, Pa., Feb. 17-22.
Open date, Feb. 26-March 15.
Akron, Ohio, March 17-22.

GOULD, ARTHUR WM.

Burlington, Iowa, Jan. 27-Feb. 2.
Afton, Iowa, Feb. 3-9.
St. Louis, Mo., Feb. 10-16.
Cherokee, Okla., Feb. 17-23.
Topeka, Kan., Feb. 24-March 2.

GRIFFITH, REBECCA BELL.

Freeport, Pa., Feb. 8-22.
Home address, 814 S. 4th St., Hamilton, Ohio.

HALLMAN, W. R.

Wauseon, Ohio, Feb. 15-March 1.

HAMRIC, LEE L.

Altus, Okla., Feb. 6-22.

HEIRONIMUS-FURBAY PARTY.

Eskdale, W. Va., Jan. 18-31.
Kingston, W. Va., Feb. 1-15.
Friendsville, Tenn., Feb. 15-March 1.
Columbus, Ohio, March 1-15.

HEWSON, JOHN E.

Piketon, Ohio, Jan. 25-Feb. 8.
Bowling Green, Ind., Feb. 16-March 8.
Pleasant Unity, Pa., March 15-29.
Open dates—April, May, June.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HOLLENBACH, ROY L.

Talullah, Ind., Jan. 22-Feb. 8.
Toledo, Ohio, Feb. 9-11.
Monongahela, Pa., Feb. 12-March 4.
Washington, Pa., March 5-12.
Toledo, Ohio, March 26-April 5.
Home address, Mansfield, Ill.

HUNT, JOHN J.

Chicago, Ill., Feb. 1-21.
Shelby, Mich., March 1-21.
Springville, Pa., April 19-26.
Home address, Media, Pa.

JOHNSON, LEO M.

Middletown, Pa., Jan. 25-Feb. 8.
Open date, Feb. 15-March 1.

JOHNSTON, A. H. AND WIFE.

(Song Evangelists.)
Toledo, Ohio, Feb. 8-22.
Akron, Ohio, March 1-22.
Alliance, Ohio, March 29-April 26.
Permanent Address, 800 Princeton St., Akron, Ohio.

JONES, CHESTER R.

Open dates.
Home address, 1326 Valley St., Dayton, Ohio.

KENDALL, J. B. AND PARTY.

Severy, Kan., Jan. 26-Feb. 22.

KENNEDY, ROBERT J.

(Singer)
Bonham, Tex., March 29-April 12.
Dallas, Tex., April 13-26.
Home address, 411 Menger Ave., Dallas, Texas.

KINSEY, W. C. AND WIFE

(Song Evangelists)
Tionesta, Pa., Jan. 7-25.
Evansville, Ind., Feb. 1-15.
Home address, 252 So. W. 2nd St., Richmond, Ind.

LAWTON, MELVYN M.

(Singing Evangelist and Children's Worker)
Latrobe, Pa., Jan. 25-Feb. 8.
Clairton, Pa., Feb. 15-March 1.
Home address, 2638 N. Lawrence St., Philadelphia, Pa.

LEWIS, RAYMOND C.

New Castle, Ind., Feb. 4-22.
Home address, Van Wert, Ohio.

LEWIS, M. V.

(Song Evangelist)
Iuka, Ill., Jan. 26-Feb. 15.
Home address, Wilmore, Ky.

LITTELL, V. W. AND MARGUERITE.

Curtis, Neb., Feb. 10-22.
Home address, 425 N. Sumner St., Beatrice, Neb.

LUDWIG, THEO. AND MINNIE

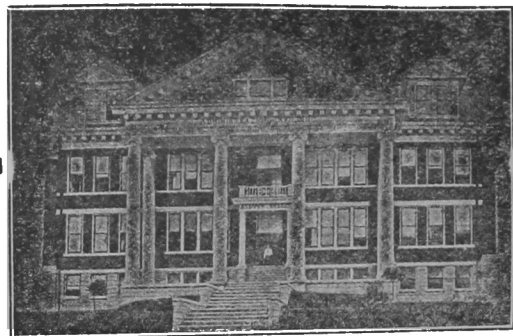
Mexico, Mo., Jan. 25-Feb. 8.
Home address, 772 N. Euclid Ave., St. Louis, Mo.

MACKEY SISTERS.

Detroit, Mich., Jan. 25-Feb. 15.
Polk, Pa., Feb. 22-March 8.
Home address, New Cumberland, W. Va.

McBRIDE, J. B.

Akron, Ohio, March 1-22.
Chicago, Ill., March 25-April 5.
Home address, 112 Arlington Drive, Pasadena, Cal.



ASBURY COLLEGE

Purpose: Development of Soul, Mind and Body

ITS 34TH YEAR. REV. H. C. MORRISON, D.D., President.

Ideal Location—Modern Buildings—Well-Equipped Faculty—Co-Educational—Spiritual Environments—Long List of Successful Graduates—Low Rates.
A Standard College of Refinement, Christian Influence and Character. Entrance requirements and Curriculum the same as other American Colleges and Universities. Exceptional moral and religious influence.

DEPARTMENTS.

Classical, Literary, Scientific and Theological Courses. Special advantages in Art, Music, Voice and Expression. Standards are the highest. Courses lead to A. B. Degree. Diploma in Voice, Piano and Expression. Domestic Science, Commercial School and Art.

An excellent Academy Course for those not prepared to enter College.

EQUIPMENT

Dormitories, Laboratories, Library, Gymnasium, and Athletic Field.

FACULTY.

Made up of graduates from leading Universities and Conservatories.

ENROLLMENT—700.

Forty States and Eight Foreign Countries Represented.

SPECIAL TRAINING.

For Preachers, Missionaries and Evangelists.

Cost Low, considering advantages offered. Spring Term opens Feb. 3, 1925. Send for catalogue to Rev. H. C. Morrison, D.D., President, Wilmore, Ky., or Rev. L. R. Akers, D.D., Vice President, Wilmore, Ky.

MacCLINTOCK, J. A.

New Salem, Ind., Feb. 1-15.
Home address, Richmond, Ky.

McCORD, W. W.

Waycross, Ga., Jan. 26-Feb. 15.
Home address, Sale City, Ga.

MANLEY, E. P.

Bucyrus, Ohio, Jan. 25-Feb. 15.
Niagara Falls, N. Y., Feb. 20-March 15.
Home address, Naperville, Ill.

MILLS, F. J.

Kimmell, Ind., Jan. 20-Feb. 9.
Home address, Bellaire, Mich.

MOORE, GEORGE AND EFFIE.

Norristown, Pa., Feb. 4-15.
Philadelphia, Pa., Feb. 18-March 1.
Mitchell, Ind., March 15-29.
Mannington, W. Va., April 5-19.
Home address, 1204 Comer Ave., Indianapolis, Ind.

NATIONAL COAST-TO-COAST CONVENTIONS.

Paul S. Rees.
Burlington, Iowa, Jan. 27-Feb. 1.
Afton, Iowa, Feb. 3-8.
St. Louis, Mo., Feb. 10-15.
Cherokee, Okla., Feb. 17-22.
Topeka, Kan., Feb. 24-March 1.

MORROW, HARRY.

Melvin, Mich., February.
Home address, 421 So. Scoville Ave., Oak Park, Ill.

NETTICORD PARTY

Hutchinson, Kan., Jan. 21-Feb. 8.
El Dorado, Kan., Feb. 11-March 1.
Home address, 567 Berkeley Road, Columbus, Ohio.

QUINN, IMOGENE.

(Hoosier Girl Evangelist)
Montrose, Ill., Jan. 26-Feb. 8.
Home address, 909 N. Tuxedo, Indianapolis, Ind.

REDMON, J. E. AND ADA.

Rantoul, Ill., Jan. 25-Feb. 8.
Home address, Brookville, Ind.

RICH, N. W.

Bremen, Ind., Jan. 28-Feb. 8.
Home address, 600 S. 13th St., Rocky Ford, Colo.

RUTH, C. W.

Knoxville, Tenn., Feb. 8-22.
Ashtabula, Ohio, March 5-15.
Decatur, Ill., March 17-22.
Springfield, Ill., March 24-29.
Harvey, Ill., March 31-April 5.
Racine, Wis., April 10-19.

SANFORD, E. L.

Ft. Lauderdale, Fla., March 1.

SANDERS, C. C., JR.

(Pianist and Young Peoples' Worker)
Van Buren, Ark., Jan. 19-Feb. 28.
Home address, Box 102, Griffin, Ga.

SEAHOLM, JOHN E.

Open dates in February.
Home address, 508 E. Butler St., Mercer, Pa.

SHELL, W. L.

Open dates to May 24.
Home address 854 Cherry St., Macon, Ga.

WRIGHT, MR. AND MRS.

Killbuck, Ohio, Feb. 1-18.
Sandusky, Ohio, Feb. 22-March 8.

SWEETEN, HOWARD W.

Evansville, Ind., Jan. 24-Feb. 9.
Esther, Mo., Feb. 14-March 2.
Dayton, Ohio, March 15-29.
Alliance, Ohio, April 4-27.
Boulder, Colo., May 3-18.

TEETS, ODA B.

Clarksburg, W. Va., Feb. 4-21.
Home address, Aurora, W. Va.

TERRELL, MARK H.

Grandfield, Okla., Feb. 1-22.
Home address, 216 W. Mulberry St., Sherman, Texas.

THOMAS, JOHN.

South Manchester, Conn., Feb. 1-22.
Syracuse, N. Y., March 1-15.
Pittsburgh, Pa., March 16-22.
Louisville, Ky., March 29-April 12.
Lynn, Mass., April 19-May 3.
Permanent Address, Wilmore, Ky.

TILTON, JOHN L.

Fullerton, Ky., Jan. 25-Feb. 14.
Louisia, Ky., Feb. 15-March 7.
Ashland, Ky., March 8-28.
Ashland, Ky., March 14-18.
Home address, Ashland, Ky.

TULLIS, W. H.

Sutherlin, Oregon, Feb. 2-14.
Toledo, Oregon, Feb. 15-March 1.
Home address, 1550 Atchison St., Pasadena, Calif.

VANDERSALL, W. A.

Salt Springs, Okla., Jan. 23-Feb. 13.

VAYHINGER, M.

Farmersburg, Ind., Feb. 1-22.
Cincinnati, Ohio, Feb. 24-March 1.
Jefferson, Pa., March 8-22.
Toll City, Ind., March 26-April 12.
Home address, 1618 S. Buckeye St., Kokomo, Indiana.

WATTS, E. E. AND I. E.

Open dates for February.
Home address, Sandy Lake, Ia.

WHITCOMB, A. L.

San Bernardino, Calif., Jan. 25-Feb. 8.
Hanford, Calif., Feb. 15-March 1.
Tulare, Calif., March 8-22.
Pomona, Calif., March 29-April 12.

WELLS, KENNETH AND EUNICE.

Fort Wayne, Ind., Feb. 8-22.
East Liverpool, Ohio, Feb. 25-March 15.
Muncie, Ind., March 17-April 5.
Permanent Address, 2115 Barth Ave., Indianapolis, Ind.

WIBEL, L. E.

Spencerville, Ohio, Feb. 1-21.
Home address, 317 So. Bennett St., Bluffton, Ind.

WILLIAMS, LIFE E.

Winter Haven, Fla., Feb. 1-22.
Home address, Wilmore, Ky.

WILLIAMS, J. E.

Eagle, Mich., Jan. 25-Feb. 15.
Council Bluffs, Iowa, Feb. 18-March 8.

YATES, W. B.

Pratt, Kansas, Jan. 26-Feb. 15.
College Corner, Ohio, Feb. 17-March 2.

YOUNG, ROBERT A.

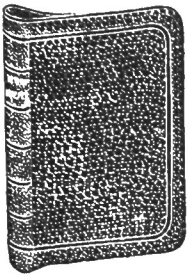
Steele, N. D., Feb. 8-March 8.
Starkweather, N. D., March.
Coopertown, N. D., March 31-April 12.
Home address, Wilmore, Ky.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

THE CHURCH AND SUNDAY SCHOOL BUILDER

THE WINSTON "INTERNATIONAL" LOOSE-LEAF NEW TESTAMENT



LOOKS LIKE A
REGULAR BOUND
TESTAMENT

Binding device is in-
visible. Has no out-
side metal parts. No
rings or springs to get
out of order. Loose-
leaf yet every page
is held tight.

with red under gold edges to conform with the edges of the printed pages of the Testament. The binder expands automatically to include additional pages in reasonable quantity without changing the form of the volume.

FITS THE POCKET—The text of the Testament is printed from the largest, clearest Black Face type of any Testament of like size page published, on the finest grade of thin Bible paper, made expressly for this Testament. It measures 4 1/4 x 6 1/4 inches and about 3/8 inch thick, so that it can be carried in the pocket.

SPECIMEN OF TYPE
THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of Ā'brā-hām. 2 Ā'brā-hām begat Ī'saac; and Ī'saac begat Jā'cob; and Jā'cob husband of Mā'ry, of whom was born Jē'sus, who is called Christ. 17 So all the generations from Ā'brā-hām to Dā'vid are fourteen.

No. 5 L. French Morocco, limp, round corners, red under gold edges, linen lining... \$5.00
No. 10 L. Persian Morocco, divinity circuit, round corners, red under gold edges, leather lining... \$6.00

NOTE—Special Introductory Prices—on Style 5 L., \$4.00—on Style 10 L., \$5.00

Pentecostal Publishing Company, Louisville, Kentucky.

PROTECTED BY UNITED STATES AND CANADIAN PATENT RIGHTS
A TREASURE FOR EVERY CHRISTIAN WORKER

—COMPRISING—

The King James Version of the New Testament in Loose-Leaf Form

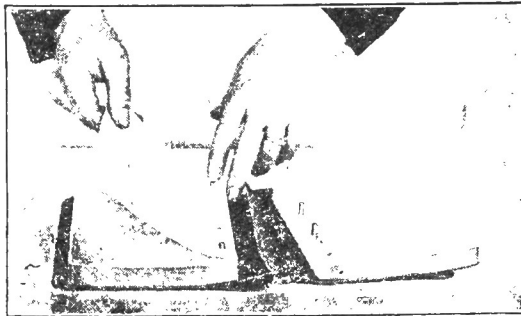
—AND—

Sixty-four Blank Loose-Leaf Sheets (128 pps.) for Personal Notes that can be inserted in any number of pages between any pages of the Testament

THE TESTAMENT YOU HAVE BEEN LOOKING FOR—AT LAST!

It is generally conceded that the "International" Loose-Leaf Bible is the most practical Bible that has ever been designed for recording personal notes. The same patented device that is used in this Bible is used in the Loose-Leaf Testament. The writing pages can be written upon separate from the volume with either pen or typewriter and can then be inserted right with the text of the Testament to which the notes refer.

FORM OF THE TESTAMENT NOT CHANGED BY ADDING PAGES
Any number of pages can be inserted in any portion of the Testament. Pages in addition to those furnished with the Testament can be obtained punched ready for insertion



THE SIMPLICITY OF ITS MECHANISM
INSURES ITS PERFECT ACTION

It is a matter of only a few seconds to extract or insert pages. Leaves are always held in alignment and cannot scatter when inserting leaves. Loose-leaf yet every page is held tight. Makes a stronger book than a regular bound book. No outside metal parts. No rings or springs to get out of order.

LOOKS LIKE A REGULAR BOUND BOOK

Lord Teach Us To Pray

I only brought a few books with me when I crossed the Atlantic a little while ago, but among them was Dr. Alexander Whyte's book on Prayer. I have read many books on prayer, but none has ever helped me so much as this book of Dr. Whyte's. It is a humbling book, for the possibilities of a prayer-life are brought home to the reader with tremendous power. It is an inspiring book, for it teaches the readers how little they have understood the creative power of prayer. I introduced the book to a minister in Chicago who was very powerfully impressed by it. He recommended it to his people in such glowing terms that a considerable number was ordered from a local book-seller to supply the demand. Now that it is to be obtained for a dollar from The Pentecostal Publishing Company no reader of this paper can make a mistake in obtaining it, for the greatest thing any one of us can do is to pray. No one who orders the book on this recommendation will ever do anything but thank me for it.

J. Gregory Mantle.

Regular price \$1.50. Our special price, \$1.00.

Scripture Promises

OR THE CHRISTIAN'S INHERITANCE.

By Rev. Samuel Clark, D.D.

With an Introduction by Rev. Isaac Watts, D.D.

Price, 75c.

"The River of life runs through this book in a thousand rills of peace and joy." —Rev. Isaac Watts, D.D., in the Introduction.

This well-known collection of the Bible promises is divided into three parts: Blessings Promised to Believers; Promises to Several Graces and Duties; Promises relating to the State of the Church. These parts are sub-divided into eight chapters as follows:

Promises of Temporal Blessings;
Promises Relating to the Troubles of Life;
Promises of Spiritual Blessing in this Life;
Promises of Blessing in the Future World;
Promises to Duties of the First Table;
Promises to Duties of the Second Table;
Promises Belonging to Both Tables;
Promises Relating to the State of the Church.

My father used one of these little books for several years. I secured a copy soon after my conversion and wore it out. My knowledge of the promises obtained in this way has been a great support to me through the years. I have long felt that Clark's Scripture Promises should be placed in the hands of all believers especially of those beginning the Christian life.

W. B. Rose.

A Highly Commended Book

The following review is from *The Protestant*, one of the greatest magazines of our times, edited by Judge Nations, recent nominee for the presidency on the American Party Ticket. Many have spoken of this great book in the same vein as Judge Nations. One customer recently bought four copies to pass out among friends. Who will do likewise?

WHO IS THE BEAST?

By Rev. L. L. Pickett.

This volume of two hundred pages outlines the schedule of the ages and defines "The times of the Gentiles" with startling and convincing clearness and power. Widely known and loved as an evangelist, Mr. Pickett is a thorough and accurate student of the Bible and especially of the books of prophecy.

His identification of the Papacy as the "Man of Sin" of Paul and the "Babylon" and "Beast" of John leaves nothing to be added. It amounts to a demonstration. The book is written in the clear, terse and trenchant style that gives a peculiar charm to all the author's writings. All patriots need it. Price, \$1.25.

Judge Nations has also highly commended Bro. Pickett's book, "Uncle Sam or the Pope, Which?" \$1.50. Both for \$2.50.

His Best

"Mastery of Manhood," by Rev. C. F. Wimberly, D.D. This author has written a score of good books. Not a dull page in anything Dr. Wimberly gives to the public. This book is his last, and the author himself considers it his best. Then a real intellectual, literary, scientific, religious, and inspirational treat is waiting for all who can secure this book. Dr. Wimberly is one of the most voluminous writers in the country, and he gives us the cream of his best thinking in "Mastery of Manhood." Neatly bound. Price \$1.25.

THE DANGER SIGNAL.—A former nominee for the presidency, reviewing this book in his paper, stated, "It ought to sell a million." A present member of the Senate said, "It is in its 4th edition, it should be in its 40th." Price \$1.50.

2. WHO IS THE BEAST OF REVELATION. You should read this book and be convinced, it is unanswerable, say many. Price, \$1.25.

3. UNCLE SAM OR THE POPE, WHICH? Every loyal American should buy, read and pass this book on. An eye opener. Price \$1.50.

These above books were written by two prominent Evangelists—Rev. Pickett and Rev. Wimberly. These will open your eyes and should not go unheeded. Special price choice of the above \$1.50 postpaid. All three for \$4.00 postpaid anywhere.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

THE CONVENTION OF ORTHODOX COLLEGES.

The National Convention of Orthodox Colleges held recently at Chicago proved to be successful beyond the expectations of its promoters. More than twenty colleges were represented at the Convention, and as many as twelve different religious denominations are known to have been represented by delegates. Doctor C. B. Widmeyer, President of Pasadena College, Pasadena, Cal., not only represented his own Institution, but also, the Association of Orthodox Colleges of California.

Special greetings were received by telegram from interested College men, both in America and abroad, who were unable to attend in person. The following cablegram was received from Watford, Scotland:

Dr. C. B. Widmeyer,

Care Moody Bible Institute:

"Christian greetings. Am sorry distance prevents meeting with you. Great things will result from your decisions."

"George McCready Price."

Two General Church Boards of Education were also represented by official delegates. All the sessions of the Convention were held in the Moody Bible Institute, which is particularly convenient for that kind of conference. Doctor James M. Gray, Dean of the Institution, gave the address of welcome which made all the delegates feel thoroughly welcome and at home. Responsive addresses were given by Rev. W. R. Cox, of Greensboro, N. C., and Dr. C. B. Widmeyer, of Pasadena College, Pasadena, Cal., after which Dr. E. G. Burritt, President of Greenville College, Greenville, Ill., gave the principal address of the evening and sounded the keynote of the Convention. He showed that there is a definite need for an Association of Orthodox Colleges in all the states, in order

to bring about a closer co-operation among the Christian Colleges. The Convention went on record as standing for the highest standard of scholarship, insisted that it is possible to maintain such standards in the smaller Christian Colleges, and condemned the growing practice by certain state Universities of establishing accreditation standards on a financial basis of endowment. Splendid music for the Convention was provided by the students of the Institution.

At this Convention, the foundation was laid for the establishing of a permanent organization to be known as the Association of Conservative Protestant Colleges. As a basis for their common purpose, the following statement of faith was agreed upon and subscribed to by all the participating Institutions:

Statement of Faith.

1. We believe in the Holy Scriptures as the supernatural and authoritative revelation of God's will to man.
2. We believe in the deity and virgin birth of Christ, and in the personality of the Holy Spirit.
3. We believe that God created the physical universe by a separate act of divine power, and that he created man in his own image, denying the modern hypothesis of evolution; nor do we believe that man is a product of such evolution.
4. We believe in the fall of man through transgression, and in the substitutionary atonement of Christ.
5. We believe in the necessity of the new birth, and in purity of heart and life.
6. We believe in the resurrection of the body.
7. We believe in the second coming of Christ, and in future rewards and punishments.

The further perfecting of the Organization was placed in the hands of an Executive Committee of five members whose duty it is to draft a Constitution and By-laws, prepare a pro-

gram for the next annual Convention, and to arrange the time and place for the Convention. The Executive Committee is composed of the following members: Dr. C. B. Widmeyer, Pasadena College, Pasadena, Cal., Chairman; Dr. L. Glenn Lewis, 1132 Washington Blvd., Chicago, Ill., Secretary; Dr. Newton Wray, Taylor University, Upland, Ind.; Dr. H. U. Roop, Wheaton College, Wheaton, Ill.; Dr. J. W. Leedy, President of Marion College, Marion, Ind.

Other standing committees were also appointed by the Convention as follows: Committee on Publicity, Committee on Text Books, Committee on Graduate Schools.

Among the other prominent speakers present were: Prof. S. J. Boles, Wheaton College, Wheaton, Ill.; Prof. P. J. Wiebe, Upland, Cal.; Prof. G. R. Pease and W. R. Reed, of John Fletcher College, Oskaloosa, Iowa; Dr. R. A. Young, Pres. of Bryson College, Fayetteville, Tenn.; Rev. E. J. Gerig, of the Mennonite Board of Education; Rev. M. G. Stanley, of Cincinnati Bible School; Rev. C. G. Taylor, Pres. of Kingswood College, Kingswood, Ky.; Rev. E. E. Hess, of Grantham College, Pennsylvania; Dr. S. C. Yoder, Pres. of Goshen College, Goshen, Ind.; Dr. C. E. Hardy, Pres. of Trevecca College, Nashville, Tenn.; Dr. W. Bode, Pres. of Grundy College, Grundy Center, Iowa, and Rev. R. L. Warnock of the United Presbyterian Church.

The readers of this report of the Convention are especially invited to note the Colleges affiliating with this Association of Orthodox Institutions, all of which are endorsed by this Convention as thoroughly Orthodox Institutions, and should be supported by the Orthodox Christians of their respective denominations. Communication with any of the above mentioned speakers or Institutions is invited by any desiring further information.

16th Annual Clearance Sale

This cut shows the style of all overlapping edge Bibles mentioned in ad



Maroon Bible

Illustrated Scholar's Pocket Bible. Size 3½x6 inches. Clear, black ruby type; strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine solid leather cut from heavy, soft hide, overlapping edges, gold titles. This is an ideal gift for a young lady, and we supply it also in a beautiful purple as well as maroon colored binding. **Special net price... \$2.20**

We must turn our large left-over stock of Bibles into cash at once; therefore, we offer them at these remarkably low prices.
All King James Version.

Most COMPLETE BIBLE in the World

(25 SPECIAL FEATURES.)

For the Home, For the Teacher, For the Family, For the Pastor,
For the Old Folks, For the Scholars, For the Study.

1. Fine genuine leather binding, with overlapping edges, stamped on back and backbone.
2. Extra grained lining to edge with special reinforcement.
3. Fine white opaque thin Bible paper beautifully printed.
4. Red edges, round corners, silk head band and marker.
5. Size 5½x8½x1½, weight forty ounces.
6. The words spoken by Jesus are printed in red.
7. Large, clear Long Primer type.
8. Self-Pronouncing.
9. Chapters numbered in figures.
10. Sixty thousand references and marginal readings.
11. Dates of happenings before and after Christ in reference columns.
12. Chapter headings and page headings.
13. Nearly 100 illustrations with 32 of them in colors.
14. A beautifully printed family record.
15. A Treatise on How to Study the Bible, by Rev. James Stalker, D.D.

16. The Sunday School Teacher's Use of the Bible, by Bishop John H. Vincent, D.D.
17. The Christian Worker and his Bible, by D. W. Whittle, of Philadelphia.
18. A Calendar for the daily reading of the Scriptures—reading all in one year.
19. Chronology and History of the Bible and its Related Periods.
20. The Harmony of the Gospels.
21. Table of the prophetic books, by Jesse L. Hurlbut.
22. Period intervening between the age of Malachi (450 B. C.) and the birth of Christ, by Rev. A. C. Whitehouse, M.A.
23. Weights, Moneys and Measures.
24. The Combination Concordance which includes under one alphabetical arrangement a concordance to the Scriptures, Topical index to the Bible, list of proper names, with their meaning and pronunciation, complete gazetteer, with references to the maps, a glossary of archaic and obsolete words in the English Bible; words relating to Biblical antiquities, customs, musical terms, etc., names of plants, animals, precious stones, etc.
25. 4,500 Questions and Answers on the sacred Scriptures for Bible students and Sunday School Teachers.

We have three hundred and sixty of these fine, complete Bibles that we want to close out for cash at once. They sell through agents at \$8.00 each. Our special price, postpaid..... **\$3.60**
With the patent thumb index, 40c extra.

Red Letter Illustrated Combination Teachers' Bible

Words of Christ in red. Revised Version in foot notes showing by a glance at bottom of page what the revised version says. Complete Bible helps, history, geography and customs in Bible times, 40,000 references, concordance, maps, etc. Fine morocco binding, overlapping edges, linen lined to edge. Large, clear bourgeois type with the self-pronouncing feature, round corners, red under gold edges with many beautiful colored illustrations, making it attractive for young and old. Regular price, \$6.50. Our special sale price, postpaid..... **\$3.20**
Index, 50c. Name in gold, 50c extra.

Ideal India Paper Bible

For Teachers, Pastors or Friend.
It is printed with long primer type.
It is self-pronouncing.
It is bound in Persian Morocco.
It is silk sewed guaranteed not to break in the back.
It is leather lined to edge.
It is printed on fine India paper.
It has references, concordance, maps.
It has silk head-band and marker.
It is 8¼x5½ inches, weighs 22 oz.
It is only 15-16 of an inch thick.
It is sold regularly at \$10.20. **\$6.50**
Special Sale Price, postpaid.....
It will last a lifetime, ordinary use.
Improved thumb index, 50c extra.
Name lettered in gold, 50c extra.
25 copies same as above in an extra fine binding. Looks like and will last like seal-skin. Our special sale price \$8.00.

**"THE LORD is my" shepherd; "I shall not want.
2 He maketh me to lie down in**

EXTRA SPECIAL.
Same style, contents and quality as above. Ideal Bible with the black face minion type, size, 5½x7½, weight 20 oz. Regular agents' price, \$9.00. Our Special Sale Price, \$5.50. Greatest value ever offered in a Bible.
100 copies like above with an extra fine binding. Looks like and will wear like seal-skin. Sale price \$7.00.

Ideal India Paper Pocket Reference Bible

This Bible weighs only 11 ounces, is 5 of an inch thick, and size 4¼x6¾. It has very readable minion type, splendid morocco binding, overlapping edges, silk head-bands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient.
Our Special Sale Price, **\$3.50**
postpaid.....
Your name in gold 50c extra; index, 50c extra.
The same Bible as described above, with a complete Bible concordance, special price, \$4.00.

Large Type Concordance Bible

So many people have asked for a large type Bible with references and concordance only, that we have had it made up. It is self-pronouncing, good paper, fine morocco binding, overlapping edges, stamped in gold. On account of paper and leather being bought in a large quantity at a special quantity price, and a large edition being printed, we are enabled to sell this special Bible at an unheard of **\$2.30**

128 copies same as above without Concordance but with the words of Christ in red and with patent thumb index at \$2.40 postpaid.

Old Folks' or Home Study Bible

The Home Bible for daily devotional reading. A superb record, and 17 maps, printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a Calendar for daily reading of the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word. Old King James Version, size only 5½x8½, 1¼ inch thick.

It takes the place of a family Bible. Bound in a splendid quality, flexible morocco, stamped in gold. Regular agent's price, \$6.50. Our sale Price, postpaid..... **\$3.00**
Your name in gold, 50c extra.

Small Text Bible

Splendid clear minion type, overlapping edges, red under gold edges, silk head-band and marker, flexible morocco binding, stamped in gold, with patent thumb index.
Regular \$2.50 value. **\$1.10**
A Real Bargain at.....

Ideal Child's Bible

Bound in a beautiful grained, genuine leather, with overlapping edges, stamped in gold on back and backbone, red under gold edges. It has silk headbands and marker, a very clear, readable agate type, is self-pronouncing, King James Version, chapter numbers in figures, size 3½x5½, only 7 of an inch thick, and weighs 11 ounces. It contains twenty choice helps for the child.

Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this **\$1.40**
250 Bible postpaid, for.....
80 copies same as above without overlapping edges at 90c.

Sunday School Scholars Red Letter Bible

THE BINDING.—Genuine solid leather with overlapping edges, and very flexible.
THE TYPE.—Large, clear, easy to read minion black face, pronouncing. Chapters in figures. All of Christ's words printed in red.

THE PAPER.—A very thin white opaque Bible paper, durable. Ited under gold edges, silk headbands and marker.

ILLUSTRATIONS.—Sixteen full pages, printed in eight colors, and 32 full pages in one color. Frontispiece, presentation page

HELPS.—4,500 revised questions and answers, a complete Bible concordance, 14 pages of maps in colors, Hebrew, Phoenician, Greek and Latin alphabets.

THE SIZE.—5x7x1 in. thick, weight 20 oz. Stamped in gold on back and backbone.

THE PRICE.—This Bible is a good value at \$4.50. Our special **\$2.35**
price, postpaid.....
Name in gold 50c; index, 50c extra.

BLACK TYPE EDITION.—Same Bible as described above without the red letter feature, special price, \$2.15.

Fifty copies same as above without questions and answers and red edges at \$1.90 each.

Seventeen Jewel Testament and Psalms

The Jewels Are:
The largest and most readable type in a small book. Fine India paper, very opaque, edges don't stick. Fine genuine morocco binding, overlapping edges. Silk sewed, with silk head-bands and marker. Stamped in pure gold on side and backbone. Beautiful red under gold edges. Chapter headings at edge of pages, making it self-indexing. The chapters are numbered in figures. The size is only 2½x4½-6x¾ in. thick. The weight is less than 5 ounces. Eight blank pages on fine bound paper for notes. Fits the hand. It is self-pronouncing. It contains the Psalms. It is made with the best flexible glue. The price is only \$1.50 postpaid. Our sale price..... **\$1.20**

Old Folks' Testament and Psalms Illustrated

Very large, clear, pica type—the largest type to be had in a convenient size book. It is bound in black cloth, stamped in gold and has 24 full-page illustrations.
The Lord's Prayer is beautifully printed in colors as a frontispiece. It is the only pronouncing big type Testament on the market; has key to the pronunciation of proper names; dates or times of the writing of the different books. The Lord's Prayer is illustrated with 8 pages of pictures. This Testament is especially suitable for old folks or small children, and is fine for home worship.
Very Special Sale Price, **\$1.00**
postpaid.....
Same as above in fine Morocco binding, Price, \$2.00.
Same as above with words of Christ in red, \$2.20.
50 copies same as above, cloth binding, with words of Christ in red at \$1.20.

Pentecostal Publishing Company, Louisville, Kentucky.

PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Feb. 11, 1925.

Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 37, No. 6.

NO MAN CAN SERVE TWO MASTERS

By The Editor.

UR Lord Jesus says emphatically, "No man can serve two masters," and the logic of his statement is perfectly sound. No man can possibly be a disciple of Christ who, always and everywhere, sets his unqualified endorsement upon the Old Testament Scriptures, and at the same time, supports and follows a leadership which denies, or even questions, the authority of the Old Testament Scriptures. Of course, the same may be said with equal truth of the New Testament.

The men who are steadily seeking to destroy the faith of the people in the inspiration and infallible authority of the Word of God, as revealed in Old Testament and New, are the most dangerous men in the world today. If they are permitted to continue their work the seed they are sowing will produce the same, only worse, results in this country that they did in Germany. Skeptics in the schools and pulpits of Germany were busy for something like a half century preparing the once great German people to rise up and undertake to destroy Christian civilization.

It must, indeed, be Christ or chaos. We have a class of shallow theologians and lean philosophers who are seeking to divorce Christ from the prophecies of the Old Testament, and from the old teachings in the New Testament, who would produce a Christ who is utterly unlike, and an entirely different Christ from that of the Bible. The Christ with which they would substitute God manifest in the flesh, is not of virgin birth, performed no miracles, made no blood atonement, need not have died at all, and if he had the wisdom of your modern liberalists, would have had the approval and endorsement of priests and scribes, and would have secured large subscriptions from Herod and Pilate for the social uplift and betterment of society.

It is with this bogus Christ that your modern liberalists, who are remarkably ignorant of the deep spiritual teachings of the Holy Scriptures, and who have never had an experimental acquaintance with our Lord Jesus, who was pre-existent, who was in the beginning, who was of virgin birth, who healed lepers, made the blind to see, the deaf to hear, the lame to leap for joy, and the dead to rise up, and come forth from the grave, would deceive the people. They fear to make a frontal attack upon the Lord of glory. They dare not try to tear the Lord Jesus entirely out of the Scriptures, history, architecture, art, and the faith and hearts of the people; so they set up a bogus Christ of their own make and undertake to foist it upon the people. The Christ of the modern liberalist is not the eternal Son of God manifest in the flesh, with power to save from sin. This school of men have a remarkably shallow

conception in the realm of spiritual things. No man is led of the Holy Ghost to attack or undervalue the Bible, or to take away from our Lord Jesus his pre-existent godhead, miracles, and the blood atonement he made upon the cross.

There is a very widespread and mistaken notion about the superior intellectuality of the modern liberalist. They are not the brainy bunch they are reputed to be. Place their thinking and expression alongside that of Mark Hopkins and Joseph Cook, and it is as pale moonlight fading before the sun in his full strength at the meridian on a cloudless day. These moderns have no systematic theology; they have no hymnology; they have no churches or schools, except what they have stolen from the devout people who built the churches and schools; and they have no qualifications or rights for official position and leadership in the Church of our Lord and Saviour Jesus Christ. There is not the slightest necessity that God's spiritual people should follow or support them. Let them go about the spread of their skepticism, if they will, but the Lord's people must stand for the Bible, a pure gospel, for a great revival of true religion, and the building up of institutions that will educate their children and send them out true Christian men and women, to help evangelize and bring the people to Christ and heaven.

Bishop Leonard Rings a Clarion Note for True Methodism.



Methodist minister sends me a most interesting clipping from one of the New York papers. I give it in full to the readers of THE HERALD, and we feel quite sure it will be read with interest and appreciation.

Syracuse, Jan. 19 (A.P.).—Criticism of the doctrines which are being taught in Methodist schools and colleges, Bishop Adna W. Leonard of the Buffalo area, in an address before the Syracuse Methodist Preachers' association today, advised against electing to the presidency of these institutions men who are not Methodists. Attacking disbelief in the virgin birth of Christ, Dr. Leonard declared: "I do not believe we can preach with power unless we recognize the deity of Jesus Christ and the presence of the Holy Spirit."

"The time is coming when we must know whether or not our own Syracuse university is to be Methodist or not," the bishop said. I have been resident bishop of this area since last July, and not once in all that time has the resident bishop been requested to help solve any

SPECIAL NOTICE TO MY CORRESPONDENTS.

Letters are pouring in upon me from every quarter of the nation with enthusiastic endorsement of the recent editorial under the head of "The Trend Toward Modernism." It is impossible for me to answer these letters at this time, so bear with me patiently; the letters are carefully preserved and will be answered later on. Our great task just now is to inform the people and arouse a widespread rebellion against the false teachings that are being propagated from many sources in our beloved Methodism.

I do devoutly thank God that it turns out that multitudes of devout Methodists among pastors and laity are not "asleep at the switch." They are not ignorant of the devices of the enemy, and they are ready to rally with enthusiasm around the old Methodist flag in the defense of the pure gospel, which is the power of God unto salvation. You will all hear from me later.

Faithfully your brother,
H. C. Morrison.

of the problems which have involved Syracuse university.

"I don't believe it is right for men to come before our annual conferences and ask for money for endowments or any other purposes unless we know whether or not this money is to be used in the interests of Methodist institutions.

"Candidates for the Methodist ministry are coming before the annual conferences from so-called Methodist colleges, presenting the credits they have earned in such institutions, until it has reached the point where I say we must stop giving Methodist money to these institutions unless we are to know that they are to be Methodist."

Explaining his position more fully to newspaper men following the meeting, Bishop Leonard asked that a distinction be made between denominational schools and sectarian schools.

"I wouldn't have a Methodist college become a sectarian institution. I simply believe that if I am to urge Methodist support of a university to the clergy and laymen of my area I should be able to guarantee to those men that their money is to be used for the things for which I know they stand, and for which the Methodist church stands."

Bishop Leonard's position is logical, perfectly reasonable and right, and his attitude should be that of every bishop in Methodism, North and South. When the representatives of the church schools go out and collect money to be used for the propagation and teaching in Methodist institutions doctrines out of harmony with the Bible and the doctrines of the Church, they are dishonest men securing money under false pretenses, and deserve severe censure and dismissal from office.

(Continued on page 8)

Dr. Fosdick and the Peril of Christian Liberalism.

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

ARTICLE II.



R. Leander S. Keyser, the scholarly Fundamentalist, writing of the present situation said:

"One of the ways of the liberalistic theologian is this: He will deliver an address or print an article in which he boldly sets forth his liberalistic views, and pommels the evangelical position with much vigor. Then criticisms are showered upon him from the conservative side, and his wide departures from the Christian faith and his hiatuses in logic are exposed. Presently he seems to feel that he has gone too far, and has gotten in wrong with a lot of good people. What then? Instead of frankly acknowledging that he was mistaken, he will presently issue an article that comes so near being evangelical that many good people wonder why the conservatives should find fault with such a fine, orthodox and spiritually-minded thinker.

"A like method, *mutatis mutandis* was recently pursued by Dr. Fosdick. His sermon on 'Shall the Fundamentalists Win?' was quite rank in its liberalism, and brought down upon him a volley of criticisms, so that many people were naturally led to feel that Dr. Fosdick was hardly entitled to remain in the Christian fold at all. This would never do! Some course must be taken to get back into evangelical favor. But, of course, a humble and frank confession would have hurt the offender's pride. So he followed the method of policy—a plan that would set him right, and yet render a confession unnecessary, and preached and published a sermon on 'The Person of Christ,' which comes so near being orthodox, at least in most of its statements, that it might have almost deceived the elect. Then a lot of good people turned upon the conservatives, and exclaimed reproachfully, 'Why do you abuse a man who is so sound in the faith? Read this sermon, and see how he upholds the divinity of Christ and even rejects the Unitarian doctrine by name!' Thus Fosdick see-saws to and fro, and disturbs many honest people."

Dr. Keyser has touched a very vital matter because many people are carried away by the fascinating eloquence and manners of some very pronounced liberals—particularly with Dr. Fosdick. Wherever he goes he attracts great crowds and people under the spell of his personality and eloquence are carried away and then led to question the sincerity and integrity of those who oppose Dr. Fosdick's doctrines and combat his heresies.

Years ago the eminent Dr. Leech in a great sermon was warning his audience against the perils of "poisoned theology." He said: "The poison that ended the life of Alexander VI. of Italy was no less destructive because it was concealed in a glass of wine. The virus that sent to the grave Sir Thomas Overbury was not the less fatal because it was hidden in a jelly handed to him by a fascinating lady. The bite of the asp that closed the career of Cleopatra was not the less deadly because the reptile rested on roses. Doctrinal poison is none the less mortal because the pen of a prince in erudition inscribes on it the word 'scholarship.'"

In these days when Dr. Fosdick and his followers—scholarly men and eloquent—are seducing the young minds of our American colleges and universities by the charms of false philosophy, poisoned theory, and insinuating modernism it is high time for lovers of sound doctrine to sound the trumpet of alarm and cry aloud against this soul-destroying and faith-wrecking propaganda.

It is a sorry sight to witness the adulation

Properly speaking, this "Liberal" Christianity is not a Gospel at all. It is a philosophy. It is not the news of some sublime divine achievement for men, it is simply a philosophy of man's individual and social possibilities. It is a little difficult to speak of it accurately even as a philosophy for it is different in the hands of every separate advocate; but in a general way "liberal" Christianity denies the eternal personal pre-existence of Jesus in the Godhood, repudiates His Virgin Birth or at least the historic bases for it, denies His omnipotence, rejects as immoral His atoning sacrifice, and as impossible His triumphant resurrection, ascension and return. In place of these almighty facts and this all sufficient saviourhood, they stress man's own powers. He saves himself. He blesses himself by prayer, ennoble himself by cultivating good habits. The emphasis is upon outward deeds, outward service, not the inward heart of life. He is not born again, he turns around. In this life of self culture and social achievement Jesus is useful as its greatest teacher and the Bible is useful as the best expression of man's spiritual increase through the centuries. But the Bible is not God's supernatural revelation to man and neither the Bible nor Jesus are infallible teachers in any respect. Jesus himself was mistaken even on matters of His Gospel and the evangelists, far from being inspired, were not even reliable as historians. The bias of naturalism is the chief explanation of liberalism in theology. Naturalistic philosophy repudiates the supernatural and at any cost the supernatural must be gotten rid of. God must be shut out of His universe, or else shut in behind its laws; and so, because men have decided there can be no supernatural. Naturalistic philosophy makes all this necessary. But naturalistic ideas are neither science nor scholarship. They are personally chosen beliefs and no more.—DR. HAROLD PAUL SLOAN.

literally poured upon Dr. Fosdick by men whose positions should require them to be faithful watchmen of the church's faith and doctrines. Recently Dr. Beebe, Dean of Boston School of Theology, writing in the *New York Advocate* (Methodist) on "Preparing to Preach," had this to say of Dr. Fosdick: "Fosdick is liberal in his theology. . . It is easy to see why Fosdick is the most popular college preacher in the United States. More of us could be popular if we possessed his imagination and industry, his poise and courage, his independence of thought and his religious earnestness. *May his tribe increase!*"

Now it is somewhat serious when a big man in charge of a Theological Seminary where Methodist preachers are being trained for the ministry, prays that Dr. Fosdick's tribe might increase! It is quite in line with something nearly as bad that we witnessed in the New York Methodist preachers' meeting when Dr. Percy Grant the distinguished liberalistic Episcopalian addressed them on his new theology and modern thought. A distinguished Methodist editor arose at the close and proposed a vote of thanks to the ecclesiastical infidel and added the words that *we wish him Godspeed.* The motion carried!! To wish "Godspeed" to Dr. Grant and to pray that Dr. Fosdick's "tribe might increase" is tantamount to endorsing the whole piece of liberalistic theology and propaganda that is playing havoc with the faith of countless thousands and sowing the seeds of skepticism which are bound to yield a disastrous harvest in blatant infidelity some day that may not only wreck the church but wreck our American civilization.

Roger W. Babson, in 1923, issued a special letter against the kind of rationalism that Dr. Fosdick and his school is spreading all over our American Institutions of learning. Babson said:

"There is altogether too much materialism

in our schools and colleges. The public documents and the private reports of many professors are harmful. The talks which many professors give, sneeringly referring to the spiritual forces of life, are very harmful. This materialistic trend is distinctly dangerous and every college graduate should use his influence to stop it and check it.

"Conditions are getting so bad that they must be checked. It would be far better for the country if some colleges were closed up altogether than to have them continue to teach the materialistic economic doctrines that they are teaching today. Failing to teach the importance of the great spiritual forces is not only doing the country much harm, but is giving the students an idea which is absolutely wrong economically and statistically. The great need of the hour is more sane religion. Education, unless guided by a religious purpose, is very dangerous."

It is high time that the Protestant Church should awake to the perils that beset us and that the pulpit should be aroused.

"Dread not the din and smoke,

The stifling poison of the fiery air;

Courage! It is the battle of thy God!

Go, and for him learn how to do and dare!

"Look to thine armor well!

Thine the one panoply no blow that fears;

Ours is the day of rusted swords and shields,

Of loosened helmets and of broken spears.

"Heed not the throng of foes!

To fight 'gainst hosts is still the Church's lot.

Side thou with God, and thou must win the day;

Woe to the man 'gainst whom hell fighteth not!"

Summary of Liberalistic teachings and activities.

1. Christian Liberalism is flooding our educational institutions with skepticism.

2. Christian Liberalism is undermining the Bible and its doctrines of grace.

3. Christian Liberalism is permeating the age with a "philosophy and vain deceit after the traditions of men and not after Christ." Colossians 2:8.

4. Christian Liberalism is robbing Protestants of their Bible. ("Protestants have lost their Bible and in losing it have lost their religion."—Horton).

5. Christian Liberalism is fast becoming a dangerous foe to civilization and to good government. Former Vice President Marshall in the *Chicago Daily News*, uttered a strong warning when he said:

"The assault of present-day preachers upon the truth of the things that have been making for a right outlook in life the world around is of vast moment in view of the fact that they are tearing down a faith and setting up nothing in its place. It is well up to them to explain to the American people how the things they are doing differ essentially from the things which Trotzky is doing in Russia. If they are going to persist in limiting the power of God, they ought to get out of their pulpits and get on soap boxes or creep into the nests of communists who are striking at the foundations of our republic."

6. Christian Liberalism is striking at the foundation of our Republic. Dr. J. M. Gray has well said:

"Circumscribe the evangel, lessen confidence in the divine revelation, democratize the Almighty, lower the Son of God to the level of other men, denude his life of the miraculous, rob the Cross of its sacrificial

efficacy, leave the seal unbroken upon his tomb, spiritualize and refine away the promise of his return to earth in power and great glory, and you have done what Modernism does. You have driven light and hope from the hearts of men, you have made life not worth living, you have undermined all authority and you have made government a derision in the world."

When Dr. Fosdick, by action of the Presbyterian General Assembly, was asked to

leave the pulpit of the First Presbyterian Church of New York, Dr. John Roach Straton offered him the use of his Calvary Baptist pulpit for his Sunday afternoon services "provided he would return to the faith of his fathers." Of course he did not accept! When he was requested to join the Presbyterian Church and become one of its ministers he refused to do that because he said he could not sign the Presbyterian Confession of Faith without a "violation of his conscience."

In the last analysis Liberalism is lawless. It refuses to give obedience to any law or authority save that of its own. Dr. Fosdick is a law unto himself and while he is flattered and adored, heard by thousands and read by millions, let it be remembered that no man is contributing more to the destruction of the evangelical faith, to the unsettling of thousands, to the spread of skepticism among the young, and to the disintegration of Protestantism.

Why is the Home-Life Upset?

Richard W. Lewis, D. D.

FROM all quarters there comes a wail in a minor chord because of the modern home being turned topsy-turvy. Everybody knows that the home is basal. So long as it is kept sound, sane and safe, sweet and happy, all is well with the nation. But a nation can no more maintain normal life with its home-life sick, than can a man be well with heart trouble.

The situation, then, is as serious as heart trouble in the nation can make it. There are some booster Brisbanes, writers who live from the products of their pens, writing to be popular and prosperous, who dare not sound a single note of seeming pessimism, but proclaim constantly the prosperity and perpetuity of our civilization, and of our nation. They are professionals. Their business is to please the public who pay the bills. But despite these popular newspaper syndicate "rooters," the rank and file of unprejudiced thinkers know that the nation is sick at its heart—its home-life.

Then the imperative question is: What has caused this heart-disease, this upsetting of the nation's home-life? To offer several answers to this most natural and timely question will be the object of this article.

1. Reaction has figured. We all know that reaction always must come after great action. One extreme ever follows another. The Civil War demoralized the nation and devastated the South in particular. For more than four years there was civil strife, followed by many long years of abnormal conditions. During these years hardships, bitterness, bankruptcy, interrupted business and disrupted homes painted a black picture of American life. Especially in the South young folk had to be educated under most trying changing conditions, and multitudes of them failed to receive an education. The churches were divided, social lines were revised, politics had to be readjusted, business rebuilt, and the whole life of the nation underwent some sort of reconstruction. The period of reaction had set in. For years this went on. The world in which post-bellum people lived got in a whirl. It would eventually settle back to normal. In time it did.

Then came advancement, inventions, developments, and nation-wide progress. Riches began to increase, and wealth now piled perilously high. Having long been cramped, first in virgin forest and soil conquest, home building, establishing business, founding schools, erecting churches, etc., etc., then by the crash and crush of Civil War—sapping the physical and financial strength of the nation—when the period of prosperity did come, men, women and children allowed themselves to suddenly and rapidly react. The effect has been, and still is, startling!

In this reaction the home has had its full share. It has felt the thrill of better houses, riches furnishings, modern conveniences, the easy application of electricity to the home mechanics, the brace of the automobile, and the inflation of financial success generally. The reaction has resulted in relaxation of home discipline. Home government is now far below par! The slogan generally used

as a pretext for parental indulgence, both of themselves and also of their children, has been: "We had such a hard time when we were coming up that we want to make it easier for our children."

There is no real "horse-sense" in this false philosophy, yet it sounds very feasible. On the surface it seems reasonable; but at its heart lies the deadly poison destined to destroy the old-fashioned home-life of the nation.

Thousands of years ago God laid down a definite law against which this generous self-indulgence is unintentionally pitted: "A child left to himself, bringeth his mother to shame." (Prov. 29:15).

That reign of shame has come. The time when fathers tuck their heads in embarrassment, and mothers blush under mortification, has come. Few children are so reared today that they need no apologizing for. And the children themselves do not escape the shame, nor dodge the blame. In the very nature of the case sound, solid character could not be constructed while youngsters stayed out of the high schools, or the higher schools, and insisted on entering business and society. Nor yet if they did matriculate in colleges and universities,—only to have "a good time," spending from one to two thousand dollars annually to maintain their royal style at the father's expense, and wasting time as wantonly as they squandered their money. What more natural than the "jazz" life that we now are called upon by "young America" to endure patiently!

The very air is now filled with "sport life." The age has grown frivolous; thought is superficial. Anything heavier than a joke is junked. Our little children are being brought up on the "funny paper." They are unwittingly falling into line. The next generation must of necessity be still more shallow.

All this is not saying that out of 110,000,000 people we have none but the "sports." Our land is full of thinkers—these are our leaders. A few people in America do the thinking for all the rest. We are become strong on following. Let some one set the style, and we go the way prescribed for us. Thus it is we have cigarette fiends by the millions; that rouge has routed the bloom of youth; that bobbed hair has suddenly burst into general favor; that the average woman is exposing her physical charms until modest men are actually embarrassed; that "joy rides" "get by" without a serious challenge, and that "jazz" music is "all the rage!"

When one stops to analyze all these modern innovations, one finds their tendency is to destroy the distinction between the sexes, and to deaden man's reverence for woman. Not only so; it means a blow at the Bible! In the past woman's modesty and her long hair have been her crowning glories. These gone and she is doomed! This is not saying one word against "bobbed hair." It is, rather, pleading for the biblical demand that woman be distinguished from man. God has seen fit to mark that distinction with the length of hair, and the contrast of womanly modesty with manly strength.

2. The recreations of the day disturb

home-life conditions. Three of these lead in the home-havoc we are now discussing. The first of the three is the automobile. This wonderful modern conveyance is an untold blessing to men, but it is being prostituted until it has become a curse. Every bright Sunday the highways are crammed and crowded, jammed and packed, with jolly Sabbath breakers. At night the "joy riders" side-track the young people from church attendance. Sin, shame and crime breed easily and quickly in these midnight rides and raids. The real facts as to "auto" users after the sun goes down are too ugly for the type!

Many good and innocent people quietly sit by and see nothing, hear nothing, know nothing, say nothing and do nothing, except to protest against those who have seen, heard, found out and then cry out, and to call these warners of the young, "pessimists," for having pronounced plainly against the evils of modern "society." Still these deadly evils are there. It is no worse for them to be pointed out than it is for them to actually exist.

3. The riotous rule of Satan. The Bible tells of the time when the devil's doom shall come. He knows about it, and he knows, therefore, that his time is short! This knowledge arouses his hatred, and fires his fury, so that he is doing now his deadliest. All the powers of hell are centering on the earth. If Satan must go to the bottomless pit, and be sealed therein, he will make the best possible use of his remaining short time.

Thus it easily comes to pass that Satan centers his attacks on the home—the foundation of our national life. Parents are blindfolded; children are surcharged with exactions; extravagance is called necessity; keeping up with others is regarded as imperative; parental conservatism is ridiculed ridiculously, even unto death; the sacred is gladly merged into the secular; social life takes precedence over the religious; God is forgotten; Satan is enthroned, hell is triumphant! But, thank God, the devil's triumph can be only for a short time. His end is near. His doom is settled and sealed!

Only cold facts have been stated herein. Other names might have been used. In softer, sweeter ways the truths might have been stated, but the facts have been frankly given. Readers may not be prepared for them. Many may be too ignorant of what is now going on to appreciate plain reports thereof, but, in the fear of God the testimony has been offered.

Who can now wonder that our home-life has been perturbed. There has been ample cause for its upset. The situation as it exists today calls for prayer without ceasing; thought without placating; denunciation without compromising, and action without apologizing.

Awake! ye parents, open your eyes wide. Face the facts that confront your children. Realize their daily and deadly danger. Lean hard upon God. He alone can fortify you for the fight you face. God and you constitute a majority bound to win the war against the devil. *Victory! Claim it! On your knees, claim it!*

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

One of the Most Remarkable Conversions Under My Ministry.

Rev. W. M. McIntosh.

"THERE IS MY FELLOW."



ONE of the most remarkable conversions under my ministry I have ever known, and the one that has brought to me, perhaps, more pleasure than any other—and I have seen something like sixty thousand professions under my ministry these last forty-six years—was one that took place some years ago during my pastorate in a seaport town. One morning when I awoke, I seemed to be thoroughly obsessed with a desire and passion to help some one that day. While my wife was getting breakfast I went into my living room and knelt down and asked God to send me to some poor fellow that day that needed help. After breakfast I walked down in town to the postoffice for my mail. I met the marshal with a poor drunken fellow in a cart being taken home. The officer was taking him home because he was too sick to be carried to jail. As soon as I saw this man I said to myself, "*There is my fellow.*" He was one of the worst men in the city. He was a drunkard, he was a thief, and he was immoral. I told the Lord if he would help me to reach that man that I would never doubt his power to save any one. Somehow, in those early days I never stopped to reason about the possibility of a man's salvation, but felt so sure that God was able and willing to save to the uttermost. Then, too, I knew that he had a praying mother, and that was some inspiration to my faith in claiming this man for my Lord and his church.

This poor fellow and his family lived in a little cottage in the suburbs of the city—Joe Hodge was his name. I waited a little while before doing down to his house. I shall never forget that it was a cold, rainy day in February. I knocked at the door and a timid voice said, "Come in." When I walked in the door there stood the wife and three children; all of them poorly clad; in fact, everything in the house denoted poverty. The family had no firewood or anything to eat. My heart was profoundly moved as I beheld the tragedy of that home. Mr. Hodge lay on his bed, his face was flushed and he was suffering from the terrible effects of a drunken spree. When I spoke to him he hardly noticed me. He could not realize how deeply I felt for him and how I coveted him for my Lord.

I said: "Mr. Hodge, you seem to have fever." He replied: "Yes, I fear I have pneumonia. One of my lungs is paining me very much." "Would you like to have a doctor?" I asked. He said, "There is no doctor in town that would come to see me, because I have never tried to pay one, for I have spent all of my money in riotous living." I told him that I would get him one. I went and got a committee from my church to carry the family some food and clothing. I had the drayman to haul them a load of wood. I then went to the drug store and I asked the doctor to go with me to see this poor man. His reply was: "I am always glad, Brother McIntosh, to do real charity work, but to tell you the truth, it would be a blessing to the community and the family if Joe Hodge was dead." But I said: "Doctor, the man is unsaved, and he has a soul in him that Jesus purchased with his heart's blood. And while you and I will have to get down by the side of this man to help him up, it won't be near so low as when Jesus came to Calvary and suffered for you and me."

The doctor said: "I will go." And when he made a diagnosis of his case he found that he had a well developed case of pneumonia in one lung. The doctor gave him something to

quiet him and wrote him a prescription, and I went to the drug store and had this prescription filled and carried it to the man. I spent some days helping all I could to nurse this man back to health, and after I had been caring for him for sometime, I found him one morning very much improved. I said: "Joe, you look better." His reply was: "I feel a hundred percent better, brother McIntosh." I had won his confidence.

Up to this time I had not said anything to him on the subject of religion. For the first time I said, "Joe, would you like for me to read the Bible and pray with you?" He answered, "Yes, for it has been a long time since I have heard a prayer." I read to him the story of the "Prodigal Son," how, after he had wasted all in riotous living, the father gladly received him back to the home he had left.

The man said, "Brother McIntosh, do you reckon God can save me?" I replied, "Yes, if you will only trust him." I knelt on one side of his bed, his wife and three children knelt on the other side. His wife was a good woman but she was not a Christian. While I prayed to God as it seemed to me as I had never prayed, Joe Hodge, his wife and his two older children were converted. When I saw them locked in each others' arms rejoicing, I said, "Lord, this is enough to pay me for all the sacrifice I have ever made to preach the Gospel."

We moved him and his family to a nice little cottage in another neighborhood that a member of the church offered to let him have free of rent. We also secured for him a good position that he might be able to pay his debts and get on his feet again. He and his wife and two older children applied for membership into the Methodist Church and were baptized and received as members into the church.

All went well 'till late in the fall. One beautiful Sunday afternoon in the latter part of October, this man sent for me to come to his house at once for his son, who was his namesake, was quite ill. I went immediately. As soon as I walked in the door, I saw that little Joe was dying. I said: "Joe, if the Lord should call you now, are you ready to go?" He answered, "Brother McIntosh, I have never been afraid to die, since you prayed in our home the first time." I suspect what I said to him, perhaps, made him a little apprehensive about his condition. He was a boy about fourteen years old. He turned his eyes towards his father and said: "Papa, raise me up, I can't breathe good." His father put his hand under the pillow and raised him up. He kissed his father, his mother and sister and little brother goodbye, and said, "Lay me down, papa," these being his last words. As I saw him go away so peacefully in the arms of the blessed Christ I shouted: "Lord, this scene is enough to pay me for all the sacrifice I have ever made."

I left this city shortly afterwards. Thirteen years later I went back there to hold a revival; during an experience meeting a nicely dressed man stood up in the middle-way of the church and said: "Brother McIntosh, do you know me?" I said, "I don't believe I do." "This is Joe Hodge. I just stood up to tell you that I have not drunk a drop since that morning you prayed in my home and I committed my life to God. My wife, Hattie, and baby boy and I are all on the way to meet little Joe." Again I shouted: "This is enough to pay me for all I have ever done for my Lord, just to save Joe Hodge from a drunkard's life to the church and his family." Since then Joe died and went home, and I believe, went home to glory. If I ever

get to heaven—and I'll be greatly disappointed if I do not—I am going to hunt up Joe Hodge, and we will talk it all over. If he tells me that I helped to make it easy for him to get out of this world into that city where Jesus has gone to prepare for those who love him, that will be heaven for me.

"I think I should mourn o'er my sorrowful fate,

If sorrow in Heaven could be,
if no one should at the Beautiful Gate—
Be waiting and watching for me."

Faithful Unto Death.

Mrs. H. C. Morrison.



IN the race of life there are many who start out with fine prospects for a successful final outcome; and they really are sincere in the anticipations they have of being a victor when they come to the end of the way. But we are reminded that this race is beset with enemies of righteousness on every hand, enemies whose business it is to "deceive even the very elect, if possible." This being true, we are reminded of the words of the old hymn,

"How careful then, ought I to live,
With what religious fear;
Who such a strict account must give
For my behaviour here."

Our Master knew the power of the material over the spiritual when he used that striking illustration about the cares of this life choking out the good seed of the word of life; and I dare say, that most of us are guilty at this very point, for it is easy to become so encumbered with the daily routine of life's duties that we neglect the more important, yea, the "one thing needful" which, Martha in her hurry and bustle to have the material in perfect order, neglected.

We are also admonished in the blessed Book to "take no thought for the morrow," for the morrow will take thought for the things that pertain thereto. If this were a timely admonition at the time it was first given, how much more is it today, when the world is rushing from morning until night, and even through the night, busying itself with that which they hope will answer the cravings of their hearts, only to be disappointed and sent in search of a new and untried source of pleasure.

When Christian, in "Pilgrim's Progress," set out on the Christian race, there were voices many calling him to stop and remain where he was, amid the gaieties and frivolities of life; but he put his fingers in his ears and started afresh, crying, "Life! Life! Eternal life!" The goal of his ambition was to secure eternal life, notwithstanding the voices of the world that sought to discourage him. If he had heeded the suggestions of the would-be friends who begged him to stay with them, in their pleasure and vain pursuits, he would have been of that number about whom it is written, "It were better for that man if he had never been born."

No! Christian did not sail to heaven on "flowery beds of ease," but through great tribulations he reached the goal of his ardent pursuit. He had to go through the "slough of despond," the temptations of "vanity fair," the deceptions of the "enchanted castle," the cleansing processes of fiery trials and keen sufferings, but he "endured as seeing him who is invisible" and ran patiently the race that was set before him, finally reaching the dark river whose turbulent

stream did not frighten him, but as he waded into it, he found his faithful companion by his side to uphold and deliver.

This allegory of John Bunyan pictures the experiences of the man or woman who would set out on the Christian race for life and eternal glory. We are beset on every hand by the lions of destruction, but if we walk fearlessly on, trusting our never failing Friend to keep us, we shall find as we approach, what we counted our enemies, that the power of God had preceded us and chained them just the right distance to insure our escape.

There are times in life when we, apparently, see no way of escape from the arch enemy of our souls; when, like Jacob, we feel that "all these things are against me"; but if we will "trust and not be afraid," we shall come off more than conqueror through him who loved us and gave himself for us. It is at such times that "grace is a charming sound," and we are made to stretch out full length upon the never failing promises of our heavenly Father, and to prove that his word is equal to any emergency of life. We can then vouch for the truth of the statement that, "he is able to make all grace abound toward us, that we, having all sufficiency in all things, may abound unto every good work."

But the thought that I would impress upon each one who reads these lines, and upon myself as well, is that it is only to the one who *endures to the end* that the crown of life is given. It matters not how much speed we may have as we enter the race, but do we keep up our speed until the end is reached. It is to the "faithful unto death" that the crown is promised.

Is Modernism Camouflaged Infidelity?

John Roach Straton, D.D., New York City.



HE American mind is familiar with the old infidelity. The old infidelity was founded simply on negation, doubts and unbelief. It was illustrated by Shelley when he stood at the register of the Inn at Montanvert and jauntily wrote his name, following it with the words: "*Democrat, philanthropist, atheist.*" The old infidelity was superficial, flippant, and sneering, as held by such men as Voltaire and his followers, by Bolingbroke, Paine, and Ingersoll. The unbelief of the old infidelity was dogmatic and self-assertive. It was illustrated by Hume, who simply dismissed the miracles on the ground that they were incredible and, therefore, that no amount of testimony could prove them.

The old infidelity consequently classified itself and was very easy to answer. Hume's argument, for example, against the miracles was founded upon the same general idea that was in the mind of the African chief who had a missionary beheaded because he told the chief that at certain seasons of the year in his country it was possible to walk across rivers. Living in equatorial Africa, and having no experience with ice, the chief thought this observation a lie so monstrous and impossible, that the utterer of it deserved death.

Christianity had no difficulty in answering the old infidelity. The case of old-time Christianity versus old-time infidelity was made out overwhelmingly, and the steady and sure progress which Christianity made under the old-fashioned leadership, in both school and church, amply prove its efficiency.

THE NEW INFIDELITY.

But there is today a new and far more insidious form of infidelity which has secured a wide and popular vogue. It claims that its views are founded on "science." Now, science today is a word to conjure with. In the field of the exact sciences, such as chem-

istry and physics, marvels have been performed that have astounded the human mind. A practical service, too, has been done which has greatly improved the conditions of human life and ministered to the comfort and enjoyment of the race at many points. Therefore, we are all indebted to science and are naturally inclined to feel friendly toward science; and whatever labels itself "scientific" today comes before the people not only with a presumption in its favor, but with a claim to our friendly interest and support, which claim is founded upon the service that the exact sciences have performed for the race.

And yet, much that labels itself "science" today, and makes its bid for the support of the people, is not science in any true sense at all. It is more often philosophy than science. It is largely a matter of hypothesis and speculation and supposition and inference and guess-work. The Bible aptly describes such schemes of thought as "science falsely so-called."

Take the science of mathematics. It is an exact science, resting on indisputable and demonstrable facts that nothing can possibly shake. But there are fake sciences today. The idea of evolution, for example, which is nothing more than a mere hypothesis or guess, when it comes to us is called, euphoni-ously, "the science of evolution." Now there is no such thing. There is a philosophy of evolution, or rather there are philosophies of evolution, for every writer upon this subject gives his speculations a different handling from every other writer; but there is no "science of evolution." And yet these scientists, "falsely so called," gain their vogue, and run on the prestige of the exact sciences, a thing which is manifestly unfair and contrary to essential truth.

INTELLECTUAL VANITY.

Now what I call "the new infidelity" is backing up behind this "science falsely so-called"; and there is one thing, which above all others, characterizes its devotees, and that is an over-weening intellectual pride and vanity. The preachers of today, who have lost their faith in the Bible and in the living God which the Bible pictures, look down on the rest of us who still dare to believe something, from an exalted height of assumed superiority and with an air of lordly condescension.

WHAT IS INFIDELITY?

The main trouble with modernism is that it is really camouflaged infidelity. It hides itself behind a lot of philosophical rubbish and a smoke-screen of learned words, but it is nothing more or less than infidelity, when it is seen in its true nature.

The Century dictionary defines "infidelity" as:

"Lack of faith or belief; unbelief, disbelief; with reference to the essential tenets of any religion, specifically—rejection of the doctrine of inspiration of the Scriptures or of the divine origin of Christianity."

Webster's dictionary defines "infidelity" as follows:

"Want of faith or belief in some religious system; especially, a want of faith in, or disbelief of, the inspiration of the Scriptures, or of the divine origin of Christianity."

Now the Modernists have explicitly rejected the doctrine of the inspiration of the Scriptures and the divine—that is the miraculous—origin of Christianity. They have tried to reduce the whole scheme of Christian truth to a mere system of bald rationalism, and we are under the necessity, therefore, either of changing the definitions of infidelity, or else of classifying them as infidels.

THE DENIAL OF CHRISTIAN FACTS.

Christianity is a religion that is founded on definite facts, and these facts are recorded in the Bible or Scriptures. If, therefore, the teachings of the Bible are denied and rejected, then Christianity is thereby denied and rejected.

Now I ask, in all seriousness, if that is not precisely what these modern preachers are doing? Are they not cutting the Bible all to pieces? Are they not rejecting its teachings and authority? Are they not denying the Virgin Birth of Christ, his full deity, his miraculous works, his substitutionary atonement, his bodily resurrection, and his second coming? It is a shameful sight which the world is now beholding. The Christian pulpit is not an appropriate place for a general massacre of Christian doctrine! Jesus is being killed anew—this time in the house of his friends! Do not the pulpit utterances of these men, which fill to the bursting point the columns of our newspapers weekly, fit in exactly with these definitions as given by the dictionaries of infidelity? Are not these men simply animated question marks, rather than true prophets of God? Are not their utterances characterized by an almost complete lack of faith? Their aversion to accepting creeds or confessions of faith comes about because they have no faith to confess. You could carry what the average modernistic preacher does believe on a pin point, but to transport what he doesn't believe would require a ten-ton truck!

It is necessary today to recognize facts as they are, and the issues at stake are so sacred and so vitally important that the time has come when we ought to call a spade a spade. The mere fact that many of these modern so called "scientists" and evolutionist preachers are suffering from a bad attack of intellectual vanity and false pride, does not excuse them from true appraisal, in the light of facts, and classification, according to what they are. Many of them, beyond any question, are self-deluded, and they imagine that they are speaking as champions of truth, and that they have a mission to give a new revelation to men. The trouble is that these vain men have been blinded by the god of this world. They have surrendered to what the Bible calls a "strong delusion, that they should believe a lie" (2 Thess. 2:11). They have not thought their new system of philosophy and their new conceptions through to their inevitable and logical conclusions, or they would themselves see that these conceptions constitute an actual denial of the Christian faith. But the mere fact that they are not consistent and thorough in their thinking is no reason why they should be excused from being classified according to the requirements of the unbelief with which they are playing.

The progress of Christianity is determined always, not by the difficulties and the foes without, but by the fidelity and loyalty of the friends within. Christ never uttered truer words than when he said: "A man's foes shall be those of his own household." We are on guard against the enemies without the gates, but the traitors, or the deluded friends within—they constitute the real difficulty and danger.

According to these accepted definitions of infidelity, anyone who rejects the doctrine of the inspiration of the Scriptures or of the divine origin of Christianity is an infidel, and the mere fact that such a man is self-deluded or the fact that he is a preacher in a fashionable metropolitan pulpit, or a teacher in a "Christian" seminary or college, does not at all alter the truth concerning him.

The greatest need of the world at the present hour is a revival of old-fashioned preaching—real preaching—taken from the Bible as God's word, warning the people against the wrath to come, and pointing their weary feet up the shining heights of Heaven!—*The Bible Champion*.

To That Young Lady

Of your acquaintance who needs some help and guidance send a copy of "Beautiful Girlhood." It will be one of the best investments of \$1.00 that you ever made.

Race Track Gambling

M. P. Hunt.



WILL the Kentucky readers of THE HERALD please read. The Kentucky Anti-Race Track Gambling Commission is busy at its great task. Many good people think the task an impossible one, but such is not the case. The devil loves to have good people overwhelmed with the impossibility of needed moral reforms. God's people need to remember "All things are possible to him that believeth."

Fifty years ago putting the saloon out of business seemed impossible to everybody save a few visioned leaders. Legalized race track gambling is doomed to go, but it is not going without a contest. It is going to delay its going to the very last minute. The gang that favors the perpetuation of this unspeakable evil, Kentucky's outstanding disgrace, by tactics the most reprehensible killed the Bennett Bill in the Senate on Feb. 21, 1924. They have money and astute politicians and they are eternally on the job.

But it is good to note the signs of progress. In 1922 no one could be found to sponsor our bill in the House. In 1924 our bill was not only sponsored but passed by a vote of 56 to 38. In 1922 our bill received only 10 votes in the Senate, in 1924 it received 14 votes and that too after the Administration and the evil influences had done to their utmost to get Senators to vote their way.

In 1922 the racing and gambling crowd laughed at the Kentucky Anti-Race Track Gambling Commission; in 1924 one of their stockholders and directors at an expense of several hundred thousand dollars (supplied many believe by the Kentucky Jockey Club) got control of the *Louisville Herald and Post* and immediately they began to function in the interest of race track gambling.

The last March number of the *Thoroughbred Horse*, the organ of the Thoroughbred Horse Association, announced an organization to fight the Anti-Race Track Gambling Commission. Mr. Charles E. Marvin, of Payne's Depot, was elected the Secretary of this new organization and Mr. A. B. Hancock, the big turfman of Paris, the president. "Colyer's Eye" said the Kentucky Jockey Club was to finance it to the extent of \$500,000 if needed. A real evidence that the gambling element are taking the Commission seriously.

Recently they have spent a large sum of money for advertising hoping in that way to create sentiment and in so far as possible silence the press of the state. Their hired agents are active over the state and they are seeking to make sure that a majority of the Senate in 1924 shall be of their way of thinking.

As for our Commission it is going to do its utmost to see that men who are committed to outlawing this great evil are elected. In this the good people of the state can be of immense help.

Pastors and leaders everywhere are urged to be on guard as to the candidates named for the Senate and House. What is more to the point get busy and help to get out the right sort of candidates and when out help put them over. God's people leave politics too much to the other fellow's crowd. Of the nineteen hold-over Senators fourteen voted to perpetuate legalized race track gambling. Some of these were good men whose conscience hurt them when they voted, and there is good reason that some such will come clean in the 1926 General Assembly.

If God's people are thoroughly awake we can elect most of the nineteen Senators to be elected this fall. The racing and gambling element have got to elect at least six to defeat our bill. and while we have got to elect

fourteen to put our bill over, with the host of God's people awake, we can elect fourteen easier than the others can six.

Reader, what part are you going to play in this coming fight of the moral against the immoral?

Important Resolutions.

Whereas, in the *Western Christian Advocate* of November 27, 1924, on page 11, under the caption, "In search of the Fundamentals," there appeared an article, which among other statements, contained the following: "There is a growing conviction that every article of the creed should be restated and thought through again with a new content"; that there is "a demand for a new interpretation of the social values of Christianity"; "indeed the feeling that there should appear a great mind to write a new theology in the light of advanced thinking, is growing";

Therefore, be it resolved by the Men's Bible Class of the Methodist Episcopal Church at West Union, Ohio, that we, as laymen of the church, hereby challenge the truth of these statements, demand the evidence of their author and ask: Who are making this demand? Who are the Methodists who have this growing conviction? Who are the fellows who have the feeling that there should be a new theology written? When did this feeling begin to sprout and who is doing its cultivation? Has it sprouted and made such wonderful growth since the last General Conference in May of this year at Springfield, when our forty-three bishops in the Episcopal Address, emphatically re-affirmed and re-emphasized the doctrines of the church and asserted it as the profound conviction of both ministry and laity that the Bible is the inspired Word of God, to the delight of all John Wesleyan Methodists?

Listen to what these spiritual leaders of the Methodist Church said in that famous address: "We believe in one God, the Father Almighty, maker of heaven and earth, an everlasting personal God, the creator and upholder of all things, immanent, transcendent, in all, through all, God our Father, blessed forever. And in Jesus Christ his only begotten Son. Not in a God-filled man merely. Not in a religious genius than whom there is none born greater among the sons of men. But in the Lord of Glory, God manifest in the flesh, co-eternal and one in Godhood with the Father, who for redemption of the race was born as to his humanity by the power of the Most High of the Virgin Mary, and by his death upon the cross made a full, perfect and sufficient sacrifice for the sins of the whole world. He is the effulgence of the Father's glory. He is the express image of his person. He is the only mediator between God and man. He is the redeemer of the world. . . . And as to personal salvation we as firmly believe as ever in the necessity of repentance for sin, in justification by faith, in regeneration by the Holy Spirit, in the sanctification of the believing heart, and in the witness of the Spirit to these miracles of grace wrought in the human soul. These seem to us the essential, living doctrines of our church."

Are not these statements clear enough for any loyal Methodist? They are the very essence of our Articles of Religion. These are the doctrines upon which we, as Methodist laymen, have been standing since we met our Savior and we don't want the foundations of our faith torn from under us.

Again we ask: "Who is this great mind that is to appear in his great effulgence and write a new theology for us? Has his star appeared to the wise men of the East? Does he transcend, in his wisdom, power and glory, the Savior of men? Who is the man who can stand before Almighty God the Father, Jesus Christ his only begotten Son, the Book of Divine Revelation, and in the

face of our beloved Articles of Religion which under our Constitution cannot be revoked, altered or changed—as changeless as God who revealed them to us—and do this? Who is this mere man who would have such bald effrontery, brazen arrogance and Satanic assumption as to undertake such a task?

Such a presumption would be ludicrous if it were not so sacrilegious. Shakespeare has drawn us a vivid picture of just such a specimen:

"Man, Proud Man

Drest in a little brief authority

Most ignorant of what he's most assured,

His glassy essence—Like an angry ape—

Plays such fantastic tricks before high heaven,

As makes the angels weep."

Adopted December 21, 1924.

The Passing of Brother Kunz.

No doubt the readers of this paper will have received the solemn news of the passing of our Brother George J. Kunz, President of the National Association for the Promotion of Holiness. He died in the harness. He had just arrived in Kalamazoo, Mich., with his party for the convention in Simpson M. E. Church when he died, on the afternoon of Tuesday, Jan. 6, sitting with Mrs. Kunz and his host in the parlor of the home where he was to be entertained.

We shall leave it with those who enjoyed longer acquaintance with Brother Kunz to furnish a suitable biographic sketch, but we are glad to mention him as a man who stood loyally by the highest and cleanest convictions of the Gospel, proclaiming and exemplifying the message of true holiness. His relation to the Movement was earlier and perhaps more vitally felt as President of the Board of Missions of the National Association. In this connection he was a main dependence and we must pray that God may soon find a suitable person to bear his mantle.

It was my privilege as First Vice President to become responsible for the coast to coast conventions which Brother Kunz had projected, and the persons interested are hereby informed that we will furnish them the very best teams and the very best service possible. I will be with the parties a fraction of the time and other leaders in the movement I am sure will loyally supply their service as called upon.

The Kalamazoo Convention was one of the most fruitful and victorious of the season. It seems that God was pleased to celebrate the passing of his servant by pouring out his Spirit in a peculiar way at that place. There were literally scores of people at the altar and a large number of them claimed to be definitely blessed with God's converting or sanctifying grace. The ministry of Rev. Paul Rees and Revs. Arthur W. Gould and W. W. Caskey were honored of the Spirit. They are workmen who need not to be ashamed. Cleveland and Detroit Conventions follow this one at Kalamazoo.

JOHN PAUL.

Sermons for the Times.

Sermons for the Times, by Dr. Morrison, continue to have a remarkable sale. One edition after another of this very interesting and helpful collection of sermons, has followed each other in rapid succession. Expressions of appreciation of these sermons and their adaptation to present-day needs come from every quarter. Send \$1.00 to The Pentecostal Publishing Company, Louisville, Ky., and get a copy of this book.

Every Man, Woman and Child

Should have a nice edition of the Bible that they can call their own. Don't you think so? It's the guide book to heaven. See our advertisement of special prices in this issue.

✠ HE THAT WINNETH SOULS IS WISE ✠

PIEDMONT, MISSOURI.

During the year 1924 we were engaged fifty Sundays in evangelistic meetings, and had the joy of seeing more than two thousand people profess faith in Jesus Christ as their Savior and Lord. Both pastors and people were very kind to us in the work. We were in some large churches, and in some very small churches. We found the pastors with whom we worked to be a faithful, loyal group of men, and in one case a faithful loyal woman. If we ever had any doubt as to the effectiveness of women in the ministry that doubt was entirely dissipated when we were in Crystal Lake, Ia., Methodist Church, where the pastor is Miss Ada M. Nash, and a most efficient pastor along every line.

We are now in the Methodist Church in Piedmont, Mo. The church is being crowded every night, and people are usually turned away for lack of room. Many stand throughout the entire service. They come for many miles to get to the meeting. God is graciously revealing his power to save. The business men and professional men of the town are taking hold of the meeting in a truly wonderful way. It does the heart good to see the men taking hold as they are here. The pastor, the Rev. F. M. Love, and his faithful wife, have left nothing undone in their preparation for the meeting. The very first service gave evidence that we were to have a great meeting here. Thank God for faithful pastors.

The Superintendent of Public Education in Piedmont, together with many of the teachers both in grade and high schools, are taking hold of the work in a gratifying way, and as a result, we are having the church filled with school boys and girls in the afternoon, after school hours. Thank the Lord for school men that have a passion for souls.

H. E. Copeland.

JELICO, TENNESSEE.

We are in a gracious revival in the First Methodist Episcopal Church, Jellico, Tenn. This is practically a new church, built within the last three years, costing about \$75,000. Dr. Ragan, the pastor, has been here six years. He has built this church up until now it stands out as one of the strongest churches of the Holston Conference. He is a great preacher and a good, safe Christian gentleman. He has stood courageously by this evangelist and has worked hard in this revival. The Holston Conference met in this church last October.

We began this revival Jan. 4, and from the beginning the altar has been full almost daily and souls saved by the score. Over one hundred have been saved and over fifty have joined the Methodist Episcopal Church, with others going to other churches. Seventy-five have joined the Tithers League; 400 boosters, and the pastor tells me this is the best meeting in the six years he has been here. At our men's meeting at 9 A. M. each morning we have had 155; we only preach twelve to fifteen minutes; business houses close and all hurry to the appointed place, some store, some office, where we preach to the men. In this way we reach the men of Jellico. This is the third week of the revival and we can't tell you when we will close. Conviction has been deep and pungent; souls have confessed and repented through to Jesus Christ. We were never happier in all our life; Jesus is using his word as we have not seen him in quite a while because the church is working and praying. Four prayer meetings held daily. We have preached four times a day and we have never seen a pastor and an official board so well pleased.

Will J. Harney.

IRON RIVER, WISCONSIN.

Glad to report about our work in Northern Wisconsin. We have organized work at St. Croix Falls, Wis. Rev. C. A. Dean is their pastor. They have just closed a very successful revival, resulting in the conversion and sanctification of many. They have a prayer band that know how to hold on in faith and prayer, and expect to hear from the throne. St. Croix has a great future.

We left the work there in good hands and looked to the needy fields further north. Our hearts were burdened for a little town—Clam Falls. There God led us to hold a revival and the meeting was much blessed, resulting in a number of saved and gloriously sanctified ones. We organized a class, and they wanted a holiness preacher for a pastor. We placed Rev. Cecil Smith there to take care of the flock and to spread salvation over the country. Good reports are coming from these newly organized churches.

From Clam Falls we came to the northern part of the state and looked over the City of Superior. We found some good people who are looking forward to a time when a Holiness Church can be planted in that needy place. Here we expected to start work and have a revival, but the Lord led us to Iron River, Wis., a town about forty miles east and with about one thousand inhabitants. Here we were led to rent a hall and go into the battle for souls. At once we found the Lord had directed. People got under conviction, we prayed with sinners, backsliders, runaways, tobacco chewers, holiness fighters, and many

were brought into the light of full salvation and can testify, pray, shout, and believe God. We expect to organize a Nazarene Church here soon and go farther on east and start new work.

On Thanksgiving day a brother of seventy-three years, who had fought holiness and chewed tobacco for fifty-one years, got under deep conviction, gave up and was gloriously sanctified. In another meeting an aged man near the one hundred mark, ninety-four years of age, kneeled and was saved. He thanked God that he had let him live and at this age find him to be his Savior. This is the oldest person that we have ever had the privilege of leading to Jesus. Iron River will make a good charge for some Holy Ghost preacher. I never looked into the faces of a more anxious people for full salvation than here. They are worthy of a good faithful leader. May God send to this place the right one in answer to prayer.

Wisconsin needs help in the north, south, east and west. We need help from the skies; we need preachers in these needy places. Churches are quitting because of no means to carry on the work. Preachers are quitting and going into business that pays a better salary. Who will come and give their help and time to preach salvation, to help plant the Gospel in city, town and country. We believe God is going to raise up a class of men that will go out as the disciples and plant the good word in homes and villages everywhere. If you can sing, anywhere with Jesus, come to the place that needs you most.

We want to hear from many preachers and evangelists who will be willing to put in at least one meeting in this state. We want to put in twenty-five meetings over the state during the next summer and would be glad to correspond with those who have a burden for souls in Wisconsin. We must get the gospel to Wisconsin. P. A. Dean, Evangelist.

REV. F. W. COX, LISBON, OHIO.

Another year of evangelism has come and gone. God has kept us in his will. "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

I am home, and had intended to rest a whole month, but I found a neat, little, but sadly neglected village called Elkton, Ohio, where Bro. Fred Hagerty has been preaching some, and through him, and with him we billed this place, which is only about three miles from Lisbon, and started a series of meetings. We shall close in a few more days. Last week I visited and prayed in about thirty homes, gave out some holiness literature, and carried down my own personal holiness papers. I also gave out some of my own tracts and poems on salvation.

One minister said, I have had a revival in this town if nothing else was done. God is with us. Last Sabbath about twelve raised their hands, and thus said, they wanted to be ready when Jesus came. They certainly need it. In the next few closing days I trust to see some find God.

I have recently assisted some pastors who were nearly ready to go down into defeat, so far as their charges were concerned. But the Lord has helped us to encourage them and their people to take a new hold, etc. God gave us some souls in every place. It may encourage others for me to say, God put these churches into a better condition, and today they are in a happy and prosperous condition. Some of them have bought new churches, lots and parsonages, etc. I call this successful evangelism.

One preacher that I helped and his church were in debt about \$2,140. It was due in about seventeen days, and they could see no way to pay it. Some of the best members were discouraged, and were talking of leaving the church. About this time the Lord prompted me to go out into the town and country and solicit the people for some help. I took a tencent blank book from the tencent store and went out. The first family that I asked gave me \$500. The next man gave me \$200, the next, a woman, gave me \$300, and a promise to make it \$500. Three other persons gave me \$100 each, thus in a few hours I had secured \$1,500 for this disheartened preacher. On the way back home the preacher took a big hallelujah yell and said, it does a fellow good to shout! I say, glory! He was a Nazarene.

I assisted another holiness preacher, God gave us a revival. I went into the town and secured about \$800 for this preacher's church debt. Praise God! On another occasion I went into my room to pray for God to touch a certain man's heart to give me all the lumber to build the Lord a good holiness church. I had never seen the man or talked to anyone but the God of Elijah about it. I prayed through and God sent me to the man to tell him what was upon my heart. He fell in with God's plan, gave me all the lumber, and stone, and 17-foot three-eighths round iron rods to support the large roof, and when all was complete, the gentleman gave me the bill absolutely cancelled by his own signature. All glory to the living God. The District Superintendent said it was the very best church in the entire conference. We give God all the glory. Hallelujah!

May God bless this true and faithful report to

every reader and discouraged preacher. God still lives, and is saying to us as he did to Joshua, "Have not I commanded thee? Be strong and of a good courage: be not afraid, neither be dismayed: for the Lord thy God is with thee whithersoever thou goest." Josh. 1:9.

In my present meeting I am being entertained in the Christian home of W. A. Switzer. His godly wife has had the blessing for 25 years. Brothers Hagerty and Snyder, of Lisbon, Ohio, have been a great help in this meeting. Beginning with Feb. 1st, and on through the spring and summer I am open for calls. My terms are entertainment and free-will offerings. I am willing to come and help all in his Name.

F. W. Cox.

MICHIGAN MEETINGS.

Since the camp season, we have labored entirely in the State of Michigan, thus having more time for actual work and eliminating heavy expense in long jumps from one meeting to another. During the Fall months we were with the Nazarene Church at Pottsville, the M. E. at Dryden, German M. E. at Hopkins and Dorr, Mich. In all these meetings God gave us personal victory and seekers. Some of them were not so fruitful, but in every case we were glad to acknowledge, God with us.

We are now in a good meeting at Holt, Mich., the North Holt M. E. Church. There has been a steady increase in the crowd from night to night and for several days, old-fashioned conviction has been settling down upon the people. All the evidences are in favor of a genuine old-fashioned revival. Yesterday our second Sunday, we drew in the tithing net and found about twenty, of the best folks in the church who pledged to tithe their income. This will mean much to the church because they are the financial support of the same. In the afternoon we had a wonderful service in which more than a score of splendid young people definitely dedicated themselves to the Lord for life service,—anywhere, any time. Then in the evening, the last service of the day, there were 19 adults and one or two children at the altar as seekers after pardon or purity. We have another week to go yet, and are trusting the Lord for a gracious outpouring of his Spirit. We spend most of the year until next September in this state and would appreciate the prayers of God's people.

Personally the Holy Ghost sweetly abides today. The light shines clear and the Beacon's bright. Am busy and happy in the service of the King.

J. E. Williams.

REPORT.

My last two meetings for 1924 were held at Ft. Wayne, Ind., and Grand Rapids, Mich. The meeting at Ft. Wayne was great in every way. It was well advertised on every street car in the city. The church was packed and people were turned away. Had about four hundred seekers in two Sundays. A finer pastor no man ever worked with than Howard Paschal. Bro. and Sister Fields had charge of the singing. They are fine folks. We took a nice class into the church.

The meeting at Grand Rapids was not so good. We never had less than four nor more than twenty-five at the altar. The church has some of as fine a people as I have ever met. They have a good pastor who stood by me in every way. We came home for Christmas. My meetings for 1924 led me into thirty-four states and into Old Mexico and Canada without a wreck, and had between five and six thousand seekers at the altar. The next day after Christmas we left for Oklahoma City, Okla., where we started with little advertising and no special singer, and the worst ice spell on they had ever seen. The people could not get there for a few days, but in twelve days I never saw anything like it. People came for two hundred and three hundred miles. We had no place to put the people. Sunday school rooms and gallery were filled and droves were turned away. They said over five hundred the last night were turned away. They lay on the floor like dead people, some stayed all night. The meetings continued until one and two o'clock in the morning the last week, and at times we could not preach. Every one could feel the power of God as they walked in the church. The poorest got saved and the richest got saved. Some said if they had never believed in the Bible, they would after seeing what they saw. To see a crowd like that, some crying, some laughing, some hallooing, some running, some jumping, some sitting still, others praying, sinners had to get in or get out. The pastor said between six and seven hundred knelt at the altar in twelve nights. Many of the folks from Bethany College came in. Bro. B. F. Neely, one of God's best men, was with us almost every night from Bethany. The pastor and wife, Bro. and Sister Willingham, are fine folks and have two fine daughters who got the blessing good.

We are here at Blackwell, Okla., house packed three nights. We have plenty to do and no fault to find. Satisfied with holiness and my church.

Bona Fleming.

THE PENTECOSTAL HERALD

PUBLISHED WEEKLY

Six Months In Advance \$.75
One Year In Advance 1.50
Foreign Countries 2.00

Subscription Discontinued When Time Is Out.
In ordering address changed give both old and new address. Write all names plainly.
Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers, sample copies will be sent free on application.
Remit by Registered Letter, New York Exchange, Express or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY
523 South First Street Louisville, Ky.

ADVERTISING DEPARTMENT
For Advertising Rates Apply to
THE RELIGIOUS PRESS ASSOCIATION
800-3 Witherspoon Bldg.,
PHILADELPHIA, PA.

OUR CONTRIBUTORS

Rev. S. A. Steele, D.D.	Rev. Harold Paul Sloan, D.D.
Rev. G. W. Ridout, D.D.	Rev. J. G. Mantle, D.D.
Rev. C. F. Wimberly, D.D.	Rev. Richard W. Lewis, D.D.
Col. S. L. Brengle	Rev. Bud Robinson
Mrs. Amy N. Hinsbaw	Dr. Henry Ostrom
Rev. L. R. Akers, D.D.	Rev. E. E. Shelhamer
Rev. C. W. Ruth	Rev. C. M. Griffith
Rev. J. B. Culpepper	Rev. H. E. Copeland
Rev. Andrew Johnson, D.D.	Rev. J. H. Smith
Rev. O. G. Minglehoff, D.D.	Hon. William J. Bryan

(Continued from page 1)

Bishop Leonard, it seems, is not "asleep at the switch," neither is he a fanatic or a weakling, but a strong, clean, clear-cut manly man, and if he should go through this nation making a powerful appeal to our Methodist people to repudiate the whole clan of modern liberalists, with their unscriptural and unmethodistic doctrines, the people would rally by hundreds of thousands and millions, and it would be amusing, how many little fellows, who have posed as great modern thinkers, would drop into silence, and express surprise that they had ever been so misunderstood as to be classed with the modernists.

The awakening is coming and you may be sure it has not come any too soon. Just at this time there is considerable excitement in Southwest Kansas Conference over conditions at the Methodist College located at Winfield, Kan. One Dr. Goldsmith, who is quite sure that his ancestors were apes, has stirred up considerable opposition, in the firm and aggressive stand he has taken in Darwinian evolution. Dr. Kirk, the President of the college at Winfield, hastens to the defense of Dr. Goldsmith, and the daily press tells us that Dr. Kirk "asserts that Dr. Goldsmith is teaching nothing on the subject of evolution but what is taught in our high schools, every state institution of higher learning, and forty-four accredited colleges and universities of the Methodist Episcopal Church, and nothing but what, in its theological implication, is in harmony with our theological schools and conference course of study for ministers, which is selected and approved by the Board of Bishops of the Church."

If the statements of President Kirk are true, Bishop Leonard has not spoken too soon or too plainly, and there is no doubt but there is much of truth in Dr. Kirk's statement. There is no question that the time has come when devout Methodists should select with care the institution they will support with their money, and the schools where they will educate their children.

Pray, do not grasp at the stars, but do life's plain common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—Lord Houghton.

Important Notice!

From March 1 to Jan. 1, 1926, we will send THE PENTECOSTAL HERALD to new subscribers, not to renewals, but new subscribers, for \$1.00. This will cover a period of ten months, and this ten months will cover a most important period in the history of American Methodism. We want to get THE PENTECOSTAL HERALD into the hands of thousands of Methodist people in order that we may reach them with most vital information concerning conditions, movements, doctrines, and many of the most important matters that can claim the attention of Methodists in these United States, and in fact, throughout the world.

It is not worth while to try to hide from ourselves the fact, painful as it is, that we have come to perilous times, and we shall have to most heroically contend for the faith or see the great Bible doctrines, ever sacred to Methodist people, trampled in the dust and cast away. We earnestly beg devout pastors, evangelists, laymen and women to give us a helping hand in circulating THE HERALD that we may bring some most important facts to the attention of our people.

The enemies of the Bible doctrines that brought Methodism into existence, and have kept life and power in it, are many, they are shrewd, they are determined; they have carefully and systematically worked themselves into places of influence and power. It seems that a goodly number of the editors of the Church are refusing to give space for the publication of anything in the defense of our time-honored doctrines. The time has come to rally about the great truths that constitute the very foundation of our faith, upon which the Church rests, the gospel, which is the power of God unto salvation. Rise up and help us in the tremendous battle that is before us. Secure subscriptions, or give a dollar to the good cause, and send the name and address of some one to whom you would have the paper go for ten months, bearing its message of salvation and drawing its sword in the defense of the faith.

H. C. MORRISON.

A Chapter from my Biography.

I remember very distinctly things which occurred when I was four years of age. I was born March 10, 1857. The Civil War broke out in the year 1861; it was a time of confusion and excitement. It will be remembered by those who know anything of my history that my mother had died when I was only two years of age, that my father, who was a stock trader driving mules and horses to the south to sell to cotton planters, took me to live with my grandfather Morrison, who was a farmer near the town of Glasgow, Ky.

When war was declared our community was thrown into great excitement. Anderson's old field became the drill ground for the community and I went there often with my grandfather to see the young men who had volunteered, drilling for service. Our community was, I think, about equally divided in their sympathy, north and south, and for a while a company was being made up of young men who were quite mixed in their opinions, some feeling that the company should wear a blue uniform while others were inclined to the gray.

The fireside, blacksmith shop, and roadside talk was war; men gathered outside the church before services began and discussed war, some of them abusing a man they called "Old Abe Lincoln," and others abusing a man they called "Old Jeff Davis." As I look back at the division among neighbors, fathers

and sons, brothers and friends, I marvel that there was not more strife and bloodshed in our community than we had.

We had only two churches in the community, Methodist and Baptist. By some mischance the Methodist Church was built on the banks of a beautiful little stream known as Boy's Creek, and the Baptist Church was built some distance from the creek on the hill. This, however, did not interfere with immersions at the close of revival meetings.

Our revivals were most always union meetings, Methodists and Baptists uniting with each other. We had some very remarkable local preachers. Jerome Landrum, a Methodist, and George Gilluck was a local Baptist minister.

These men worked together like brothers. During our meetings their themes were "Sin," "Death," "Judgment Day," and "Hell." By the time they had thundered out the teachings of the Bible on these themes the people were ready for the offer of a Savior, and these dear old ministers did wonderfully lift up Jesus Christ as willing and mighty to save true penitents. We had great revival meetings. Working together and being blessed of the Lord, the people of our community loved one another, and although there was division in their political views and opinions with regard to the Union and slavery, there was a spiritual brotherhood that helped out wonderfully during the four years of awful conflict. In times of sickness and distress our neighbors seemed to forget their divisions and strife and the fact that their sons were in different armies, and they were ready to give sympathy and help to those in need. There was a sense in which the spiritual life of the people mounted above and dominated their political life. I remember very distinctly the sympathy, friendship and Christian love that existed between the various families that made up our community.

A time came in the drilling of the company made up in our neighborhood when the boys determined to separate, and on a certain occasion when they had met to muster the captain and first lieutenant, the captain standing for the Union, and the first lieutenant for the Confederacy, made addresses to the young soldiers, each one pleading the cause he represented; the captain marched one way, the lieutenant another, and the men of the company followed them according to their choice. Joe Nuckles was the name of the lieutenant and turned southward. Most of the men followed Captain Evans, who marched toward the north. It was the talk of the community that Lieut. Nuckles wept bitterly because of the small number of men who followed him. He made a brave soldier, however, fought faithfully through the war, came home with many wounds and was elected county clerk, which office he held for many years, and was a most affable gentleman.

I recall that my grandfather had taken me with him on one occasion to see a company drill on the Anderson field. We had gone into the woods to look after his horse, when a company from the adjoining community marched upon the field to fraternize with our community company. The drums were beating, the fife playing, the flags flying; men were carrying their rifles, shotguns, old muskets, and any sort of firearms they could get hold of. They had not yet drawn any sort of equipment from the government. The companies marched toward each other yelling at the top of their voices and firing their guns into the air. I thought it was a battle on in earnest and raised a tremendous whoop for home. My grandfather assured me it was not a battle, tried to comfort me, then scolded me and gave me a severe shaking up; but I refused to be comforted; I only cried the louder and begged for home. All efforts to quiet me having failed we retreated to the peaceable precincts of my grandfather's

domicile. That was the worst scare I had during the war.

Clothing became very scarce in the South during the war; what we wore was almost entirely home-made. Most boys my size wore only one garment, a long white slip, split on the sides, which was a great help to rapid transit in case an enemy appeared. I led in several retreats before the war was over, always waving my white flag as a sign of surrender and peace. One of the decided conveniences of this garb lay in the fact, when preparing for bed I had only to wash my feet; on arising in the morning all that was necessary in dressing for the day, was to wash my face.

When Bragg's army came into Kentucky they marched on three roads, the upper and lower Thompsons roads, and the Morrison road, a road surveyed and cut out by my great-grandfather. We lived on this road-side and for several days and nights the road was full of soldiers. They camped in the orchard, slept in the barn, and crowded the house and kitchens for food. They were courteous and kind and paid for all they received with their confederate money.

Buell's army, the union forces, followed close after them, and for three days and nights we could not cross the road to milk our cows in the adjoining pasture, because of the jam of infantry, cavalry and baggage trains. The cows, however, did not suffer for want of milking. It was very kind of the soldiers to see to it that their udders were not spoiled from neglect of milking.

A short time afterward these armies met in fearful conflict in and around Perryville, Ky., a town very near the farm of my grandfather Durham, where my mother was raised. Many brave men were killed and wounded. I have often walked over parts of this battlefield. After rains we boys would pick up minnieballs which had been fired in this battle. The Methodist Church in which I was licensed to preach in latter years, received large scars from cannon balls, and many wounded soldiers were placed in this church after the battle. No events are more clearly written upon the pages of my memory than many of the trying scenes through which we passed during the war. But our dear old community kept the religious fires burning and when the war closed the people of our immediate neighborhood lived together in peace and good fellowship.

(Continued)

The Coming Kingdom.

CHAPTER V.

ST. PAUL ON THE WITNESS STAND.

LAST week we let Isaiah speak for the "Coming Kingdom." This week we wish to quote from the great apostle, St. Paul, and you will find that he believes very fully in the coming of our Lord, and rejoices in the belief. Let us put it stronger: By the inspiration of the Holy Ghost St. Paul knew that our Lord was coming and rejoiced in the knowledge, and exhorted others to believe and to comfort their hearts in the belief, and to comfort each other in the expression of their faith and joyful hope.

It will be seen from these scriptures that in the mind of the great apostle this doctrine was not a "side track," but the main line of thought and action with him. In 1 Thess. 2:19 he gives the key note of all his joy, the secret of all his labor and sufferings. "For what is my joy," says he, "or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

The thought of presenting the results of his labors to Jesus when he should come, en-

abled the great apostle to press forward in the midst of his conflict with continual joy in his heart. And what greater thought could thrill the heart of one of Christ's servants? That Christ shall come in great glory and that we shall see him face to face, and that ble that St. Paul couples holiness and the those whom we may have won for him shall be present—A crown of rejoicing.

All through the New Testament writings in parable, exhortation and appeal, the coming of Christ is used as the greatest stimulant to unselfish service. It is quite noticeable of the Lord closely together. The following scriptures are given in proof of this fact: "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. 2:12, 13. The reasoning is clear. Christ is coming. You are to be presented to God the Father, therefore be unblameable in holiness. Take 1 Thess. 5:22, 23, 24. "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

The great culmination in view is the coming of Christ, and the great essential is sanctification as a preparation for that supreme event. Where in all the writings of the inspired apostle can we find a more animated and thrilling paragraph than the following taken from 1 Thess. 4:14-18: "For if we believe that Jesus died and rose again, even them also which sleep with Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words."

What Christian heart does not thrill with joy inexpressible while contemplating the glorious consummation of all the conflicts and sorrows of this life. The Lord's coming in the heavens with great glory; the graves of the sainted dead bursting asunder, and the disciples of our Lord coming forth in his likeness, while those who yet live on the earth and have been washed in his blood, shall be translated into his image.

I must call attention to the closing words of the quotation above. Wherefore—in view of these facts, because these things must come to pass, *comfort one another with these words.* It was Paul's desire that the coming of the Lord, the first resurrection, the meeting of the saints with Jesus in the air should be a common subject of conversation among those converted to Christ through his ministry, and it must be remembered that Paul spoke and wrote for the Holy Ghost. He was God's mouthpiece. What Paul wrote and said is the thought and voice of God, and is of vital importance to the great salvation scheme. Whatever of fanaticism there may have been in connection with the doctrine of the coming of our Lord, that he is coming is a glorious fact, and that this fact ought to be preached there can be no reasonable doubt. As the date of his coming is unknown, it behooves all Christians to be *always ready.* To be ready is to be washed and sanctified from all sin, in his all-atoning blood.

(Continued)

Read "Important Notice" on page 8.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

Bud Robinson is Challenged. Will He Accept?

I do hereby issue a challenge to Rev. Bud Robinson, of Pasadena, Cal., that I will meet said Robinson at such time and place as our selected second may choose and specify, provided the field of conflict is at some place in Texas. We should like to fight it out with said Robinson in a big tent in Waco or Greenville, Texas, some time in the month of October or November. If some other time or place is preferable I am agreed. Battle is what I want and will have, if said Robinson does not back down. I want at least a ten-days' conflict with him. No fees will be charged, but collections will be taken to pay expenses. Much of the struggle will be on our knees; our weapons will be the sword of the Spirit. We will lock shields and fight sin and Satan.

I shall be glad to hear from said Robinson in the near future in order that the proper persons may be chosen to arrange for the time and place of conflict.

Respectfully.

H. C. MORRISON.

Another Warrior Gone Home.

The death of Rev. George J. Kunz, President of the National Association for the Promotion of Holiness, was quite a shock to his many friends throughout the country. Bro. Kunz died on the field of battle while holding one of the coast-to-coast conventions in Michigan. For a long time his strength was hardly equal to his burdens and the constant travel entailed by his arduous duties as president, put a big strain upon his physical powers.

For the last quarter century and more George J. Kunz has stood in the forefront as a holiness preacher, leader and evangelist. He was of the old school holiness type. He never beat around the bush; he was a direct, definite, "second blessing" preacher. He never sought popular methods or popular language in preaching or pushing holiness, but stood by the Scriptures and the fathers. There was no swagger or nonsense about George Kunz; he was sincere to the core, and simplicity, exemplified. We shall miss his benign face in the camp and campaigns. His counsels were always those of a thoughtful man and, above all, he impressed everybody as a man of God, zealously affected by, and for, the sacred cause of holiness.

GEORGE W. RIDOUT.

Central Holiness Camp Meeting.

This is a little early to begin advertising this famous old holiness camp meeting, but in order that you may save up the following dates, we call your attention to the fact that the camp meeting for the coming summer will embrace the last Sabbath in July and the first Sabbath in August. Considerable improvements have been made on the grounds and buildings, and much more will be made before the camp opens. Plan to attend this meeting. We generally have from sixty to eighty ministers on the ground during the encampment; this year we want to provide free entertainment for not less than 300 preachers, so make your plans to be present all, or part of the time.

Faithfully your brother,

H. C. MORRISON.

Arnold's Practical Commentary of the Sunday School Lessons.

If you have not gotten your Arnold's Commentary for the year 1925 do not delay another week. It is one of the best commentaries extant. It will be very helpful to you in the study of the Scriptures, especially so in the preparation of your Sunday School lessons. It may be had for the small price of \$1.00 of The Pentecostal Publishing Company, Louisville, Ky.

OUR BOYS AND GIRLS

Dear Aunt Bettie: I have been reading The Herald some lately. I don't read papers much, but I think The Herald is a blessing. I want to praise the Lord for his saving, sanctifying and keeping power. It certainly is wonderful that he is the Shepherd of my soul. I want to encourage you who are trusting in Jesus and know him, to press on for you have the greatest commander the world has ever known. I am fourteen years old. My birthday is Dec. 24. I have light eyes, light brown hair (not bobbed), a fair complexion with freckles. Please pray for my mother who is in bad health. Would be glad to hear from some of the cousins.

Mary Louise Kilgore.
Route 1, Morrison, Tenn.

Dear Aunt Bettie: I trust you will not think me intruding coming so soon again. As I saw my letter in print thought I would write again. What are you and the cousins doing these rainy days? I am going to school every day and do like my teacher. His name is Willie Scillion. I go to Sunday school and church. My uncle is my Sunday school teacher. My seat-mate at school is Willie Anderson Gray. We have a new pastor on our work this year; his name is Bro. Phelps, and we all like him fine. We have preaching at our church every Sunday. Bro. McDonald preaches for us every second Sunday and we like him so much.

I have two little hands to work for Jesus,
Two little feet to trod the way.
Ollie May Goheen.
Rt. 3, Eddyville, Ky.

Dear Aunt Bettie: I wonder if you'll let a cripple girl from Arkansas join your band of boys and girls? A friend of mine subscribed for The Herald for me and I sure enjoy it. I don't see many letters from shut-ins on the page. I haven't walked since I was small. I don't suffer any pain though, and I pass the time away making crepe paper flowers and hair switches, and fancy work; also many other things. I would like to receive letters and will answer all. My age is between twenty and thirty years. Will send my picture to the one who guesses it. Wishing everybody A Happy New Year.

Rosa B. Lambert.
Lambert, Ark.

Dear Aunt Bettie: Will you admit a little Maryland girl into your happy band of boys and girls? I have brown hair, blue eyes and fair complexion. I am five feet, two inches tall and weigh 110 pounds. I go to Edgewood school and am in the sixth grade. I go to the Methodist Church. My pastor is Bro. Edward Reno. I am a Christian and enjoy Christian life. I was baptized this summer. Every one in our family are Christians and I am glad of it. I am twelve years of age. Who has my birthday, April 30? I have four sisters and no brothers. As this is my first letter I will close. My mother takes The Pentecostal Herald.

Margaret Poe.
Beltsville, Md.

Dear Aunt Bettie: Will you let a boy from a saw-mill town come in for a while? I live in the timber section of Louisiana. There are three big saw-mills here. Two pinewood mills and a hardwood. We have a high school here. I am in the sixth grade. My teacher's name is Mr. Doughty. There is one church here. We have a union Sunday school. I am a member of the Methodist Church. My age is between eight and eleven. The one who guesses it and cares to hear from the Sunny South I will be glad to write them.

Leo Hall.
Box 254, Selma, La.

Dear Aunt Bettie: I am a new girl but you will let me come in and see

you and the cousins once in awhile won't you? My name is Hazel Gillespie. I am in the sixth grade. My age is twelve years. My mother says I may write you every week if I wish. If any one can guess my middle name I will write them a beautiful letter. M is the first letter, R is the last. There are five letters in my middle name. Guess if you can. I go to church and Sunday school every Sunday. I am a Christian girl.

Hazel Gillespie.
Rt. 6, Box 40, Jonesboro, Tenn.

Dear Aunt Bettie: Here is a girl from the grandest state in the U. S.—Old Virginia, where the Blue Mountains kiss the sky. I am just an ordinary girl doing the ordinary things that a girl of sixteen years does, such as going to school, riding horse-back and climbing these wonderful mountains of ours. My sister and I ride horseback three miles to school. We have some very rare fun at times and other times what I call 'tough luck.' I'll admit we do get a wee bit cold these mornings when Jack Frost covers everything with a white blanket. I will graduate from high school this term. We live on a farm and I think it is good to live in the country where you have plenty of good fresh air. It's great to see the woods in winter when the trees are almost breaking under the weight of snow. Then take your sleigh to the top of a high hill and coast down. Who could have more fun? I would like very much indeed to correspond with any of the boys and girls who read this good paper. Do please write me. Love to all the cousins and Aunt Bettie.

Sallie Joe Fugate.
Duffield, Va.

Dear Aunt Bettie: We keep a pretty close eye on the Corner. About once a week we have a scrap about who'll get to this corner first. About mail time you hear a half dozen doors click and the house is empty. Somebody is trying to find a way into the Cousins' Corner. Sometimes one will run a half mile ahead just to meet the cousins first. Last week a stranger met two or three of us on the wing burning the wind. Natural enough he wanted to know why the running, but the leader only shook his head and smiled; the others seeing the game lost gamely answered, "Why, old as you are and don't know about the Cousins' Corner?" Sometime ago we were looking over some of pa's old books. I found a worn old book by the name Job. How many have read it? People talk to one another like we do on the play-ground. You never saw such a good book. Yet the people in the book by now must have "returned to dust." I can read a little, and from what I got from it, Job at one time was real strong and rich, with a big family. During the good times they trusted God too. But something happened; Job lost everything. Mrs. Job said one morning, "Job, do you still trust God after all this calamity? O curse Him and die." Job's words are remarkable, "We enjoyed the bright part of the journey, now let us without grumbling, endure the loss that comes to us. We would be foolish and ungrateful, disobedient to a great God now that we are in want and misery to shriek and cry out, 'take us up.' We could go the even path but we can't endure this uneven end of the journey." "Not many of us ahead of Job yet," I whispered to myself as I rounded up the books. Directly I was down at Uncle Billie's hillside cabin. The world has outgrown "Uncle Bill," as they call him, a shelf-worn sort of piece of humanity. From his hair and heavy eye-brows could you see from the middle of his nose up you might call him a spitz or spaniel. We leaned back in our little knee pants and made this declaration, "Uncle Bill, when I get to wear as large shoes as you wear I am going to be an illustrious

fellow, lawyer, doctor or preacher. I want the way to be even and nice all the way up to the top of the summit, and stay there until I am brought down for burial. Can't stand the idea of getting old and ugly; like to quit, rest of the way too rough; infirmities of age too awful. Must ask it be otherwise."

"You are far from an obedient child," Uncle Billie began. "Just like all children; so long as the medicine suits your taste; you fret and cry for it, but as it grows less palatable you mouth and mutter and run to keep from taking it at all, careless of the benefits derived by it to you and others. Boy, it is so far to Arcadia, but the last mile of the road is awfully rough, dark, gloomy, dangerous. You step, go up, go down, lose your way, run face up against the mountains, but with many bruises, after great trials and tribulations, beautiful, lovely Arcadia, glorious, resplendent Arcadia bursts like a sweet white rose, before you; you bask in its sunlight, feast upon its grandeur, rejoice in its splendor until you forget all the hard knocks of the journey. It takes a holy man to fling himself on the will of God, to wish what he wishes, and seek no longer to choose his course, evade the end which is always marked by weakness. As men forget self they forget to seek only those things God wills. The most obedient children are those who seek to know his will. So far as we can we are exhorted to prevent many of the evils of age by temperance. We certainly couldn't glory in evils brought on by intemperance. There are things however, which do come by nature in the wake of age and we ought to endure such without tantalizing God about it, since he knows it and has set it deep in his plan."

The old man reminded me of Job. I remembered Mrs. Job and felt ashamed, so I left determined to read Job and allow my father to keep me here so long as he sees fit.

I. Wright.
Elkton, Ky.

Dear Aunt Bettie: Here I am again. Will you please let me talk to the cousins again for just a minute? Hope you will say yes. I will endeavor to say something about Cheerfulness and how it is related to life, for I like to think of the different relations of life in a wholesome and pleasant manner. If we are cheerful and contented, all nature smiles with us, the air seems more balmy, the sky more clear, the ground has a brighter green, the trees have a richer foliage, the flowers a more fragrant smell, the birds sing more sweetly, and the sun, moon and stars all appear more beautiful. Cheerfulness! How sweet in infancy, how lovely in youth, how saintly in age. There are a few noble natures that carry sunshine wherever they go. Cousins, if our hearts are not cheerful, no joy will be in the path, no nobility in the soul, no generosity in the nature; the whole character will be as cold as an iceberg, as hard as an Alpine rock, as arid as the wastes of Sahara. Cousins, which of these countenances are you cultivating? That would be a dull sea, and the sailor would never get skill, if there was nothing to disturb the sea. We always know the cheerful man by his hearty "good morning." Always have a gay word for your parent, your brothers, sisters, your school-mates, your teachers, and say it cheerfully and with a smile. Cheerful greetings, they cheer the discouraged, rest the tired one, and somehow make the wheels of time roll on smoothly. Be liberal then, and let no morning pass, however dark and gloomy it may be. Brighten the way by your smiles and cheerful words. When poverty is hovering at your door, sickness has already entered, days of hardships, nights of watching go slowly by, then make the way brighter with a smile. The industrious bee stops not to complain that there are so many poisonous flowers and thorny branches in his road, but buzzes on, selecting honey where he can find it and passing by the places where he can't find it. I do not know a more enviable gift than

Gospel Tents

Smith Manufacturing Company,
DALTON, GA.
22 Years in Business.



LOOSE-LEAF BIBLE

A Practical Bible for Notes—At Last!!!
ELASTICITY.

Add Pages Anywhere In Any Number.

With the International Loose-Leaf Bible, pages containing your notes can be added in any number anywhere in the Bible. Included with the Bible are more than 250 pages of faintly ruled writing paper which can be used to write on the lines or without regard to the lines and can be inserted right with the passage in the Bible to which your notes refer.

Loose-Leaf Advantages.
The writing pages can be separated from the volume, thereby making it more convenient to write upon than if bound with the volume. For those who use a typewriter, this system will also be found a great convenience.

Only One Inch Thick.
The International Loose-Leaf Bible is printed from black face type on India Paper so thin that a thousand pages measure only five-eighths of an inch thick. The complete Loose-Leaf Bible including the more than 250 pages of writing paper, makes the complete volume only one inch thick. The volume measures 6x7-1/4 inches. Looks exactly like a regular Divinity Circuit Bound Bible. Bound in genuine morocco, divinity circuit style (with overlapping edges on cover), round corners, red under gold edges.

Price \$12.00
Our Sale Price

\$8.00

the energy to sway others to good. Cheerfulness, like the showers of spring that cause flowers to rise from the seed. Well I must be off, thank you for attention. Would like to correspond with some of you. Will answer if possible.

Carthel Dold.
Cane Hill, Ark.

Dear Aunt Bettie: Will you admit two little Kentuckians to join your happy band of boys and girls? We are great friends and live in the same little town. We attend Sunday school almost every Sunday at the F. M. Church, and prayer meeting every Thursday night. Our ages are fourteen and fifteen years. One of us has blue eyes, light hair and fair complexion. My middle name begins with L and ends with N, and has seven letters; the one guessing it I will write them. The other has blue eyes, dark brown hair, middle name begins with E and ends with A and has four letters. I will write the one guessing it. Lena M. Wirth, I guess your middle name to be the same as mine, Maggie. Am I right? If so, remember the letter you promised. Well as this is our first time to write we will close before Mr. W. B. comes. The next time we write we will describe the little town we live in. Oh, I forgot, we are both in the 8th grade.

Maggie E. Anderson,
Bessie L. Bandy.
Petroleum, Ky.

Dear Aunt Bettie: I thought I would take a little time and just write to you and the cousins. I am twelve years old and in the sixth grade at school. I love to read The Pentecostal Herald. Is it wrong to ride on a merry-go-round? One of my friends said it was and I just wanted to know. I don't think it is, but I am going to see. I never go to Sunday school for I haven't got any way to go. It is so far but I love to go. My middle name begins with L and ends with A. The one who guesses it I will send them my picture.

Cleo Godard.
Supply, Okla.

One of the greatest books ever published on holiness is the "Central Idea of Christianity," by Bishop Peck. We are offering it now, regular \$1.50 edition, for \$1.00.

FALLEN ASLEEP

BURNETT.

Mrs. J. D. Burnett passed to her reward, Jan. 13, 1925. Mr. Wesley said during his time, "That the Methodists died well." This is easily explained by the fact that they lived well. And the type of their living is expressed in the following words of Mr. Wesley. "Many years since, I saw that without holiness no man shall see the Lord. I began by following after it and inciting all with whom I had any intercourse to do the same. Ten years after, God gave me a clearer view than I had before of the way how to attain it, namely, by faith in the Son of God. And immediately I declared to all, 'We are saved from sin, we are made holy by faith.' This I testified in private, in public, in print, and God confirmed it by a thousand witnesses." Vol. 7, p. 38.

We are glad that these facts have again been verified in the life and death of Sister Burnett. She was a faithful church member, a devout Christian, a faithful wife, a godly, devoted mother, and lived a victorious Christian life, and died a triumphant death. All of this is the result of her careful and systematic preparation for life and death, which is better expressed in the following note in her own writing, found connected with her burial robe which she had prepared herself,—

"Lela Elizabeth Sale was born in Madison county, Florida, Sept. 4, 1870. Was happily converted the second Sunday night in June, 1886, in Old Ebenezer Church, under the ministry of Rev. Robt. O. Smith, evangelist; was baptized and received into the church by Rev. Robt. Stork, pastor. A short time after I received the "second blessing" under the ministry of Rev. W. A. Dodge. I was a member of Ebenezer Church until I married J. D. Burnett, Jan. 11, 1893, then I moved my membership to Cherry Lake Church. At this writing, July 12, 1923, all these years I have never had a desire to go back to the world; had many trials and temptations, but God has been with me all the way. When I leave this world, all who want to see me again just live close to God, for I have gone to him where there will be no more parting, sorrow nor tears." By her former pastor, H. H. McAfee.

PRICE.

Death claims Mrs. Annie E. Price, of Elberon, Va., widow of the late Joseph T. Price, Dec. 25, 1924. In the prayerful quiet of the Christmas night death folded her in its embrace and bore her to her maker. As the end approached the little group watching in the sickroom drew nearer, and nearer about her.

Mrs. Price was the daughter of the late William B. Avery near Elberon, she was a member of the Methodist Church from early childhood and was a consistent member of Moorings Church until death claimed her. She loved the church and delighted in attending the services when in her power. She was always known as the biggest-hearted, whole-souled woman in the neighborhood. When able to keep house her home was a home for preachers and Christian workers for both church and holiness camp meetings. She will be missed in Wakefield camp meetings, having attended them from the first meeting ever held there until her death. She was a strong believer in the doctrine of holiness and professed sanctification. She was always ready to testify to the saving and keeping power of Jesus. It was her request for a holiness preacher to preach her funeral, so her wishes were carried out by having Dr. Howard, of Windsor, Va., a close friend of the family. Dr. Howard read a beautiful selection from the Bible with much feeling, while all Elberon bowed in grief. Prayer was offered by Rev. Mr. Fuller, after which he talked very impressively having been with Mrs. Price in her dying hours. The funeral was from Elberon Christian Church. Mrs. G. W. Price.

REQUESTS FOR PRAYER.

A Methodist Sister asks prayer that her sins may be forgiven, and that she may have sweet peace in the Lord.

Mrs. J. R. T.: "Please pray for my family of four; pray for my husband who is afflicted with rheumatism."

"Pray earnestly for my salvation. I fear sometimes God may not save me. Do pray for me."—One in need.

W. T. C. asks prayer that he may be full in his service, spiritual and financial.

Please pray for me that I may be just what the Lord would have me be, and pray for other members of my family that they will be saved.—E. T.

"Will you please pray for me, as I am an invalid and in terrible need and distress; also pray for my little son thirteen years of age. A Mother.

R. V. N.: "Please pray for a friend who is afflicted with fits, that the Lord may heal him.

Mrs. C. W.: "Please pray for my mother, who is very sick of heart trouble."

T. L. C., asks prayer that he may be healed of rupture; also that he may be relieved of debt.

Don't Let Your Child

Go any longer without reading the greatest book next to the Bible, Bunyan's "Pilgrim's Progress." We have a nice, illustrated child's edition, 75c value that we are offering just now for 40c. Stamps will be acceptable.

CREED OF WESLEYAN METHODIST CHURCH.

We Believe

1. In the inspiration of the Holy Scriptures.
2. In the unity and trinity of the God-head: in God the Father, God the Son, and God the Holy Spirit.
3. That God created the universe, and man, by a direct and special operation of divine power.
4. In the deity of Jesus Christ; in the miraculous conception, virgin birth, and crucifixion of Jesus; in His resurrection and bodily return to the earth.
5. In a personal devil, a hell, and the eternal punishment of the wicked.
6. In the fall of man and the consequent sinful nature of all mankind which necessitates a divine atonement for all by the blood of Jesus.
7. In the new birth as a miraculous and instantaneous work of the Holy Spirit through faith in Jesus Christ.
8. In entire sanctification, through baptism with the Holy Spirit, as a distinct work of grace subsequent to regeneration.
9. That a Christian life should be manifested by abstaining from such worldly amusements as dancing, card playing, theatre going, and attendance at the popular movies.

The Young Man Needs Help.

Send today and get Col. George W. Bain's "Popular Lectures," eight great helpful lectures that will prove a blessing to him. The one chapter, "If I could Live Life Over Again," is worth the price, \$1.10, postpaid.

I'LL GIVE YOU A DOLLAR TO READ THIS BOOK

Said one of our great preachers to his son. The boy asked for a better offer, so the preacher said, I'll give you a dollar to read half of it. An hour later the minister passed through the boy's room and he said, Father, I'll read it all and I don't want your dollar. The book was "The Man and His Ministry," the Life of Dr. H. C. Morrison. Why not try your boy on it. Price \$1.50.

THE BEST BOOK I EVER BOUGHT.

A minister paid \$2.00 for a copy of "Lord, Teach us to Pray," by Whyte. And said it was the best book he ever read. We are offering this wonderful book on prayer now for only \$1.00, postpaid. Send in your order today. Guaranteed to please you.

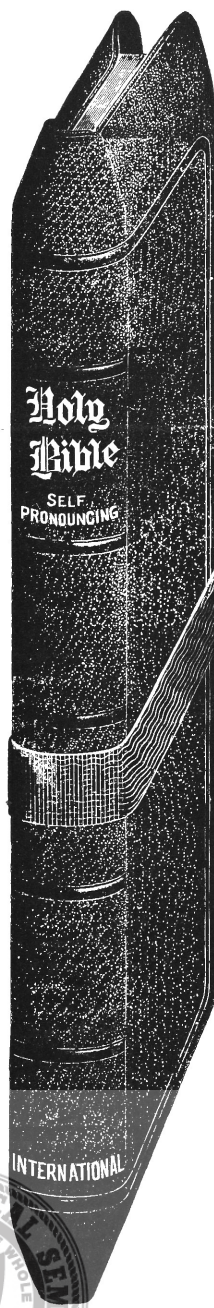
Black Face Type Testament and Psalms

You will be delighted with this large, clear type Testament, self-pronouncing pocket size, 4x6, and very thin. Splendid fine Bible paper and French Morocco binding. Regular price \$2.20. Same as above in fine Persian seal binding. Regular \$3.50 value for **\$1.60**
for **\$2.20**

WOULD IT NOT BE WELL

In the study of your Bible to have by your side a book that you could quickly refer to for a description or explanation of the place, person or any important word? Just now we are offering Smith and Peloubet's Bible Dictionary, a \$2.50 value for only \$1.25, postpaid. PENTECOSTAL PUBLISHING CO., Louisville, Ky.

Precious Promise Bible



Marked and indexed on the theme of PRECIOUS PROMISES or TEMPORAL BLESSINGS. The following index will give you a faint idea as to the marvelous features of this Bible.

All things working for Good. (22 references on this theme).
The Lord's Blessing on Fields and Flocks. (81 references on this).
Clothing provided for God's Children. (20 references on this).
Some Reasons why Diseases are allowed. (146 references).
Examples of Healing for the Body. (About 150 references).
Food provided for the Lord's Children. (About 140 references).
Health and Healing Promised. (About 75 references).
Joy and Trust in Times of Trial. (About 50 references).
The Lord's Love and Care for His Children. (About 250 references).
Prosperity in Business and Finance. (About 60 references).
Blessing on Children, Relatives, and Friends. (About 30 references).
Safety from all Harm and Danger. (About 90 references).
Why Temptations and Trials are allowed. (About 70 references).
The Upright are Blessed and Prospered. (About 240 references).
Victory over Enemies and Troubles. (About 280 references).
Worry and Anxiety Contrary to God's will. (About 50 references).

In opening your Bible at any place you will find one of the above references with a key letter telling you at a glance what phase of the subject it deals with and at the end of the verse it will give you a reference where you will find some more scripture on same subject.

Bible Encyclopedia and Concordance Under One Alphabetical Arrangement, Comprising

A Complete Concordance to the Scriptures.
A Subject Dictionary, showing where each topic in the Bible is found and how used.
A Biblical Geographical Dictionary, giving the location of places on the Maps.
A Dictionary of Archaic and Obsolete Words in the English Bible.
A Dictionary of Biblical Antiquities, Customs, Musical Terms, Plants, Animals and Precious Stones.
The Pronunciation of Words.
The Translation of Classical Words; and
Encyclopedic Descriptions of the Books of the Bible, Translation of the Bible and Many Other Important Subjects of Interest to all Bible Students.

PREPARED IN SIMPLE LANGUAGE
PRINTED FROM BOLD FACE TYPE
PROFUSELY ILLUSTRATED.

This Bible has the regular King James Version, large, clear, long primer type, self-pronouncing, 40,000 references, bound in fine flexible leather with overlapping edges, extra fine thin Bible paper, beautifully printed, chapter headings in figures, silk head bands and marker, red under gold edges, size 6 1/2 x 3 1/2 inches thick. Beautiful and convenient.

This splendid and wonderful Bible sells at a net price of \$4.50. We are offering just 200 copies at a very special price of \$5.00 postpaid. Order today as this 200 will go quickly.

Pentecostal Publishing Company, Louisville, Ky.

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson VIII.—February 22, 1925.

Subject.—Good Citizenship. Rom. 13:1-14.

Golden Text.—Thou shalt love thy neighbor as thyself. Romans 13:9.

Time.—A. D. 58.

Place.—Corinth.

Introduction.—The reason for the writing of Romans thirteen throws light upon its contents. "It is generally allowed that this epistle was written about the year of our Lord 58, four or five years after the edict of the Emperor Claudius by which all the Jews were banished from Rome. And as in those early times the Christians were generally confounded with the Jews, it is likely that they were included in this decree."—Clarke.

There is no way to find out why the Emperor issued this edict of banishment; but there is sufficient history to show that at that particular time the Jews living in Rome were somewhat rebellious against the Roman government; and it is probable that this was the cause of the edict. But whatever the reason for the Jewish banishment from the city may have been, St. Paul, with fine adroitness, teaches the church in Rome, and all Christians in all ages, their true relationship to civil rulers. Owing to the fact that the edict of Claudius probably included Christians, as well as Jews, the apostle had a good opportunity to tell them how to conduct themselves, thereby enabling them to escape persecution and possible banishment. If the epistle fell into the hands of the Roman rulers, as it very likely did, it enabled them to see the difference between Jews and Christians, and, doubtless, made them more lenient towards the latter.

Americans, even church members, need to ponder this chapter on obedience to law. Some sound preaching along this line would be wholesome; for our people are growing very lawless. Crime of all sorts is increasing rapidly. Homicides jumped from about 10,000 in 1914 to about 17,000 in 1922, and higher still in 1923. Prior to the world war something like 150,000 white girls were falling into lives of shame per annum; but rescue mission workers tell us that the number will not fall below half a million now. Something must be done speedily to bring back to our people a sense of amenability to law, both human and divine. Judging from the investigations going on in the city of Washington at the time of this writing, one feels that the very substratum of national honesty is giving way. Scientific investigators are calling for the Bible to be put back into the public schools, because its absence has been so deleterious to morals that a majority of public school children no longer exhibit any sort of conscientious scruples as to lying and stealing. The need is manifest, but the remedy is not forthcoming. In the opinion of many who are sufficiently wise to command attention from thinking people, the only remedy is a genuine revival of old-time Christianity. The modern variety will do no good. In truth, it is in large measure responsible for the present state of affairs. If our civilization is to endure, we must

have a revival that will restore to our people their faith in the Inspiration of the Bible, its divine Christ, and the personality and office work of the Holy Spirit. We can have paganism without these things, but they are basic in civilization.

Commentary on the Lesson Text.

1. Let every soul be subject unto the higher powers.—This is a general statement concerning our relationship to civil government. If our lot be cast under a certain government, we are to obey its laws. This is the only basis upon which governments can exist. "A house divided against itself cannot stand." There can be but one exception to St. Paul's statement: If civil governments demand obedience to laws that contravene divine law, we must obey God rather than man. But we must be sure that the demands of human government are contrary to the Bible; for we are not to disobey civil law at the behest of the traditions of men. There is no power but of God.—This in full accord with the statement of John the Baptist: "A man can receive nothing, except it be given him from above." Jesus stated the same truth to Pilate: "Thou couldest have no power at all against me, except it were given thee from above." Rulers are not always God-fearing men, nor are they always God-appointed; but civil government is of God for the control of human society which cannot exist without it. He is interested in men.

2. Whosoever therefore resisteth the power, resisteth the ordinance of God.—Wherefore whosoever violates the law of the state is guilty of a twofold sin: He violates both the civil law and the divine law, inasmuch as the latter endorses the former. It is not strange therefore that the apostle should add: "And they that resist shall receive to themselves damnation." This does not necessarily mean that such people will all go to hell; for they may repent, and find forgiveness, but it does bring them under God's condemnation, and should they fail to repent, they will finally be lost.

3. Rulers are not a terror to good works, but to the evil. . . . Do that which is good, and thou shalt have praise of the same.—It is no less true in civil affairs than in spiritual things, that a good man is "not under law, but under grace;" for as long as he delights to obey the law, he does not chafe under it, but rejoices in it. He has no better friend than the law, for it protects him.

4. He beareth not the sword in vain.—This verse is a comment on the previous one. It represents the law as an executioner. Every law must have a penalty commensurate with itself; and the penalty must be meted out to the criminal, or government will fail of the end for which it is established. Government is under no obligation to shield criminals from justice; but it is under the most sacred obligation to punish criminals to the full extent of the law for the protection of good citizens.

5. Be subject, not only for wrath, but also for conscience sake.—It is well to be obedient to law for fear of

the penalty, but the apostle would lift the Christian to the higher level of conscientious obedience which has in it something of merit, while enforced obedience has none.

6. For this cause pay ye tribute.—It is right and proper that we should pay our taxes in full; and he who dodges is a thief, stealing from the state and from his honest neighbor who is thereby forced to pay heavier taxes to support the government that protects the thief. Maybe he is also guilty of lying.

8. Owe no man anything, but to love one another.—That precept is perfect. A world based upon it would be like heaven. But it would hardly prohibit the buying of goods on credit when there is a reasonable certainty of paying for them at the appointed time. He that loveth another hath fulfilled the law.—Love alone cannot pay one's bills, but it will compel him to pay them, and to treat his neighbor right in all other respects.

9. Thou shalt love thy neighbor as thyself.—This sort of love does not always manifest itself in sentiment, but does good to one's neighbor as to one's self.

10. Love is the fulfilling of the law.—That is, he who loves will do all that the law requires, and more too, and do it gladly.

11-14. These verses contain the apostle's exhortation to the doing of all the foregoing precepts; and verily obedience to them would stabilize any government in the world.

EVANGELISTIC AND PERSONAL.

Emory W. Petticord: "Rev. Harvey A. Frye, 525 South Street, Findlay, Ohio, will enter the evangelistic field, June, 1925. Rev. Frye is a member of the Michigan Conference of the Evangelical Church. He has been a pastor for sixteen years and a member of the Petticord Evangelistic Party for four years. He is equipped and able to hold a successful meeting wherever he may be called. I know him well, and it affords me pleasure to send out this unsolicited notice."

J. W. Melton: "Evangelist J. H. Calloway is one of the true and tried preachers in the Holiness Movement; he is always true and straight, and holds good meetings. I have known him several years and take great pleasure in recommending him as a faithful, humble servant of God. We should keep him busy."

Mr. N. B. Vandall, of Akron, Ohio, is now entering the evangelistic field as a Gospel Singer. He has been a member of the Petticord Evangelistic Party for two years. His work in the party as Soloist and Personal Worker has been greatly used of the Lord. Mr. Vandall has wide experience and splendid success in solo singing and personal work. We heartily recommend him for this kind of work. Address him at 624 Merton Ave., Akron, Ohio. Emory W. Petticord.

Evangelist H. W. Galloway is at present engaged in a gracious meeting at Tilton, Iowa. God is giving great liberty in the preaching of the Word; souls are finding God, deep conviction on the people.

Evangelist Edward D. Fellers, of Youngstown, Ohio, is assisting Rev.

J. H. DICKEY

of

BARRETT, ROBINSON & DICKEY

General Insurance—Bonds, etc., solicits your patronage.

7th Floor, Columbia Bldg.
Louisville, Ky.

T. A. Speckman in a great meeting at the East Market St. Methodist Church, Louisville. This is the last week of the meeting and all concerned are looking for a wonderful work of grace in the closing days. Evangelist Fellers goes from Louisville to Parkersburg, W. Va. He has one open date after Easter.

The Hall Evangelistic Party, consisting of Dr. W. W. Hall, M. M. Lawton, singer, and Elwood B. Eckhardt, pianist, have just closed a very successful campaign at Windber, Pa. Over 300 decisions were made, and approximately 150 consecrations.

Rev. Robert L. Selle, Conference Evangelist of the Oklahoma Conference of the Methodist Episcopal Church, has been located at Shidler, Okla., for almost a year and a half doing special and constructive evangelism. Shidler is a large oil town in Osage county. When Dr. Selle first went there he found a population of more than 20,000 people in and around Shidler, and no ordained preacher of any denomination resident among them. He stayed. He has held three revivals, built up a good Sunday school and congregation, got a membership of 160, bought and paid for a parsonage, and also bought and paid for a large 40x80 dance pavilion and made it into a Methodist Church which has been dedicated to God for his service. The church now pays a salary of \$200 per month and house. Bro. Selle is now ready to continue his regular evangelistic work and will hold a meeting in Douglas, Kan., Rev. George Watts, pastor, beginning March 22 and closing on Easter Sunday. The readers of The Herald are asked to pray for this meeting.

Bro. Selle is a fundamentalist of the Wesleyan type. He does not believe that the day of revivals has passed. Any church and pastor wanting a real revival will do well to get this man if they can. A letter addressed to him at Oklahoma City, Okla., Y. M. C. A., will reach him and receive prompt attention.

REV. "KELLEY" McCLURE,

The red-headed Kentucky Mountain Irish evangelist is a great revivalist and soul-winner. The readers of The Herald throughout the United States ought to get well acquainted with him. For years he was a successful pastor in the Kentucky Conference, filling good appointments and meeting with great success. During this time he held a number of revivals. Calls came and he located at the Fall Conference and has launched out exclusively into the evangelistic field. He knows how to conduct real old-fashioned Methodist revivals. Keep your eye on his work and if he comes your way, be sure to go and hear him. Camp meeting committees and those desiring a revivalist who can "wake the natives" can reach "Kelley" McClure at Middlesboro, Ky.

Andrew Johnson.

GREAT BARGAINS IN BOOKS FOR CASH

This is your opportunity to buy some of the best books at half price, postpaid,
Build up your library and circulate in your community

All Bound in Cloth in Good Condition

Regular Price.	Sale Price.
Bible Dictionary—Smith and Peabody's	\$2.50 \$1.25
A splendid dictionary every Bible student should have.	
The Simple Gospel, by Bishop H. C. Morrison.	2.00 1.20
Fifty great sermons by this prince of preachers.	
Billy Sunday, The Man and His Message, by Ellis. Leather.	3.00 1.00
Complete story of this great man with his sermons and sayings.	
The Trusteeship of Life, by Wm. George Jordan.	1.25 1.00
This will prove a help and inspiration.	
The Case Against Spiritualism, Stoddard.	1.50 .20
Some knowledge about this is valuable.	
Tarry, by F. J. Cope.	1.00 .70
Truly a wonderful book for the deeply spiritual.	
The Christmas City Across the Ages.	1.00 .50
A complete story of Christmas.	
Walking with Jesus, by Selle.	1.00 .50
Who is the Beast, by Rev. L. L. Pickett.	1.25 1.00
A devotional book that is worth while.	
Tempest Tossed on Methodist Seas, by B. F. Haynes.	1.50 .50
General Booth's Vision.	1.00 .50
An inspirational spiritual story.	
Dying Testimonies of the Saved and Unsaved, by Shaw.	1.75 .90
Interesting, instructive, and suggestive stories.	
Touching Incidents and Remarkable Answers to Prayer, by Shaw.	1.75 .90
The above two books have had a sale of one million.	
The Modern Theory of the Bible, by S. A. Steel.	1.25 1.00
A worthwhile book against higher criticism.	
Holy in Christ, by Andrew Murray.	1.00 .50
Abide in Christ, Andrew Murray.	1.00 .50
With Christ in School of Prayer, Andrew Murray.	1.00 .50
Pilgrim's Progress, Illustrated, 12mo.	1.00 .80
Scripture Text Post Cards, per dozen.	.20 .12
Scripture Text Post Cards, per hundred.	1.00 .60
Norwegian Bible, large type, 10x12.	8.00 2.00
Letters of a Converted Boy to His Mother. Linn.	1.00 .70
Second Coming of Christ, by H. C. Morrison.	1.00 .70
Tabernacle, a 'Type' of Christ, by Kelley.	1.00 .50
Dairymen's Daughter.	1.00 .70
Romanism and Ruin, by H. C. Morrison.	1.50 .90
Associations or Society Goats Disobed.	.25 .10
Conflict and Victory, by a great English Preacher.	1.00 .50
A splendid book of sermons.	
Reminiscences of Fifty Years in Christian Service, or the Life of Dr. C. W. Winchester.	1.50 .50
The Way of Power, by Dr. John Paul.	1.00 .60
Sermons delivered at the Japanese Conference.	
Commentary on Romans, by Ben Helm.	1.25 .50
Our Lord and Master, by Rev. Jesse B. Young, D.D.	.50 .20
The Fact of God, by Dr. Emory Miller.	.50 .20
Hurlbut's Story of the Christian Church.	1.50 .60
One Night in Bethlehem.	.40 .20
Everybody's Birthright. Story for Girls.	1.00 .50
Christian Perfection, by Godbey.	.25 .15
Sin a Tell Tale, by W. E. Sheppard.	1.00 .70
Bridehood Saints, by Watson.	1.00 .70
Coals of Fire, by Watson.	1.00 .70
God's Eagles, by Watson.	1.00 .70
Heavenly Life, by Watson.	1.00 .70
Love Abounding, by Watson.	1.00 .70
Our Own God, by Watson.	1.00 .70
Steps to the Throne, by Watson.	1.00 .70
Soul Food, by Watson.	1.00 .70
Clerical Library, 12 Vol.	18.00 12.00
Knowing God, by Rev. J. B. McBride.	1.00 .70

Pulpit Gems, by Wythe.	1.50 1.00
About 300 great outlines of sermons.	
The Community Survey.	.75 .45
Hurlbut's Story of the Bible.	2.00 1.80
400 Illustrations. More than a half million sold.	
Guaranteed to please.	
Old Thoughts in New Dress, by Ackerman.	1.00 .30
The Model Housekeeper, by Smith.	1.50 .50
A valuable book of cooking, cleaning and home recipes.	
Beautiful Scripture Text Motives.	.15 .06
Lightning Flashes and Thunderbolts. Paper binding.	.60 .35
Sermons preached at Savannah, Ga., by Sam P. Jones.	
Crucifixion of Phillip Strong, by Sheldon.	1.00 .50
In His Steps, by Shuman.	1.00 .50
Black Rock, Ralph Connor.	1.00 .50
Black Beauty.	1.00 .50
Kept for the Master's Use, Havergeral.	1.00 .50
Simple Life, by Wagner.	1.00 .50
Water of Life, by Kingley.	1.00 .50
My King, by Havergeral.	1.00 .50
Stepping Heavenward, by Frost.	1.00 .50
Gold Dust.	1.00 .50
New Life, by F. B. Meyer.	1.00 .50
Brooks' Addresses, by Phillips Brooks.	1.00 .50
Christian Living, by F. B. Meyer.	1.00 .50
Daily Thoughts.	1.00 .50
Drummond's Addresses.	1.00 .50
Greatest Thing in the World, Drummond.	1.00 .50
Natural Law in the Spiritual World, by Drummond.	1.00 .50
Why Do You Not Believe.	1.00 .50
Aesop's Fables.	1.00 .50
Prince of Peace, by Bryan.	.60 .48
The Miracle on Haddon.	.60 .48
Right Living as a Fine Art, by Hillis.	.60 .48
Power of Purpose, Jordan.	.60 .48
The Mystery of Calvary, Jordan.	.60 .48
Evolution of a Girl's Ideal.	.60 .48
Laughlin.	.60 .48
The Land of Beginning Again, Shaanon.	.60 .48
What Peace Means, VanDyke.	.60 .48
Little Merry Christmas, Arnold.	.60 .48
Holy War, Bunyan.	1.00 .50
Central Idea of Christianity.	1.50 1.00
Cry in the Night, Wimberly.	1.00 .60
Night Scenes in Scripture, by Caie.	1.25 1.05
Entire Sanctification, by Coward.	.50 .30
Weakness of Evolution. Fry.	1.25 1.00
Helps to Holiness, Brengle.	.55 .40
Loose Leaf Book, size 6x7.	2.35 1.60
Religion of the Incarnation, Bishop Hendrix.	1.25 .60
Which Church Would Jesus Join. Selle.	1.00 .60
Our Choice Song Book.	.25 .15
Cream of Song Book.	.25 .15
The Preacher's Ideals and Inspirations.	1.00 .60
Marriage Certificates, per dozen.	1.20 .50
Life of David Livingstone.	1.50 .75
Beulah Land, Carradine.	1.00 .75
Expositor's Dictionary of Texts.	1.50 .75
10 Vols.	15.00 9.00
Life of Christ, Farrar.	1.50 .75
Our Young People. By Dr. Rivers.	1.25 .75
Like Christ, Andrew Murray.	1.00 .50
Bible Birthday Book.	1.00 .50
Line Upon Line.	1.00 .50
Daily Food for Christians.	1.00 .50
Morning Thoughts.	1.00 .50
The Shepherd's Psalm. Meyer.	1.00 .50
Steps into the Blessed Life.	1.00 .50
Initiation of Christ.	1.00 .50
Josephus, His Life and Works.	2.50 1.50
New Blood, by Louise Rice.	1.00 .60
Pope's Book of Martyrs.	1.25 1.00
Lead pencils, 12 in a box.	.60 .30
Real Religion. Gipsy Smith.	1.25 1.00
Lord, Teach us to Pray. Whyte.	2.00 1.00
Evangelistic Talks. Gipsy Smith.	1.25 1.00
One Thousand Evangelistic Illustrations. Webb.	3.00 1.50
Large Print Testament.	.50 .30
The Knack of It. By Loomis.	1.25 .25
Essays on Optimism.	1.25 .25
Historic Christianity. By Sloan.	1.50 .75
Eternal Revenue Star.	.45 .05
Way of Cross. Dr. Mantle.	1.50 1.00
Plain Thoughts of Faith and Life. Caddington.	1.50 .50
Yazoo Stories. Dr. Carradine.	1.50 .50
Commencement Sermons. Dr. H. C. Morrison.	1.00 .50
Jesus Christ.	1.00 .50
Guest. Edwin Lewis.	3.00 2.40
1000 Thoughts for Funeral Occasions. Hallock.	2.50 2.00

Almond, Rev. J. Scarlett.	1.00 .20
100 Revival Sermons and Outlines. Hallock.	2.50 2.00
Pastor, His own Evangelist. J. Wilbur Chapman.	2.50 2.00
100 Great Texts and Their Treatment. Hallock.	2.50 2.00
100 Prayer Meeting Talks and Plans. Hallock.	2.50 2.00
100 Sermons for Children. Hallock.	3.00 2.40
Wesley's Sermons. Vol. 2.	2.50 2.00
Miley's Systematic Theology.	2.50 2.00
Marriage in Church and State. T. A. Lacey.	2.00 1.00
Churches in Britain. Alfred Plummer.	2.00 1.00
Winning Men to Christ. Selle.	1.00 .50
What is New Theology. John Paul.	1.25 .75
Breakers! Methodism Adrift. Munhall.	1.25 .50
The Hereafter. John Paul.	1.00 .50
Christianity and State. S. Parkes Cadman.	2.50 2.00
Law vs. Lawlessness. Fred B. Smith.	1.00 .60
Men and Women of Deep Piety. Shelhamer.	1.25 .75
God's Great Women. Mrs. Fowler-Willing.	1.00 .50
God, Our Contemporary. Jowett.	1.50 1.20
Famous Figures. W. J. Bryan.	1.50 1.20
Gospel Sword Thrusts. Mark Matthews.	1.25 1.00
Conditions of Conversion. W. L. Watkinson.	1.50 1.20
Practical Church Music. Lorenz.	1.75 1.40
Preaching by Laymen. Davis.	1.50 1.10
New Ten Commandments. Banks.	1.50 1.20
Unused Powers. Conwell.	1.25 1.00
Unique Historical Value of Book of Job.	1.00 .80
At Home in the Bible. Darlow.	2.00 1.50
Bible Type of Modern Men. Mackay.	1.75 1.30
In Palestine at Empty Tomb. E. E. Violette.	1.25 .95
Jesus in Experience of Men. Glover.	1.90 1.20
Life of Lives. Louise Morgan.	1.50 1.00
Sill.	1.50 1.00
Place of Books in Lives we Live. Stidger.	1.25 1.00
Supernatural Jesus. McDaniel.	1.75 1.20
Tale of Tirah and Lesser Tibet. Starr.	2.00 1.50
Evangelism. Hannan.	1.50 1.00
In School of Christ. McDowell.	1.00 .80
A Little Book of Sermons. Hough.	1.50 1.00
Part of Col. Peck.	1.25 1.00
Religion in Russia Under Soviets. Cooke.	2.00 1.50
With Earth and Sky. Quayle.	1.25 1.00
Light on Scripture Truth. Boteler.	1.25 .90
Character of Paul. Jefferson.	2.25 1.75
Christian Church and World. Calkins.	1.75 1.40
World, Calkins.	1.75 1.40
Christianity and Liberalism. Machen.	.75 .60
Book of Yahweh, arranged by C. Mansfield.	2.00 1.00
Down through the Ages. Gaebelein.	.75 .60
Modern Discipleship and What it Means. Wood.	1.25 1.00
Reality and Religion. Singh.	.75 .60
Christian Ideals in Industry. Johnson and Holt.	.75 .60
Cyclopedia of Commencement Sermons and Baccalaureat Addresses. W. E. Barton.	3.00 2.40
Modern Evangelism and Ancient Environment. Holcomb.	1.25 1.00
Father and Son. Howard.	1.00 .80
Modern Evangelism on Fundamental Lines. Goddard.	1.25 1.00
Christmas Stories and Legends. P. A. Curtis.	1.20 1.00
Sin a Detective. Jones.	1.25 1.00
Sin. Talmadge.	1.25 .50
Sam Jones' Sermons.	1.25 .90
Can World Be Won for Christ. Maclean.	1.25 .50
Letters from Chinese Official.	.50 .25
Christ of Christianity. Stiffer.	1.25 .75
Christian Freedom. Macgregor.	1.50 .50
Christian Social and Religious Conditions. Steitz.	1.25 .60
Consolation. W. E. Barton.	.60 .30
Practical Interchurch Methods. McGarrah.	1.25 .50
Organizing for Work. Gant.	1.25 .75
Vander Book. Shepherd.	1.00 .60
Arabic My Friend. Mantle.	1.00 .75
Sign of Covenant. Webster.	1.00 .50
Training of S. S. Teachers and Officers.	1.00 .60
Discipline of Wesleyan Methodist Church, 1919.	.50 .30
Christ Here and Over There. Wilson.	.75 .25
Seeing and Being. Trumbull.	.50 .30
Jesus an Economic Mediator. Darby.	1.50 .75

Facts of Life. P. C. Simpson.	1.50 .50
Real Billy Sunday. Brown.	1.50 1.00
God's Plan With Men. Martin.	1.50 .50
Life of E. A. Fergerson. W. B. Yates.	1.25 .50
Immanence in Christian Thought. Platt.	1.50 .50
Dangers of Crooked Thinking. Myers.	1.50 1.20
Master Key. Spurr.	1.35 .75
Next World Crisis. Strohm.	1.50 1.00
Lost Prophecy. Van Burkalow.	2.00 1.50
In the Breaking of the Bread. Vance.	1.25 1.00
The Family in its Social Aspects.	1.00 .50
Call of Upper Road. Logan.	1.25 .50
Church and Divine Order. Oman.	1.50 .50
Life of Bishop Bashford. George R. Grose.	1.50 1.00
Grand Assize. Hugh Carton.	1.50 .50
300 Outlines of Sermons on the New Testament. Nicoll.	1.50 1.00
Expository Sermon on the New Testament. Nicoll.	1.50 1.00
New Outlines of Sermons on the New Testament. Nicoll.	1.50 1.00
Anecdotes Illustrative of New Testament. Nicoll.	1.50 1.00
Outlines of Sermons on the Expository Sermon. Nicoll.	1.50 1.00
Outlines of Sermons on the Expository Sermon. Nicoll.	1.50 1.00
Outlines on the O. T. Nicoll.	1.50 1.00
New Outlines of Sermons on the Old Testament. Nicoll.	1.50 1.00
Anecdotes Illustrative of Old Testament. Nicoll.	1.50 1.00
Testament Texts. Nicoll.	1.50 1.00
Pulpit Prayers by Eminent Preachers. Nicoll.	1.50 1.00
Platform Aids. Nicoll.	1.50 1.00
Outline Sermons to Children. Nicoll.	1.50 1.00
Outlines of Sermons for Special Occasions. Nicoll.	1.50 1.00
Pads. Fakes. Frauds, and Fools. Shepherd.	2.00 1.50

Books For Children

A Child's Life of Christ.	.75 .40
A Child's Story of the Bible.	.75 .40
Little Lame Prince.	.75 .40
Wood's Natural History.	.75 .40
Bible Stories and Pictures.	.10 .06
Pictures and Stories of Jesus.	.10 .06
Lincoln A B C Bible Stories.	.50 .30
Mother's Stories of Old Testament.	.75 .50
Mother's Stories of New Testament.	.75 .50
The Child's Bible, by Robinson.	1.50 1.00
Uncle Jim's Bible Stories.	1.00 .50
Uncle Jim's Old Testament Stories.	1.00 .50
Uncle Jim's New Testament Stories.	1.00 .50
Boys of the Bible.	1.00 .50
Little Picture Calendars for 1925.	1.00 .50
Aunt Charlotte's Bible Stories.	1.50 1.00
Charlotte M. Yonge.	1.50 1.00
Two stories for each Sunday in the year, taking one all through the Bible.	
Pilgrim's Progress, Illustrated. Child's Edition.	.75 .40
A Thoughtless Seven. Story for Boys.	.75 .50
Things That Happened.	.75 .50
Things That Happened.	.75 .50
Aunt Martha's Squirrel Stories.	
How the Chatterbox Chipmunks Came to Dinner.	.15 .10
Pinkie's Cross Monday.	.15 .10
Thanksgiving at Grandpa Whiskers.	.15 .10
Little Posie: Peacemaker.	.15 .10
Johnnie's Right and Left Hand.	.15 .10

Ideal Vest Pocket Testament

Solid leather binding, overlapping edges, size 4 1/2 x 2 1/2. Thin, self-pronouncing clear nonpareil type, thin Bible Paper, stamped in gold, round corners, red under gold edges—a splendid book and it looks good. Regular \$1.25 value. **70c.**
Same style as above with the words of Christ printed in red, 75 cents.

Self-Interpreting Testaments

With explanation at beginning of each chapter, and foot notes at bottom of page, clearing up difficult passages. Large, clear, black-face type, easy to read. Convenient in size, 4 1/2 x 6 1/2. Cloth, stamped in gold. Many beautiful colored illustrations. Regular net price 75 cents. **55c.** Clearance price, postpaid.

Pentecostal Publishing Company, Louisville, Kentucky.

EVANGELISTS SLATES

ANDERSON, T. M.

Wilkesburg, Pa., Feb. 1-15
 Rochester, Pa., Feb. 17-March 1
 Alliance, Ohio, March 5-15
 Sebring, Ohio, March 22-April 5
 East Liverpool, Ohio, April 12-26
 Columbus, Ohio, May 3-17
 Indianapolis, Ind., May 24-June 7

ATKINSON, THELMA

(Evangelistic Singer and Pianist)
 Brownsville, Ind., Jan. 25-Feb. 15
 Home address, Upland, Ind.

AYCOCK, JARRETTE AND DELL

Spokane, Wash., Feb. 15-March 1
 Moscow, Idaho, March 8-22
 Mail address, 2109 Troost Ave., Kansas City, Mo.

BEIRNES, GEORGE

Oakley, Kan., Feb. 9-22

BOONE, HARRY A.

Open dates.
 Home address, 66 Block H., Pueblo, Colo.

BOYLES, E. C.

Logansport, Ind., March 5-22
 Home address, Lucerne, Ind.

CANADAY, FRED.

Ferndale, Wash., Feb. 22-March 8
 Port Townsend, Wash., Mar. 22-April 6
 Home address, Rt. 4, Box 1100, Portland, Ore.

CLARKE, C. S.

Orienta, Okla., Jan. 30-Feb. 12
 Cleo Springs, Okla., Feb. 13-26
 Drumright, Okla., March 1-15
 Loyal, Okla., March 22-April 5

CLARKSON, S. F.

Open dates after March 1.
 Home address, Donnellson, Ill.

CONLEY, PROF. C. C.

(Song Evangelist)
 South Bend, Ind., Feb. 8-March 1
 Home address, 586 1/2 N. Howard St., Akron, Ohio.

COSTON, J. C.

(Evangelistic Singer)
 Open dates, January and February.
 Home address, Hendersonville, N. C.

COPELAND, H. E.

Two open dates for winter meetings.
 Home address, 1237 N. Kingshighway, St. Louis, Mo.

GRAMMOND, C. C. AND MARGARET

Bentley, Mich., Feb. 9-22
 Home address, 815 Allegan St., Lansing, Michigan.

DICKERSON, H. N.

Michigantown, Ind., Feb. 10-22
 Sparta, Ky., March 1-11
 Home address, 338 Newman, Ashland, Ky.

DULANEY, EARL

Hamersville, Ohio, Feb. 6-15
 Huntington, W. Va., Feb. 19-March 1
 Bramwell, W. Va., March 18-29
 Home address, Ashland, Ky.

DUNAWAY, C. M.

Detroit, Mich., Jan. 27-Feb. 15
 Akron, Ohio, Feb. 22-March 15
 Clarendon, Pa., March 16-April 5
 Eastman, Ga., April 12-26
 Mart, Texas, May 3-24
 Wilmore, Ky., May 26-31
 Home address, Decatur, Ga.

EDEN, THOS. F. AND ETHEL

Protection, Kan., Feb. 9-March 1
 Home address, Audubon, N. J.

ELSNER, THEO. AND WIFE

Ft. Lauderdale, Fla., Feb. 14-16
 Princeton, Fla., Feb. 28-March 2
 Jacksonville, Fla., March 8-12
 Bloomsburg, Pa., March 15-29
 East Palestine, Ohio, April 2-19
 Home address, 1451 Pacific St., Brooklyn, N. Y.

FLANERY, B. T.

Princeton, Ind., Feb. 12-March 1
 Chubbuck, Ind., March 4-22
 Open, March 25-April 12
 Home address, Star Rt., Cumberland, Wisc.

FLEMING, JOHN

Huntington, Ind., Feb. 8-22
 Newcastle, Ind., March 1-15
 Home address, 317 Holt St., Ashland, Kentucky.

FUGETT, C. B. AND WIFE

Maysville, Ky., Feb. 11-22
 Toler, Ky., Feb. 27-March 5
 Middletown, Ohio, May 17-31
 Home address, 250 Mackworth St., Ashland, Ky.

GADDIS, T. B.

Chesterville, Ill., Feb. 13-March 1
 Brooms Island, Md., March 6-22
 Baltimore, Md., March 23-April 5
 Dover, Del., April 6-19
 Home address, 3806 Tashells Ave., Cincinnati, Ohio

GLEASON, RUFUS H.

Middlefield, O., Jan. 25-Feb. 15
 Erie, Pa., Feb. 17-22
 Open date, Feb. 26-March 15
 Akron, Ohio, March 17-22

GOULD, ARTHUR WM.

St. Louis, Mo., Feb. 10-16
 Cherokee, Okla., Feb. 17-23
 Topeka, Kan., Feb. 24-March 2

GRIFFITH, REBECCA BEIL

Freeport, Pa., Feb. 8-22
 Home address, 814 S. 4th St., Haddonfield, Ohio.

HALLMAN, W. R.

Wauseon, Ohio, Feb. 15-March 1

HAMRIC, LEE L.

Altus, Okla., Feb. 8-22

HEIRONIMUS-FURBAY PARTY

Kingston, W. Va., Feb. 1-15
 Wake Forest, W. Va., Feb. 15-30
 Dakota, W. Va., March 15-30
 Friendsville, Tenn., March 1-15
 Columbus, Ohio, March 1-15
 Home address, Wilmore, Ky.

HEWSON, JOHN E.

Bowling Green, Ind., Feb. 16-March 8
 Pleasant Unity, Pa., March 15-29
 Open dates—April, May, June
 Home address, 127 N. Chester Ave., Indianapolis, Ind.

HOLLENBACH, ROY L.

Monongahela, Pa., Feb. 12-March 4
 Washington, Pa., March 5-12
 Toledo, Ohio, March 26-April 5
 Home address, Mansfield, Ill.

HUNT, JOHN J.

Shelby, Mich., March 1-21
 Springfield, Pa., April 19-26
 Home address, Media, Pa.

JOHNSON, LEO M.

Open date, Feb. 15-March 1

JOHNSTON, A. H. AND WIFE

(Song Evangelists)
 Toledo, Ohio, Feb. 8-22
 Akron, Ohio, March 1-22
 Alliance, Ohio, March 29-April 26
 Permanent Address, 800 Princeton St., Akron, Ohio.

JONES, CHESTER R.

Open dates.
 Home address, 1326 Valley St., Dayton, Ohio.

JONES, ANDREW J.

Open dates after Feb. 11.
 Home address, Falkville, Ala.

KENDALL, J. B. AND PARTY

Severy, Kan., Jan. 26-Feb. 22

KENNEDY, ROBERT J.

(Singer)
 Bonham, Tex., March 29-April 12
 Dallas, Tex., April 13-26
 Home address, 411 Menger Ave., Dallas, Texas.

KINSEY, W. C. AND WIFE

(Song Evangelists)
 Evansville, Ind., Feb. 1-15
 Home address, 252 So. W. 2nd St., Richmond, Ind.

LAWTON, MELVYN W.

(Singing Evangelist and Children's Worker)
 Clairton, Pa., Feb. 15-March 1
 Home address, 2638 N. Lawrence St., Philadelphia, Pa.

LEWIS, RAYMOND C.

New Castle, Ind., Feb. 4-22
 Home address, Van Wert, Ohio.

LEWIS, M. V.

(Song Evangelist)
 Iuka, Ill., Jan. 26-Feb. 15
 Home address, Wilmore, Ky.

LITTELL, V. W. AND MARGUERITE

Curtis, Neb., Feb. 10-22
 Home address, 425 N. Sumner St., Beatrice, Neb.

MACKEY SISTERS

Detroit, Mich., Jan. 25-Feb. 15
 Polk, Pa., Feb. 22-March 8
 Home address, New Cumberland, W. Va.

MCBRIDE, J. B.

Akron, Ohio, March 1-22
 Chicago, Ill., March 25-April 5
 Home address, 112 Arlington Drive, Pasadena, Cal.

MACCLINTOCK, J. A.

New Salem, Ind., Feb. 1-15
 Greentown, Ky., Feb. 22-March 8
 Home address, Richmond, Ky.

McCORD, W. W.

Waycross, Ga., Jan. 26-Feb. 15
 Home address, Sale City, Ga.

MANLEY, E. P.

Niagara Falls, N. Y., Feb. 20-March 15
 Home address, Naperville, Ill.

MINGLEDORFF, O. G.

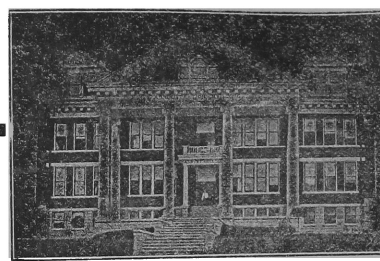
Baltimore, Md., Feb. 11-March 8
 Girdard, Ga., March 15-29

MOORE, GEORGE AND EFFIE

Norristown, Pa., Feb. 4-15
 Philadelphia, Pa., Feb. 18-March 1
 Mitchell, Ind., March 15-29
 Mannington, W. Va., April 5-19
 Home address, 1204 Comer Ave., Indianapolis, Ind.

MORROW, HARRY

Molvin, Mich., February
 Home address, 121 So. Scoville Ave., Oak Park, Ill.



ASBURY COLLEGE

Purpose: Development of Soul, Mind and Body

ITS 34TH YEAR. REV. H. C. MORRISON, D.D., President.

Ideal Location—Modern Buildings—Well-Equipped Faculty—Co-Educational—Spiritual Environments—Long List of Successful Graduates—Low Rates. A Standard College of Refinement, Christian Influence and Character. Entrance requirements and Curriculum the same as other American Colleges and Universities. Exceptional moral and religious influence.

DEPARTMENTS

Classical, Literary, Scientific and Theological Courses. Special advantages in Art, Music, Voice and Expression. Standards are the highest. Courses lead to A. B. Degree. Diploma in Voice, Piano and Expression. Domestic Science, Commercial School and Art. An excellent Academy Course for those not prepared to enter College.

EQUIPMENT

Dormitories, Laboratories, Library, Gymnasium, and Athletic Field

FACULTY

Made-up of graduates from leading Universities and Conservatories.

ENROLLMENT—700.

Forty States and Eight Foreign Countries Represented.

SPECIAL TRAINING

For Preachers, Missionaries and Evangelists.

Cost Low, considering advantages offered. Spring Term opens Feb. 3, 1925. Send for catalogue to Rev. H. C. Morrison, D.D., President, Wilmore, Ky., or Rev. L. R. Akers, D.D., Vice President, Wilmore, Ky.

NATIONAL COAST-TO-COAST CONVENTIONS

Paul S. Rees.
 Afton, Iowa, Feb. 3-8
 St. Louis, Mo., Feb. 10-15
 Cherokee, Okla., Feb. 17-22
 Topeka, Kan., Feb. 24-March 1

PETTICORD PARTY

El Dorado, Kan., Feb. 11-March 1
 Home address, 567 Berkeley Road, Columbus, Ohio.

QUINN, IMOGENE

(Hoosier Girl Evangelist)
 Brownstown, Ill., Feb. 15-March 1
 Fairfield, Ill., March 1-22
 Calhoun, Ill., March 22-April 5
 Home address, 909 N. Tuxedo, Indianapolis, Ind.

REDMON, J. E. AND ADA

Boonerville, Ind., Feb. 15-March 1
 Indianapolis, Ind., March 6-22
 Wurland, Ky., April 5-26
 Home address, Brookville, Ind.

RUTH, C. W.

Knoxville, Tenn., Feb. 8-22
 Ashtabula, Ohio, March 5-15
 Decatur, Ill., March 17-22
 Springfield, Ill., March 24-29
 Harvey, Ill., March 31-April 5
 Racine, Wis., April 10-19

SANFORD, E. L.

Ft. Lauderdale, Fla., March 1

SANDERS, C. C., JR.

(Pianist and Young Peoples' Worker)
 Van Buren, Ark., Jan. 19-Feb. 28
 Home address, Box 102, Griffin, Ga.

SEAHOLM, JOHN E.

Open dates in February.
 Home address, 508 E. Butler St., Mercer, Pa.

SHANK, MR. AND MRS. R. A.

Wilkesburg, Pa., Feb. 1-15

SHELL, W. L.

Open dates to May 24.
 Home address 854 Cherry St., Macon, Ga.

WRIGHT, MR. AND MRS.

Killbuck, Ohio, Feb. 1-18
 Sandusky, Ohio, Feb. 22-March 8

SWEETEN, HOWARD W.

Esther, Mo., Feb. 14-March 2
 Dayton, Ohio, March 15-29
 Alliance, Ohio, April 1-27
 Boulder, Colo., May 3-18

TEETS, ODA B.

Clarkburg, W. Va., Feb. 4-21
 Home address, Aurora, W. Va.

TERRELL, MARK H.

Grandfield, Okla., Feb. 1-22
 Home address, 216 W. Mulberry St., Sherman, Texas.

THOMAS, JOHN

South Manchester, Conn., Feb. 1-22
 Syracuse, N. Y., March 1-15
 Pittsburgh, Pa., March 16-22
 Louisville, Ky., March 29-April 12
 Lynn, Mass., April 19-May 3
 Permanent Address, Wilmore, Ky.

TILTON, JOHN L.

Pullerton, Ky., Jan. 25-Feb. 14
 Louisville, Ky., Feb. 15-March 7
 Ashland, Ky., March 8-25
 Ashland, Ky., March 14-18
 Home address, Ashland, Ky.

Uncle Sam, or the Pope, Which?

Now here is a book you want. It covers the ground, it abounds in facts, "it hits the bull's eye." Twenty-five chapters. 101 proofs that Romanism is not a Christian Church. 101 proofs that she is an enemy to our civilization. Endorsed by thinking Americans everywhere.

Have your boy read it, also your neighbor. Over 300 pages; well put up. Cloth bound. Only \$1.50.

Order now.

Every Man, Woman and Child

Should have a nice edition of the Bible that they can call their own. Don't you think so? It's the guide book to heaven. See our advertisement of special prices in this issue.

TULLIS, W. H.

Sutherlin, Oregon, Feb. 2-14
 Toledo, Oregon, Feb. 15-March 1
 Home address, 1350 Atchison St., Pasadena, Calif.

VANDERSALL, W. A.

Salt Springs, Okla., Jan. 23-Feb. 13

VAHINGER, M.

Farmersburg, Ind., Feb. 1-22
 Cincinnati, Ohio, Feb. 24-March 1
 Jefferson, Pa., March 8-22
 Tell City, Ind., March 26-April 12
 Home address, 1618 S. Buckley St., Kokomo, Indiana.

WATTS, E. E. AND I. E.

Open dates for February.
 Home address, Sandy Lake, La.

WHITCOMB, A. L.

Ranford, Calif., Feb. 15-March 1
 Tulare, Calif., March 8-22
 Pomona, Calif., March 29-April 12

WELLS, KENNETH AND EUNICE

Fort Wayne, Ind., Feb. 8-22
 East Liverpool, Ohio, Feb. 25-March 15
 Muncie, Ind., March 17-April 5
 Permanent Address, 2115 Barth Ave., Indianapolis, Ind.

WIBEL, L. E.

Spencerville, Ohio, Feb. 1-21
 Home address, 317 So. Bennett St., Bluffton, Ind.

WILLIAMS, LIFE E.

Winter Haven, Fla., Feb. 1-22
 Home address, Wilmore, Ky.

WILLIAMS, J. E.

Eagle, Mich., Jan. 25-Feb. 15
 Council Bluffs, Iowa, Feb. 18-March 8
 Bay City, Mich., March 15-April 5

YATES, W. B.

Pratt, Kansas, Jan. 26-Feb. 15
 College Corner, Ohio, Feb. 17-March 2

YOUNG, ROBERT A.

Steele, N. D., Feb. 8-March 8
 Starkweather, N. D., March
 Coopertown, N. D., March 31-April 12
 Home address, Wilmore, Ky.

LONELY MEDITATION OF A PASTOR'S WIFE.

We are lonely tonight, oh, so lonely,
The sweet little children and I;
Husband's gone to fill his appointment,
But we look for him by and bye.

Our home is so lonely without him,
We miss him wherever we go,
But God called him to preach his own Gospel,
We're submissive, though we all need him so.

Just now our finances are meagre,
And "Hard Times" we hear everywhere.
We'll be glad when we get home to heaven,
There will be no "hard times" up there.

I've patched our old clothes and I've patched them
To make them go as far as they would,
But "dear me!" in spite of my patching,
They are ragged though I've done all I could.

The girls' hats are no longer stylish,
They want slippers like others girls wear.
The boys' clothes are fast falling,
No new ones, no money to spare.

The flour gives out oh, so quickly,
And other things too, dear me!
And sugar, how the children do like it
To sweeten their sassafras tea.

We intend to be true and be faithful,
If we have to take the "Lazarus Route" home,
"And the toils of the road will seem nothing,"
When we hear the dear Savior say come.

Mrs. A. H. Willis.
Madison, Fla., Rt.

TO WHOM IT MAY CONCERN.

This is to certify that the Rev. E. C. Boyles, of Lucerne, Ind., has resigned his pastorate of the M. E. Church to take effect March 1, and united with the Church of the Nazarene at Logansport, Ind., and will be ready to answer calls as an evangelist. Bro. Boyles is a clean, second blessing holiness preacher, strong and logical, a man of prayer and a soul-winner. Pastors, District Superintendents and camp meeting committees will make no mistake in giving him a call. His wife is a godly woman and can be with him in meetings. Bro. Boyles should be kept busy from March 1.

B. T. Flanery,
Evangelist.

WAUSEON, OHIO.

We have just closed a very gratifying meeting at Tedrow, on this charge. About 25 were either converted or reclaimed at the altar. The church was much helped in a spiritual way. Our son Lawrence and his wife, of Marion, Ohio, had charge and their preaching and singing was an inspiration to the people. Three were received by transfer and a number of others will be received on probation. There are three other churches on this charge. We have plans for revivals in each one. We have engaged Rev. C. C. Davis, of Evansville, Ind., for

the other three meetings. In spite of the fact that we have been having an unusual lot of snow and sleet people come for miles almost every night over roads almost impassable, and the interest was good up to the closing night. Thank God for the good old-fashioned gospel which is the power of God unto salvation.

Fred Andrews, Pastor.

SHOBONIER, ILL.

Have just closed a good meeting in the M. E. Church, of Shobonier, Ill., in which about thirty sought and found the Lord, among whom were heads of families and some most splendid young people.

The meeting was even greater in its final results than appeared on the surface, in that some difficulties and differences among professing Christians were cleared up and the church was generally revived. This was the second meeting in which I have assisted in this church, and it was indeed refreshing to find some "fruit which remains."

I am now in M. E. Church of Montrose, Ill., with splendid audiences and good interest already manifest. We greatly desire the prayers of The Herald family.

Imogene Quinn,
Hoosier Girl Evangelist.

A GOOD YEAR.

My first meeting was in the Wesleyan Methodist Mission in the city of Jamestown, N. Y. This was a very small mission struggling against the tide of worldliness and sin; also they were very handicapped financially, but the God of battles was with us and gave us some good victories. A goodly number were saved in this meeting.

We next were called to hold a tent meeting near the town of Falconer, N. Y. Bro. A. J. Taylor was the faithful pastor here. We enjoyed our stay with this dear man of God and his godly wife and their beautiful family. The Lord gave us some seekers here and some I believe really got what they came for. The last Sabbath the mourner's bench was filled with seekers.

Our next meeting was at the same mission in Jamestown where we held our first meeting. When we began our second campaign here we found the devil had gotten in among the flock and was working havoc. The first night as we gave the message the Lord helped us to open fire on the works of the devil in the church. Thank the Lord we got some things out of the way that night and the glory began to fall on the place again. The Lord gave us another good meeting here. Conviction settled on the sinners till some nights the tears flowed freely. Some responded to the call of the Spirit and found the peace that Jesus gives.

My next call was to the town of East Aurora. Bro. Geo. Bathurst is the good shepherd of this little flock. We found him a true yokefellow and enjoyed our labors with him. This meeting was largely a time of seed sowing and we did our best to clean land of boulders and old logs and roots and also sowed some good seed. The church was greatly helped, some of them entering into that blessed experience of heart purity that enables folks to stand in all tests.

I was next called to a country

church near Union City, Pa. This church was in a rundown condition. The pastor here was Sister Myrtle Crosby. She lived six miles from the church and could not always get to the prayer meetings nor look after the pastoral visiting as it ought to be looked after on account of poor health and sometimes bad roads. The people of the community had made their brags how they were going to get the church and turn it into a community house and pay for it in dances, but God stepped in and gave us a gracious revival of old-time B.ble salvation. This was a great meeting. God in answer to prayer gave us about 25 souls who claimed a definite experience in the two weeks we were there. A goodly number of these went on to entire sanctification. The last night of the meeting the Lord gave us 20 seekers, all of whom prayed clear through.

Our next point of battle was in the little town of Middlefield, Ohio, in the Wesleyan Methodist Church with Pastor Sister Florence Heath. This was a hard-fought battle. The town is steeped in false doctrines such as Christian Science, Spiritualism, Russellism, Silent Unity, Tongueism, also dead churchanity. Our church here is a woman's church. A lady pastor and all the members women, but God is blessing the women and they can put most of the men to shame when it comes to sacrificing and giving to God's cause.

When we went to this place there were only two of the members who had the experience of holiness, but the rest began right away to dig, and the first week and half every member had entered into that experience of perfect love. There were some healing of bodies in this service. The revival spirit is still on the church and they are still saving souls in their prayer meetings and Sabbath services. We enjoyed our labors with this hand maiden of the Lord.

We were called then to the Wesleyan Methodist Church in the beautiful town of Hastings, Mich. They have some fine people here but they seem to lack the real fire. They seemed very much afraid to get blessed or to even let God have a chance at them. However, we blasted away the best we knew how. God began to work and some of them I believe got a real experience. One man got cleaned up from his tobacco.

We next were moved to the country appointment on this same charge. Here the Lord gave us a good meeting. There were about 20 in this meeting who professed a definite experience. Among them a number of fine young people. Bro. D. O. Beach is the pastor of this flock; he is well liked by his people. We did enjoy preaching and shouting with this pastor.

We are now with pastors Bro. and Sister A. A. Hickok on the Brown Hill Charge. The power is coming down, some are laid out under the power of God and the burden for souls. Some have been seeking and we are expecting a landslide of divine glory and old-time salvation here.

I am now ready to make up my slate for spring and summer meetings. Ready to go anywhere that a whole gospel is wanted.

Yours on the firing-line,

E. E. Watts.

Home address, Sandy Lake, Pa.

Lord Teach Us To Pray

I only brought a few books with me when I crossed the Atlantic a little while ago, but among them was Dr. Alexander Whyte's book on Prayer. I have read many books on prayer, but none has ever helped me so much as this book of Dr. Whyte's. It is a humbling book, for the possibilities of a prayer-life are brought home to the reader with tremendous power. It is an inspiring book, for it teaches the readers how little they have understood the creative power of prayer. I introduced the book to a minister in Chicago who was very powerfully impressed by it. He recommended it to his people in such glowing terms that a considerable number was ordered from a local book-seller to supply the demand. Now that it is to be obtained for a dollar from The Pentecostal Publishing Company no reader of this paper can make a mistake in obtaining it, for the greatest thing any one of us can do is to pray. No one who orders the book on this recommendation will ever do anything but thank me for it.

J. Gregory Mantle.
Regular price \$1.50. Our special price, \$1.00.

Scripture Promises

OR THE CHRISTIAN'S INHERITANCE.

By Rev. Samuel Clark, D.D.

With an Introduction by Rev. Isaac Watts, D.D.

Price, 75c.

"The River of life runs through this book in a thousand rills of peace and joy."—Rev. Isaac Watts, D.D., in the Introduction.

This well-known collection of the Bible promises is divided into three parts: Blessings Promised to Believers; Promises to Several Graces and Duties; Promises relating to the State of the Church. These parts are sub-divided into eight chapters as follows:

Promises of Temporal Blessings;
Promises Relating to the Troubles of Life;
Promises of Spiritual Blessing in this Life;
Promises of Blessing in the Future World;
Promises to Duties of the First Table;
Promises to Duties of the Second Table;
Promises Belonging to Both Tables;
Promises Relating to the State of the Church.

My father used one of these little books for several years, I secured a copy soon after my conversion and wore it out. My knowledge of the promises obtained in this way has been a great support to me through the years. I have long felt that Clark's Scripture Promises should be placed in the hands of all believers especially of those beginning the Christian life.

W. B. Rose.

A Highly Commended Book

The following review is from The Protestant, one of the greatest magazines of our times, edited by Judge Nations, recent nominee for the presidency on the American Party Ticket. Many have spoken of this great book in the same vein as Judge Nations. One customer recently bought four copies to pass out among friends. Who will do likewise?

WHO IS THE BEAST?

By Rev. L. L. Pickett.

This volume of two hundred pages outlines the schedule of the ages and defines "The times of the Gentiles" with startling and convincing clearness and power. Widely known and loved as an evangelist, Mr. Pickett is a thorough and accurate student of the Bible and especially of the books of prophecy.

His identification of the Papacy as the "Man of Sin" of Paul and the "Babylon" and "Beast" of John leaves nothing to be added. It amounts to a demonstration. The book is written in the clear, terse and trenchant style that gives a peculiar charm to all the author's writings. All patriots need it. Price, \$1.25.

Judge Nations has also highly commended Bro. Pickett's book, "Uncle Sam or the Pope, Which?" \$1.50. Both for \$2.50.

His Best

"Mastery of Manhood" by Rev. C. F. Wimberly, D.D. This author has written a score of good books. Not a dull page in anything Dr. Wimberly gives to the public. This book is his last, and the author himself considers it his best. Then a real intellectual, literary, scientific, religious, and inspirational treat is waiting for all who can secure this book. Dr. Wimberly is one of the most voluminous writers in the country, and he gives us the cream of his best thinking in "Mastery of Manhood." Neatly bound. Price \$1.25.

THE DANGER SIGNAL.—A former nominee for the presidency, reviewing this book in his paper, stated, "It ought to cost a million." A recent member of the Senate said "It is its 4th edition, it should be in its 40th." Price \$1.50.

2. WHO IS THE BEAST OF REVELATION. You should read this book and be convinced, it is unanswerable, say many. Price, \$1.25.

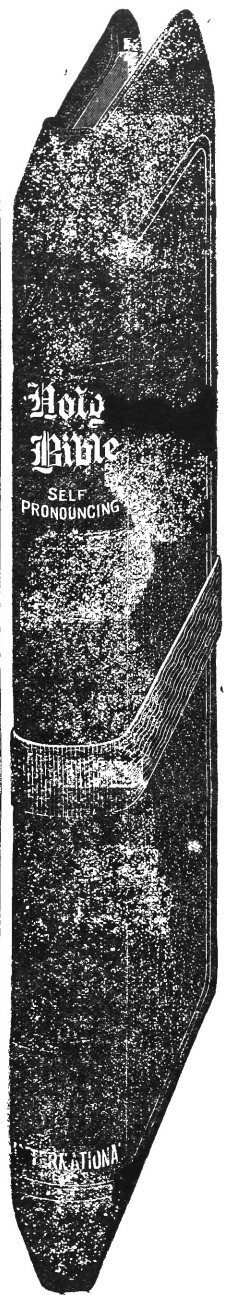
3. UNCLE SAM OR THE POPE, WHICH? Every loyal American should buy, read and pass this book on. An eye opener. Price \$1.50.

These above books were written by two prominent Evangelists—Rev. Pickett and Rev. Wimberly. They will open your eyes and should not go unheeded. Special price choice of the above \$1.50 postpaid. All three for \$4.00 postpaid anywhere.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

16th Annual Clearance Sale

This cut shows the style of all overlapping edge Bibles mentioned in ad



Maroon Bible

Illustrated Scholar's Pocket Bible. Size 3½x6 inches. Clear, black ruby type; strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine solid leather cut from heavy, soft hide, overlapping edges, gold titles. This is an ideal gift for a young lady, and we supply it also in a beautiful purple as well as maroon colored binding. Special net price... **\$2.20**

We must turn our large left-over stock of Bibles into cash at once; therefore, we offer them at these remarkably low prices.
All King James Version.

Most COMPLETE BIBLE in the World

(25 SPECIAL FEATURES.)

For the Home, For the Teacher, For the Family, For the Pastor.
For the Old Folks, For the Scholars, For the Study.

1. Fine genuine leather binding, with overlapping edges, stamped on back and backbone.
2. Extra grained lining to edge with special reinforcement.
3. Fine white opaque thin Bible paper beautifully printed.
4. Red edges, round corners, silk head band and marker.
5. Size 5½x8½x1½, weight forty ounces.
6. The words spoken by Jesus are printed in red.
7. Large, clear Long Primer type.
8. Self-Pronouncing.
9. Chapters numbered in figures.
10. Sixty thousand references and marginal readings.
11. Dates of happenings before and after Christ in reference column.
12. Chapter headings and page headings.
13. Nearly 100 illustrations with 32 of them in colors.
14. A beautifully printed family record.
15. A Treatise on How to Study the Bible, by Rev. James Stalk, D.D.

16. The Sunday School Teacher's Use of the Bible, by Bishop John H. Vincent, D.D.
17. The Christian Worker and his Bible, by D. W. Whittle, of Philadelphia.
18. A Calendar for the daily reading of the Scriptures—reading all in one year.
19. Chronology and History of the Bible and its Related Periods
20. The Harmony of the Gospels.
21. Table of the prophetic books, by Jesse L. Huribut.
22. Period intervening between the age of Malachi (450 B. C.) and the birth of Christ, by Rev. A. C. Whitehouse, M.A.
23. Weights, Moneys and Measures.
24. The Combination Concordance which includes under one alphabetical arrangement a concordance to the Scriptures, Topical index to the Bible, list of proper names, with their meaning and pronunciation, complete gazetteer, with references to the maps, a glossary of archaic and obsolete words in the English Bible; words relating to Biblical antiquities, customs, musical terms, etc., names of plants, animals, precious stones, etc.
25. 1,500 Questions and Answers on the sacred Scriptures for Bible students and Sunday School Teachers.

We have three hundred and sixty of these fine, complete Bibles that we want to close out for cash at once. They sell through agents at \$8.00 each. Our special price, postpaid,..... **\$3.60**
With the patent thumb index, 40c extra.

Red Letter Illustration Combination Teachers' Bible

Words of Christ in red. Revised Version in foot notes showing by a glance at bottom of page what the revised version says. Complete Bible helps, history, geography and customs in Bible times, 40,000 references, concordance, maps, etc. Fine morocco binding, overlapping edges, linen lined to edge. Large, clear bourgeois type with the self-pronouncing feature, round corners, red under gold edges with many beautiful colored illustrations, making it attractive for young and old. Regular price, \$6.50. Our special sale price, postpaid..... **\$3.20**
Index, 50c. Name in gold, 50c extra.

Ideal India Paper Bible

For Teachers, Pastors or Friend.
It is printed with long primer type.
It is self-pronouncing.
It is bound in Persian Morocco.
It is silk sewed guaranteed not to break in the back.
It is leather lined to edge.
It is printed on fine India paper.
It has references, concordance, maps.
It has silk head-band and marker.
It is 3½x5½ inches, weighs 22 oz.
It is only 15-16 of an inch thick.
It is sold regularly at \$10.20. **\$6.50**
Special Sale Price, postpaid.
It will last a lifetime, ordinary use.
Improved thumb index, 50c extra.
Name lettered in gold, 50c extra.
25 copies same as above in an extra fine binding. Looks like and will last like seal-skin. Our special sale price \$8.00.

**THE LORD is my shepherd; "I shall not want."
2 He maketh me to lie down in**

EXTRA SPECIAL.
Same style, contents and quality as above. Ideal Bible with the black face minion type, size, 5½x7½, weight 20 oz. Regular agents' price, \$9.00. Our Special Sale Price, \$5.50. Greatest value ever offered in a Bible.
100 copies like above with an extra fine binding. Looks like and will wear like seal-skin. Sale price \$7.00.

Ideal India Paper Pocket Reference Bible

This Bible weighs only 11 ounces, is ½ of an inch thick, and size 4½x6½. It has very readable minion type, splendid morocco binding, overlapping edges, silk head-bands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient.
Our Special Sale Price,..... **\$3.50**
postpaid.
Your name in gold 50c extra; index, 50c extra.
The same Bible as described above, with a complete Bible concordance, special price, \$4.00.

Large Type Concordance Bible

So many people have asked for a large type Bible with references and concordance only, that we have had it made up. It is self-pronouncing, good paper, fine morocco binding, overlapping edges, stamped in gold. On account of paper and leather being bought in a large quantity at a special quantity price, and a large edition being printed, we are enabled to sell this special Bible at an unheard of **\$2.30**
low price of

128 copies same as above without Concordance but with the words of Christ in red and with patent thumb index at \$2.40 postpaid.

Old Folks' or Home Study Bible

The Home Bible for daily devotional reading. A superb record, and 17 maps, printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a Calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word. Old King James Version, size only 5½x8½, 1½ inch thick.

It takes the place of a family Bible. Bound in a splendid quality, flexible morocco, stamped in gold. Regular agent's price, \$6.50. Our sale price, postpaid..... **\$3.00**
Your name in gold, 50c extra.

Small Text Bible

Splendid clear minion type, overlapping edges, red under gold edges, silk head-band and marker, flexible morocco binding, stamped in gold, with patent thumb index.
Regular \$2.50 value. **\$1.10**
A Real Bargain at

Ideal Child's Bible

Bound in a beautiful grained, genuine leather, with overlapping edges, stamped in gold on back and backbone, red under gold edges. It has silk headbands and marker, a very clear, readable agate type, is self-pronouncing, King James Version, chapter numbers in figures, size 3½x5½, only ½ of an inch thick, and weighs 11 ounces. It contains twenty choice helps for the child.

Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this **\$2.50 Bible postpaid, for..... \$1.40**
50 copies same as above without overlapping edges at 90c.

Sunday School Scholars Red Letter Bible

THE BINDING.—Genuine solid leather with overlapping edges, and very flexible.
THE TYPE.—Large, clear, easy to read minion black face, pronouncing. Chapters in figures. All of Christ's words printed in red.

THE PAPER.—A very thin white opaque Bible paper, durable. Red under gold edges, silk headbands and marker.

ILLUSTRATIONS.—Sixteen full pages, printed in eight colors, and 32 full pages in one color. Frontispiece, presentation page

HELPS.—1,500 revised questions and answers, a complete Bible concordance, 14 pages of maps in colors, Hebrew, Phoenician, Greek and Latin alphabets.

THE SIZE.—5½x7½ in. thick, weight 20 oz. Stamped in gold on back and backbone.

THE PRICE.—This Bible is a good value at \$4.50. Our special price, postpaid..... **\$2.35**
Name in gold 50c; index, 50c extra.

BLACK TYPE EDITION.—Same Bible as described above without the red letter feature, special price, \$2.15.

Fifty copies same as above without questions and answers and red edges at \$1.90 each.

Seventeen Jewel Testament and Psalms

The Jewels Are:
The largest and most readable type in a small book. Fine India paper, very opaque, edges don't stick. Fine genuine morocco binding, overlapping edges. Silk sewed, with silk head-bands and marker. Stamped in pure gold on side and backbone. Beautiful red under gold edges. Chapter headings at edge of pages, making it self-indexing. The chapters are numbered in figures. The size is only 2½x1½-6½ in. thick. The weight is less than 5 ounces. Eight blank pages on fine bound paper for notes. Fits the hand. It is self-pronouncing. It contains the Psalms. It is made with the best flexible glue. The price is only \$1.50 postpaid. Our sale price..... **\$1.20**

Old Folks' Testament and Psalms Illustrated

Very large, clear, pica type—the largest type to be had in a convenient size book. It is bound in black cloth, stamped in gold and has 24 full-page illustrations.

The Lord's Prayer is beautifully printed in colors as a frontispiece. It is the only pronouncing big type Testament on the market; has key to the pronunciation of proper names; dates or times of the writing of the different books. The Lord's Prayer is illustrated with 8 pages of pictures. This Testament is especially suitable for old folks or small children, and is fine for home worship.

Very Special Sale Price,..... \$1.00
postpaid.
Same as above in fine Morocco binding, Price, \$2.00.

Same as above with words of Christ in red, \$2.20.

50 copies same as above, cloth binding, with words of Christ in red at \$1.20.

Pentecostal Publishing Company, Louisville, Kentucky.

PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Feb. 18, 1925.

Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 37, No. 7.

THE LIGHT-GIVING WORD.

By The Editor.

THE Psalmist, in the 119th Psalm, cries out in his distress over sinful conditions about him, "It is time for thee, Lord, to work: For they have made void thy law. Therefore, I love thy commandments above gold; yea, above fine gold. Therefore, I esteem all thy precepts concerning all things to be right; and I hate every false way. Thy testimonies are wonderful: therefore, doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple."—Psa. 119:126-130.

There is one thing about which we may feel assured: The prophets, the writers of the Psalms, in fact, all Old Testament writers who came after the giving of the law by Moses, believed and accepted the books of the Pentateuch as the word of God. In all of their writings, singing, testifying, and prophesying they always, and everywhere, acknowledged the divine authority of the word of God as given in the writings of Moses. This is a most interesting and comforting thought.

As inspired men appear through the centuries adding their written testimony to the Old Testament Scriptures, they not only claim to give the word of God, but they always recognize the fact that those who had gone before them in the making up of the record as we have it in the Holy Scriptures, were God-inspired, and God-sent, and that their messages were not their own but were messages from God, the will and word of the eternal God, with supreme authority.

Our Lord Jesus in all of his ministry, teachings and sayings, recognized the divine authority of the Old Testament Scriptures. He referred to them, quoted them, and placed upon them his unqualified endorsement. It would be interesting indeed, to go through the teachings of our Lord Jesus and gather out his many quotations, references and endorsements of the Old Testament Scriptures. No religious teacher can be at war with the Old Testament Scriptures and at peace with the Lord Jesus Christ. To be out of harmony with the Word of God is to be out of harmony with the Son of God. The fundamental truths of the Old Testament are not true simply because they were written; they are true or they never would have been written. They are as eternal as the Son of God himself. They build the pedestal upon which Jesus stands; they are the pillar and foundation of the Christian Church.

The inspired apostles always, and everywhere, recognized, referred to and quoted from the Old Testament Scriptures as of divine authority. They recognized them as a revelation to men from God. The Old Testament writings were, to the holy apostles,

the word of God, unchangeable and eternal. The Bible is so built into itself, so united, so perfectly related, so cohesive, that it cannot be torn apart and preserved; we must take the whole, or destroy the whole. Of course, no intelligent person will understand me to say that a translator may not at some time have made a mistake; that there are instances where a better English word might not have been chosen to express the meaning of the original language in which the Scriptures were written, but there is no mistake or failure on the part of the translator that in any way invalidates the authority of the Holy Scriptures, or destroys their power to bring divine light and saving truth into the souls of men who read, believe, obey and practice the system of truth revealed in the Holy Scriptures leading us up to Christ as our complete Redeemer and Savior from sin and on to heaven, our eternal home.

The Coming Kingdom.

CHAPTER VI.

IN studying this subject, it will be helpful to ask ourselves, what was the wish and purpose of Christ with reference to it? Was it his desire that in proclaiming the gospel, there should be little, or no reference to his coming, or did he desire that this important doctrine should be kept before his followers?

That he wanted the glorious fact of his coming kept before his followers, there can be no doubt, as is abundantly shown in his own words. That there may be no question on the subject, we call the reader's attention to the following scriptures:

Take the parable of the ten virgins, found in Matt. 25:1-13, and notice that the parable culminates in these words: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Take John 14. When his disciples had fallen into sadness because of the approaching separation, and he comforts their hearts with these words: "I go to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."

When he would warn men against sin and its fearful consequences, he calls their attention to his return to earth, saying: "And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Matt. 24:30.

When he would stir his disciples to diligence and watchfulness he calls their attention to the fact that the budding of the fig tree indicates the approach of summer, and

concludes with the following, as impressive words as ever fell from his lips: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark, and knew not until the flood came, and took them all away: So shall the coming of the Son of man be. Then shall two be in the field, the one shall be taken, and the other left. Two women shall be grinding at the mill, the one shall be taken and the other left. Watch, therefore, for ye know not what hour your Lord doth come." Matt. 24:36-42. He closes the parable of the good man of the house, and the thief, with these words: "Therefore, be ye also ready: for in such an hour as ye think not, the Son of man cometh." Matt. 24:44.

He closes the parable of the evil servant with these words: "But, and if that evil servant shall say in his heart, my Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken: the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

It would seem that with those who believe the words of the Lord Jesus, the further quotation of words from his mouth on this subject would be unnecessary. His instructions and exhortations on this subject all plainly teach that his second coming was much in his mind, and that he sought to impress this important fact upon the minds of his disciples, and that he would have it proclaimed to all succeeding generations, as a warning to the wicked, and a great source of encouragement to the devout, that he would suddenly return to the earth again; that he would visibly appear to men in the heavens in great glory, that the wicked overwhelmed with the majesty of the appearance of him whom they have rejected, shall cry for rocks and mountains to fall upon them and hide them from his face, and the righteous shall rise to meet him in triumph.

I will close these quotations from Christ's own words on the subject, with a quotation from Mark 13:33-37. "Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a journey, who left his house and gave authority to his servants and to every man his work, and commanded the porter to watch."

"Watch ye, therefore; for ye know not when the master of the house cometh, at evening, or at midnight, or at the cockcrow, or in the morning; Lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch."

(Continued on page 8)

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

The Baptism of Fire and the Second Coming.

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

1. John the Baptist announced it. Matt. 3:11.
2. Jesus promised it. Acts 1:8.
3. The Holy Spirit bestowed it. Acts 2:4.



HIS baptism may be defined thus: The Spirit of God falling upon a believer, taking possession of his faculties, purifying his heart, imparting to him gifts not naturally his own, but which qualify him for the service to which God has called him. Speaking of the Holy Spirit Doctor Parker of London once said: "Look for surprises in the church when the Holy Ghost falls upon it; dumb men will speak, ineloquent men will attract and fascinate by the sublimity of their new discourse; timid men will put on the lion and those who had hidden themselves away in the obscurity of conscious feebleness will come out and offer themselves at the Lord's altar to help in the Lord's service."

One has said: "Christianity itself made fire the symbol of the divine power and presence." John said of Jesus that he should baptize with the Holy Ghost and with fire.

In the religion of Judaism fire was recognized as symbolical of the presence and power of deity. The burning bush on Mount Horeb spoke to Moses of the presence of Jehovah. The pillar of fire that went before the Israelites as they journeyed was the symbol of God's presence and his guidance. The cloud of fire on the mercy seat between the cherubim was the symbol of Jehovah's presence there.

If by chance the fire in the Roman temple of Vesta was extinguished, all tribunals and all public and private business had to stop until it was relighted. We, today may well pause in the midst of our strenuous activities and make sure that upon the altars of our church and our homes and our personal life, there is burning the fire of the saving and keeping presence and power of God. And we ought to consider it a matter of the greatest possible importance to keep that fire ever burning, that it shall never go out.

The results of receiving the Holy Spirit in his baptismal power has been well put by Dr. Simpson thus:

"He will bring you holiness, and "cause you to walk in his statutes, and keep his commandments and do them." Ezek. 36:27.

"He will bring you power, and your words, your prayers, and your work will tell for God." Acts 1:8.

"He will bring you joy, and even when things are dark and sad around you, you will have happiness that you cannot explain, like the disciples of old, of whom we read that they "were filled with joy and with the Holy Ghost." Acts 13:52.

"He will give you victory over yourself and over your spiritual enemies, "for if ye walk in the Spirit, ye shall not fulfil the lusts of the flesh." Gal. 5:16.

"He will be the spirit of prayer in your heart; he will teach you to pray and he will bring you the assurance that your prayers are answered." Romans 8:26, 27.

"He will kindle your heart with love, for "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.

"He will make you love your Bible and he will make your Bible very clear and very dear to you. John 16:13.

THE SECOND COMING.

The Lord's return is always closely allied with holy living (1 John 3:3) and the Baptism of the Spirit upon the Believer makes this subject increasingly precious to him.

REPENTANCE.

The popular belief about repentance is, that it is a thorny path over which the sinner is called to travel, that the sinner must grope through a gulf of distress in order to reach God, and incline Him to be merciful unto him.

We are not saved without repentance, yet we are not saved on account of repentance.

The book of John 100 times says Believe and be saved. It does not say repent. Nor is the word found in Galatians (the protest against legalism); nor in Ephesians (the believer's standing in Christ); nor in Philippians (Christian experience, with Christ as the believer's life, object, pattern, strength); nor in Colossians (which sets forth our completeness in Christ); nor in 1 Thessalonians, that tells us of the coming of Christ as the joy of the believer; nor in 2 Thessalonians, teaching the appearing of Christ in judgment to the unbeliever; not even in James, who is looking to our walk and works in the world, is the word repent or repentance to be found; but we do find in Romans 4:4, 5, "to him that worketh not but believeth." Human nature would fain help in its own salvation; but God refuses to share His honor with another.

1. It is Not Our Badness which Leads to a Change of Heart, but God's Goodness.

Rom. 2:4, "goodness of God leadeth me." Jer. 31:18, 19, "after...I was turned...I repented."

Job 42:5, 6, "eye seeth...abhor...repent." 2. Repentance is More Than Sorrow or Anguish of Spirit.

Acts 2:36-38, "what shall we do?" Heb. 12:17 (margin) "way to change his mind."

A man may shed tears through eternity, and not repent, but when he sets aside self and accepts God's only begotten Son, he is repenting.

3. Repentance is the Gift of God.

It is not a work which the unbelieving sinner is commanded to do.

Acts 5:31, "to give."

2 Tim. 2:25, "God...will give."

Eph. 2:8, 9, "not of works."

4. Repentance is Always Connected with Faith.

There is no such thing as repentance without faith, nor is there faith without repentance. The sinner should not be occupied with repentance, but should be occupied with Christ.

Mark 1:15, "repent and believe."

Acts 20:21, "repentance...faith."

Luke 24:47, "repentance and remission of sins."

5. Repentance is Exercised Only by Conscious Sinners.

Matt. 9:13, "sinners" (to change their minds).

Luke 15:7, 10, one sinner giving up self taking God.

6. Repentance Brings Forth Fruit.

Acts 26:20, "repent...do works"

2 Cor. 7:10, "repentance to salvation."

7. Repentance is Essential to Salvation.

Luke 13:3, 5, "except ye repent...ye shall perish."

Rev. 2:5, 21, 22, "repent" (look from self to God).

Rev. 3:3, 19, repent (change your mind).

John 6:29, "believe."

The best way to preach repentance is to preach Christ.

The best way for a sinner to get repentance is to believe on Christ.

R. I. S., 1919.

It has often been charged that the doctrine of the Second Coming is associated with fanaticism and weak-mindedness. We shall seek to meet this objection in this article by giving the testimonies of eminent men of learning as well as of piety on the subject of the Lord's return. Let us hear these witnesses:

Dr. Alexander McLaren.—Much weakening of spiritual impulse and strengthening of worldly-mindedness have come from the Church's comparative neglect of the inspiring, patience-producing, world-conquering hope of his coming.

Robert Middleton.—There is a wonderful unanimity of opinion that the second advent of Christ cannot be far off.

D. L. Moody.—We have seen the fulfilment of all but the closing part of the prophecy in Daniel 2. The first thing he is to do at his coming is to take his Church out of the world. The "trump of God" may be sounded, for anything we know, before I have finished this address. I know of no better way to arouse the Church than by getting them to look for the Lord's return.

C. G. Moore.—His coming will be a summons and a time of reckoning and reward. We are to "watch" lest we sleep into any forgetting of these tremendous facts.

Bishop H. C. G. Moule.—For him we long, looking for him to come again, "This same Jesus, in like manner as he went up into heaven."

George Muller.—In the days of the apostles the disciples were comforted and encouraged by the prospect of the personal return of the Lord Jesus Christ. This and not death, was the hope of the Church; and thus it ought to have remained up to his actual return.

Rev. Andrew Murray.—Brethren, the time is short! the world is passing away. The heathen are perishing. Christians are sleeping. Satan is active and mighty. Oh! shall we not in thought of the love of our Lord Jesus, in thought of the coming glory, in view of the coming end, and of the need of the Church and the world, give ourselves to be holy as he is holy?

T. Parsons.—We have seen the patriarchal and Mosaic ages die away; now we are almost at the end of the Christian age; and soon the millennial age will be upon us. "All Scripture is given by inspiration of God," and therefore from the Scriptures I believe the second advent of Christ is at hand.

S. Peacock.—So far as I understand the signs of the times, I am brought to the irresistible conclusion that we are living in the last days of this age or dispensation.

Rev. Dr. Pierson.—The personal second coming of Christ is distinctly and repeatedly taught throughout the entire Scriptures; it is declared to be imminent. Every past dispensation has closed in a catastrophe, and the deliverance of the faithful few. So God will gather out his own before the judgments descend upon the unbelieving nations.

Dr. Martin.—A believer, who is watching with his lamp trimmed and giving forth its light, cannot fail to observe that the air is full of signs of the end of this age or dispensation, and of the ushering in of a better era.

Dr. R. McKilliam.—We know that we are on the eve of our Lord's coming in the air for his waiting Church to remove her suddenly from this present condition of things, and to leave behind all who do not belong to him, their Savior and Lord.

C. H. Spurgeon.—Oh, beloved, we begin to look for him again. I hope we do. Come back, King Jesus; when Thou art away all things languish. Only come back! The Church longs for this—that her King may come. He will come in the appointed time.

Andrew Tait.—For the great event that is to come everything would appear to be in preparation, bidding God's people to lift up their heads, for their redemption draweth nigh.

Charles Wesley.—

The news of his coming I hear,
And join in the catholic cry,
Oh, Jesus, in triumph appear,
Appear in the clouds of the sky!

Whom only I anguish to love,
In fulness of majesty, come;
Give me a mansion above,
And take to my heavenly home.

W. Preston.—St. Luke recorded the prediction that Jerusalem should "be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Those "times" wane. Their end nears.

Romaine.—Oh, for the marriage of the Lamb, when I shall be presented as a chaste virgin to my heavenly Bridegroom! How can I but long earnestly for this full enjoyment of Thy everlasting love!

Dr. Seiss.—One of these days or nights, whilst men are busy with the common pursuits and cares of life, and everything is rolling on in its accustomed course, unheralded

and unbelieved by the gay world, God's saints, like Enoch, shall be caught up. These things are neither dreams nor fables; they are realities set forth in the infallible Truth of God, and as literally true as anything else in the inspired Word.

H. Scott Holland.—Yes, we Christians live for another day than this our day of earthly life. We live in view of a crisis to come. For a crisis it must be, that day of the Lord's appearance.

John Scott.—The Lord may come at any time to receive his people, and it is our duty to be looking for his return at any moment.

The Late Earl of Shaftsbury.—The doctrine of the second advent is the most important one which should be prominently urged upon the attention of the Christian world.

H. T. Smart.—We must so keep the coming of Christ before us as to enable us to watch and pray day by day. Being forewarned we ought never to be taken unawares.

Denham Smith.—To one who has been living in the prospect of this hope, as in my case, for nearly half a century, it seems as if the Bible is full of this subject from beginning to end.

Entire Sanctification.

Rev. E. Hilton Post

IT is the teaching of the Bible and advocated by the Holiness Movement that entire sanctification implies cleansing from all inward sin and is received subsequent to regeneration and enjoyed in this present life. The work is *instantaneous*.

The late Dr. Daniel Steele in his excellent book, "Mile-Stone Papers" has a chapter entitled, "Tense Readings of the Greek Testament" that ought to be read by all our holiness preachers and people. From this chapter I purpose to make some quotations.

"When we come to consider the work of purification in the believer's soul, by the power of the Holy Spirit, both in the new birth and in entire sanctification, we find that the aorist (tense) is almost uniformly used. This tense, according to the best New Testament grammarians, never indicates a continuous, habitual or repeated act, but one which is momentary, and done once for all."

Then he proceeds to demonstrate the truth of this assertion as follows: "John 17:17-19. Sanctify (aorist, imperative) them once for all through thy truth, that is, through faith in the distinctive office and work of the Comforter. . . . And for their sakes I am consecrating (present) myself, in order that they in reality may have been permanently sanctified. Christ's was not a real sanctification or cleansing, inasmuch as he was never polluted. This is suggested by the meaning of the words 'through thy truth.' . . . Says Winer—'In the New Testament the obvious distinction between the imperative aorist—as *sanctify*, above—and the imperative present is uniformly maintained. The imperative aorist denotes an action that is either rapidly completed and transient, or viewed as occurring at once. The imperative present denotes an action already commenced and to be continued, or an action going on, or to be frequently repeated."

"Acts 15:9.—Instantaneously purifying (aorist) their hearts by faith." This verse is a key to the instantaneous sanctifying work of the Holy Spirit wrought in the hearts of believers on the day of Pentecost, since the words 'even as he did unto us' refer to that occasion. See Acts 10:45-47."

"Romans 6:6.—Knowing this that our old man was crucified (aorist) once for all, that the body (being or totality) of sin might be destroyed (aorist, at a stroke,) that henceforth we should no longer be serving (present) sin. For he, who once for all (aorist) died (unto sin) has been justified from sin. The aorist here teaches the possibility of an instantaneous death-stroke to inbred sin and that there is no need of a slow and painful process, lingering till physical death or purgatorial fires end the torment. Men are not crucified limb by limb, after one part is dead finding a hand or arm or finger alive, but the whole life is extinguished all at once."

"Titus 2:14.—The verbs *gave*, *redeem* and *purify* are all aorists, indicating momentary acts. The purifying is before death, because

its subjects are to be 'zealous of good works.'"

The closing paragraph is of great interest and reads as follows:—"The verb *hagiazō*, to sanctify, is always aorist or perfect. See Acts 20:32; 26:18; Romans 15:16; 1 Cor. 1:2; 2 Tim. 2:21; Hebrews 10:10, 29; Jude 1. The same may be said of the verbs *katharizō* and *hagnizō*, to purify. Our inference is that the energy of the Holy Spirit in the work of entire sanctification, however long the preparation, is put forth at a stroke by a momentary act. This is corroborated by the universal testimony of those who have experienced this grace."

That entire sanctification implies cleansing from all sin in this present life and that "at a stroke by a momentary act" is also proven by the fact of the existence of sin in a believer's heart after regeneration. The late Bishop Thomas Bowman of the Evangelical Church, said: "The evidence of the Scriptures is that, although we have the witness that we are the Lord's, impurity may still attach to us, and that this is ordinarily the moral condition of 'babes in Christ.'"

John Wesley said in his sermon on "Sin in Believers": "I do not know that it (sin in believers) was ever controverted in the primitive church. Indeed, there was no room for disputing concerning it, as all Christians were agreed. And so far as I have observed, the whole body of ancient Christians, who have left us anything in writing, declare with one voice, that even believers in Christ, till they are 'strong in the Lord and the power of his might' have need to 'wrestle with flesh and blood,' with an evil nature, as well as with 'principalities and powers.' . . . It has been observed before that the opposite doctrine, that there is no sin in believers, is quite new in the Church of Christ; that it was never heard of for seventeen hundred years; never till it was discovered by Count Zinzendorf. I do not remember to have seen the least intimation of it, either in any ancient or modern writer, unless perhaps in some of the wild, ranting, Antinomians."

That sin is in the heart of believers after regeneration is taught by the Bible. You recall how Christ on a certain occasion said to Peter, "Get thee behind me, Satan." Dr. Carradine says in commenting on this, "If it had been the devil in Peter, Christ would not have added, 'thou art an offense to me,' but would have rebuked Satan and said, 'Come out of him.' But the word was, 'thou art an offense . . . thou savorest not the things that be of God, but the things that be of men.' The depravity caused by the devil and found among men, was here lifting itself up in the presence of the Savior himself."

Hosea under the inspiration of the Spirit, caught a glimpse of this truth when he cried in the 11th chapter and 7th verse of his prophecy, "and my people are *bent* to backsliding." Dr. Carradine observes that this 'bent to sinning' has been in the race since the fall. Everywhere you go you will find it discovered. It is confessed in private and

public prayer, acknowledged in the pulpit and sung lustily from the hymn book in the well remembered lines:

"Prone to wander, Lord I feel it."

Among the many passages that teach that there is sin in believers after regeneration will be found the following: 1 Cor. 3:1-3; 2 Cor. 7:1; Ephe. 4:22; 1 John 3:3.

"The denial of it (sin in believers) is a position," says Dr. Dempster, "utterly novel. It is less than two centuries old. Till that modern date no part of the Greek or Latin churches was ever infested with it. And in the Reformed churches it was never heard of only among a few raving Antinomians."

Rev. Dr. Curry says: "This carnal mind survives the work of regeneration often actively rebellious in the hearts of real Christians."

Rev. Dr. Hodge says: "According to the Scriptures, and the undeniable evidence of history, regeneration does not remove all sin."

We need but to recall the motions of our own hearts after we were genuinely converted as evidence of the presence of sin in believers.

In this article I have endeavored to show that entire sanctification implies deliverance or cleansing from all sin by a momentary act, done at once for all; that believers have sin in their hearts after regeneration; that believers are to be instantaneously cleansed from inward sin by the "blood of Jesus" here in this life; that there can be no post mortem cleansing taught in the Scriptures—no purgatory.

Dr. William Burt Pope in his work on theology said: "Full deliverance from all sin is both required and promised as the preparation for final admission to the presence of God."

"Blessed are the pure in heart: for they shall see God." Matt. 5:8.

"Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

"Breathe, oh, breathe thy loving Spirit
Into every troubled breast,
Let us all in thee inherit,
Let us find that second rest;
Take away our bent to sinning;
Alpha and Omega be,
End of faith as its beginning;
Set our hearts at liberty."

The Evangelical Methodist League.

There are ten thousand sinners in old Kentucky who must be saved soon or lost forever. Let's get the revival fire started early in the spring and cry to God day and night to spread the flame. God's children have no right to be idle. You believe the Bible, you believe in the future punishment of the wicked, you believe it is during this short uncertain life that souls may be saved. Well, what are you doing to save them! Get busy; plan a meeting; pray for a revival; speak to some one about their salvation. Get busy NOW

The Sower and the Soil.

SEMI-MONTHLY SERMON.

Rev. O. L. Markman, D.D.



HIS title at once suggests to us our Lord's first recorded parable. It is so generally known among English-speaking peoples as the parable of "the sower" that we cannot ever expect to have it known by any other name. Yet Martin Luther had a far better name for it. He called it the parable of the "four kinds of soil." I prefer that name because it directs attention at once to the central idea of the parable, which is not the sower, nor the seed, but the various kinds of soil upon which the seed is sown.

This parable indirectly teaches a truth which is very apt to be forgotten. It is this: That while we acknowledge with sorrow that no small part of the seeming failure of the Gospel in the world may be rightly attributed to deficiency or defect on the part of the sower, or the preacher of the Gospel, still the parable teaches us that there is also another explanation, namely, because of some defect in the soil in which the seed is sown—some deficiency on the part of the hearer.

If you look carefully at the parable you will find that so far as we can gather from the narrative, the sower did his work perfectly, and the seed was all that could be desired; yet only one portion in four of that soil brought forth fruit unto maturity. And why? The seed was good, and the sower did his work well; but there was something wrong with the soil upon which the seed fell, and that hindered its growth and its coming to maturity. It matters not how important the truth or how well it may be presented, it will never produce the desired effect upon our hearts, unless there be on our part a preparation for the reception of that truth.

Let us notice briefly the different kinds of soil, or the heart status of the various persons represented in this parable. May the Holy Spirit apply the truth to our hearts.

1. First of all, we have those who receive the seed of truth on the beaten paths or the trodden way-side. In Oriental lands they have paths along the side of the little farm plots and sometimes right across the middle of a field. Now whenever the seed falls there, it finds a trodden path, it can get no root, no hold, and the birds of the air that are hovering over the field where the sower is at work, pounce on the seed and carry it away. So are those who hear the Word and understand it not, or rather, do not take it in. Upon hardened sinners or upon careless and listless folks the Gospel often falls as upon beaten paths.

A shoemaker once bluntly said to Dr. Thomas Guthrie: "You are the only preacher I ever heard that did not make a pair of boots during the sermon." Dr. Guthrie seems to have been the only minister who could so preach as to keep the birds from flying away with the Word before it found lodgment in the man's heart. There was an architect in Chicago some years ago who was converted. In giving his testimony, he said he had been in the habit of attending church for a great many years, but he could not say that he had really heard a sermon all that time. He said that when the minister gave out his text and began to preach, he used to settle himself in the corner of the pew and work out plans for some building. He could not tell how many plans he had prepared while the minister was preaching. He was the architect for several companies and he used to do much of his planning in that

way. You see, Satan came between that man and the preacher, and caught away the good seed of the Word. Others hear the Word but carelessly cast it aside. They have dull ears, a dull mind, a dull heart. To hear the truth and refuse to heed it has a hardening effect. That is what it means to become "gospel hardened." "Today, if ye hear his voice, harden not your hearts." (Heb. 3:7). Too often the truth falls upon ears, but is refused lodgment in hearts. That is the way-side soil.

2. The second class are those who receive the truth upon stony ground. Here and there in that Oriental field the rock rose near the surface; there was a thin covering of earth lying on a sheet of rock. The seed could not sink in because it had no deepness of earth. It sprang up quickly, but when the sun grew hot, the seed with its spear of green was scorched; it had no moisture, no root, and it withered away.

Such hearers cause the faithful preacher more pleasure, and yet more subsequent pain than many of you would believe. They are those who hear the truth and seem possessed of a real desire to live the Christian life. In fact, there are few folks who have not at some time in life known the joy of receiving the good seed. In some hour the heart is touched and the emotions stirred and the germ of good comes to them like a gift from heaven; the vision of some high possibility forms itself into a noble resolution in the mind. For a time the new resolves seem to thrive and the new ideals apparently are realized; but all of a sudden they fail and wither away. The good intentions fail because they do not strike deep enough. The stony substratum of the heart has never been broken up by Holy Ghost conviction, by true repentance and confession. The rocks of unconfessed sins and wrongs unrighted make it impossible for the truth to take root deeply, and ere long they encounter some trial or a bit of persecution, and their good resolves wither away and they turn back to the old life.

It is not enough to merely assent to the truth. There must be a renewal of the heart. A woman once came to Mr. Moody and said, "I would like to be a Christian, but I am so hard-hearted." He replied, "My good woman, did the Master say, 'You soft-hearted people, come?' Nothing of the kind. He said, 'Come unto me'—black hearts, vile hearts, corrupt hearts, deceitful hearts, hard hearts, all. If your heart is hard who will soften it? You can't. The harder the heart, the more need there is for the Savior." The woman saw the force of Mr. Moody's words and came to Christ, hard heart and all, and found that he was abundantly able to save. In speaking through the prophet of old, God says, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will give you a heart of flesh." (Ezek. 36:26). Only the Holy Spirit can break up the hardened heart and prepare it for the reception of the Word of Truth.

3. The third class to which Jesus calls attention are those who receive the truth among thorns. In this case the soil was rich. In fact, thorns do not particularly like a poor soil. It seems that it was well broken up; the seed sank deep; everything seemed promising. But there were thorn-roots left in the ground. The thorn-bushes had been burnt off or cut off, but the roots remained. And so the thorns sprang up with the wheat, and absorbed its nourishment, and grew above it, taking away its light and warmth. It did not wither, it still grew; there were stalks and leaves and ear; but the ear was empty.

The thorns grew up and choked it and it became unfruitful.

Jesus indicates to us specifically what the thorns symbolize: "The cares of the world, the deceitfulness of riches, and the lust of other things." What is the care of the world? That is the poor man's thorn. What is the deceitfulness of riches? That is the rich man's thorn. And what is the lust of other things but everybody's thorn. You may not have riches, but you may have care; you may have riches and care together. Observe it is not only the rich man who may be absorbed in greed; the poorest man may be as greedy as the richest man; the man that has nothing may be as covetous as the man that has everything. And herein lies our greatest peril. It is not so much that we allow ourselves to be overcome by the things that are dishonorable and unrighteous, or the sins which would bring a scandal and disgrace upon the Christian name, but rather that we permit the things that are material and carnal to assume such importance in our desires and imaginations and daily pursuits, that the things that are spiritual and divine be hindered in their growth and ultimately choked out. The Apostle earnestly admonishes the Hebrew brethren to beware "lest any root of bitterness springing up, trouble" them. (Heb. 12:15). Worldliness, greed, jealousy, envy and hatred spring up in the heart as thorns, and crowd out love and forgiveness and benevolence and devotion.

In California gigantic trees grow 105 feet in circumference, and 35' feet in diameter, some of them more than 200 feet in height. I am told that the seeds of these monarchs of the forest are smaller than a mustard seed. Sin is small in its beginnings, but is prolific in growth and hurtful in its effects. The human heart can produce either the thorns of worldliness or the fruits of the Spirit, but it cannot produce them both in mature fruitage. We must take our choice between the Word and worldliness—between the fruits of the thorn-bush and the fruits of the Spirit.

4. Fourthly, we come to consider those who receive the seed of truth into good ground. Such a heart offers no hindrance to the growth of the divine seed, to the gracious inworking of the Spirit of God. The soil has been thoroughly prepared; the thorn-roots of evil passions and covetous desires have been extirpated by the power of the Holy Spirit.

When I was a lad there appeared in one corner of the garden on the old home place a poke-berry bush. It was cut down, but shortly after the lettuce or radishes had come up the poke-berry growth also appeared; and though it was cut down again and again, it continued to spring up and sent up new shoots until it seemed that it would overshadow and smother out everything in that corner of the garden. Before planting that bed the next spring mother gave orders that the poke-berry bush be dug up root and all. The good soil in the parable represents the heart from which sin has been destroyed by the Holy Spirit—the heart that has been cleansed by faith in the blood of Christ.

The truth of God falling into a heart thus prepared springs up and makes rapid and continuous growth. When misunderstandings arise, the thorns of hatred are not there to smother out the flowerlets of love; and when some extraordinary victory is achieved, the thorns of pride do not spring up to mar the good that has been accomplished. Such is the heart which the Holy Spirit has made good. It received the seed of truth, and it grows up and bears fruit, "some thirty, some sixty, and some an hundred-fold."

What kind of soil is your heart? Let us ask that question before God, and if it is not

the good soil, let us ask the Lord to destroy every thorn-root of evil and prepare us to bring forth much fruit to the honor and glory of his name.

"A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of thine!"

Remarkable Conversion.

By Burke Culpepper.

A SINNER SAVED BY GRACE.



N every revival there is always some one conversion that stands out pre-eminent, and in the course of a year there are many, making it difficult to single out just one. I have had many of these outstanding conversions, as have other evangelists. They stand out in bold relief, and sometimes when a campaign is not going just like I would want it to go I go back to some remarkable incident in some other campaign and check on that to enhearten me and get me out from under "the juniper tree."

In the latter part of March, 1921, I was invited to Corsicana, Texas, by that princely pastor, Rev. Cullom Booth, who is now pastor at Austin Avenue Methodist Church, Waco, Texas. The meeting was to be held in the church, a large auditorium, and while it was not a union meeting it developed into a co-operative campaign. From the very first the crowds were large, but try as I would it seemed to me that I could not get anywhere with my messages. I had to fight the world, the flesh and the old "daddy devil." For the first time in my experience as an evangelist I became discouraged to the extent that I was willing to close the meeting and go home. On Friday night I told the pastor that I was whipped and would close out on Sunday. Rev. A. D. Porter, the presiding elder, sprang to his feet and begged that I stay on. He told the card-playing, dancing bunch just where to "head in." Dr. Booth, the pastor, arose and asked that I not leave him. Said it would be the regret of his life if I closed out without first having a meeting. Others in the audience begged that the meeting continue. I agreed to stay another week.

I had back of me in the choir four of the leading society women in this little Texas city. They refused to give up their cards, claiming they saw no harm in them. The pastor sat up all of one night and prayed for these four. The next day he went to them and laid his case before them. One by one they agreed to give up card playing.

There was in Corsicana a man who was known far and wide as a bootlegger and gambler. He had been a blockade runner. He had gambled (according to his own statement) up and down the Mississippi River; had sold whiskey in Dallas and other places in Texas. I was holding a meeting in one of the down-town cafes one morning when this man, Jim Berry by name, came by and asked what was going on. On being told that I was preaching, and having a desire to see what I looked like, he walked in, and the crowd was so great that he could not get out and had to hear what I had to say. I did not know him, but was preaching along a line that stirred him to the very quick.

After the service closed the people went to their homes and places of business, but Jim Berry was restless. He did not go home. He was running a cafe and went back there to think over what the preacher had said. That night he made his way to the church, and when I asked if there were those who wanted to be prayed for he came forward and shook my hand, but said later he was not converted. The next night he was back and came forward again, but still was not satisfied.

A number of people gathered around me and told me the story of Jim Berry, and said if he could be converted that it would mean a new town. The next night he was at church and when the call was made Jim Berry made the complete surrender.

I was holding services in different places of business and Mr. Berry asked me to hold a service in his cafe. I was glad of the invitation and the opportunity. Long before the hour for services the place was literally packed to the limit and people were standing outside on the walk. The place had formerly been a saloon; the counter, the mirror and the brass rail were still there, as in the days when it was an open saloon. After my sermon, Jim Berry said he wanted to talk. He begged his former associates and friends in vice to forsake their ways and come into the church. He asked the ministers present to form a circle around him and wall him in with prayer, which they did.

I announced that Jim Berry would preach at the Methodist Church that night. Some must have left and went direct to the church, for the crowd was so great that night I had difficulty in getting into the building. Mrs. H. H. Flemming, a reporter for the *Corsicana Daily Sun*, says of this meeting:

"After an old-fashioned experience meeting, in which men and women praised God, Brother Culpepper rose and told how he had asked Jim Berry to speak a few words to the crowd. He explained that Mr. Berry was not a public speaker and begged for him a quiet audience.

"Jim Berry, as he is lovingly called by everybody far and near, and a man whose word has always been as good as his bond, was brought to know Christ a few nights ago in the revival. His was a genuine case of old-time conversion, as his bright, happy face testified when he made the surrender. So happy is he in this new found peace that he wants to help somebody else. He offered his cafe to hold a service in this morning and his friends filled the building early. At that meeting there was a wonderful manifestation of the Holy Spirit, but last night the meeting surpassed anything ever heard of in the history of the Christian religion.

"Mr. Berry arose, calm and deliberate in his new found courage, and said in part: 'Brother Culpepper, brothers and sisters, it is a pleasure for me to tell you I am saved. I see some of my kinsfolk are out to hear me preach. I know they think I'm a fraud, but I tell you, boys, there isn't anything to that other stuff and I know it. When you get into it you can't get away. Don't be stubborn like I was. I don't want to leave you, boys, I want you to come with me. I thank God I'm saved and want to thank all my friends who are standing by me.'"

A beautiful scene followed the remarks by Mr. Berry. I made the call and asked all who wanted to be saved to come forward. One of the most beautiful sights I have ever witnessed took place. Jim Berry stood by my side and shook hands with the scores who came and knelt at the altar; among the number were his two boys, young men in their singing, swinging teens, and clasped the hand of their father and said they, too, wanted his Christ to be their Christ.

Sunday morning I went to Shady Grove to conduct services and Jim Berry asked to go with the party. It was his old home. He left there as a boy fourteen. He said often he would cut the harness off the horses when people were in church. He talked at that service, and many came forward and gave him their hands, some to congratulate him on the noble stand he had made and others to confess Christ for the first time. After the service was about over I saw Mr. Berry standing by a window looking out and tears were streaming down his face. I walked over and laid my hand on his shoulder and he said, pointing to the little cemetery, "My

father and mother sleep out there, O, Brother Culpepper, I wish they could have lived to see this day."

Jim Berry's conversion literally transformed the town and county, and he brought into the churches of that city scores of strong men. Mr. Berry, his wife and four children and his mother-in-law joined the church, he becoming a Sunday school teacher, and each Sunday morning Jim Berry, with his Bible under his arm, could be seen going to meet his class to tell them the story of Christ.

His fame as a sinner in that section was such that Col. Humphreys, a big oil driller, and millionaire and a man of God, upon hearing of Jim's conversion, shut down operations and thanked God that the king of bootleggers had been saved, and that oil men in that section would have relief from the ravages of rum. Such was his fame that even cities like Dallas, Tyler, etc., asked me to invite him up that they might hear him talk, which he did with smiling face and bleeding eyes, to vast throngs, and many of the wickedest men of Texas were reached through this wonderful convert.

Last year while I was in my home in Memphis, Judge Tarvey, a close personal friend of Mr. Berry, called me over long distance and told me that Jim Berry was dying, that the end was near, that Jim said "Tell Brother Culpepper I'm going home; it's all right; I'll meet him up there." And the spirit of Jim Berry winged its flight to the God who gave it, and somehow heaven has been nearer and dearer to me since I know that Jim is up there waiting to welcome me to the city of God.

Plain Paragraphs.

J. A. Harris, Evangelist.

When some folks don't get to make a big fuss, they say the meeting is a failure. Might just as well say that all kinds of weather, except a storm, is no good.

Some Christian professors seem to be sort of cross-eyed. They look in one direction and go in another. What they say and do, further confuses you.

The only way to clean up your past is to begin in the basement and finish with the attic; then ask God to fumigate the building with his consuming Spirit. And you had better hurry about it, life's uncertain.

Say man, when you transfer your property into your wife's name to head off your just creditors, you are just a plain Bolshevik and ought to be deported to Russia, if you won't undo the wrong and pay over.

There is only one way to get right, that is to right wrongs, reform your ways, and ask God to transform your heart and inform you in righteousness.

A deceiver of the brethren may have bobbed hair, and maybe not. Trickery and deception originate under the hair, and is given momentum from the heart.

We are not, by a long way, the advocate of cold, stiff formalism. Neither do we have sympathy with hot headed, wriggling fanaticism. There is a beautiful atmosphere of *Christlikeness* manifest in the demonstrations that are actuated by the presence and influence of the Holy Spirit.

Freedom in the Spirit does not license you to manufacture wholesale quantities of human demonstrations. It means that you are free, only, to do things *in the Spirit*. Things done *in the Spirit* do not produce confusion and distraction; they induce harmony and power.

Some people become so headstrong in order to have their own way, and so headlong in their ways of doing things, that they finally become headed in the wrong direction and suffer with the bighead. It often requires heroic treatment to cure them.

God's Revival and My Place In It

Rev. Robert Johnson.



WHAT the church and the world need most is a revival of old-time religion. The greatest thing that can come to a church or a community is a revival. The greatest event that can come to a soul is when it is regenerated and born of God's Spirit. So let us have at least a two-weeks' revival in every church in Southern Methodism.

"Prepare ye the way of the Lord, make his paths straight." Matt. 3:3. Religion has a human side as well as a Divine side. The Lord can no more do our part of it than we can do his part. So Paul says, "We are workers together with him." In order to have a revival, great preparation must be made by the pastor, by the church and by the community. All this preparation must be made by prayer and by supplication, intercession and giving of thanks for all men. Praying in the Spirit directed by the Spirit in all that is done.

"It is not by might nor by power, but by my Spirit, saith the Lord." "Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them." "Have faith in God."

"O Lord, I have heard thy speech and was afraid; O Lord, revive Thy Work in the midst of the years make known; in wrath remember mercy." Habakkuk 3:2. Revive means to preserve alive Thy work, the Church, as the marginal reading will show. "I have heard Thy word."

What the church and the world need is to hear God's word. Not part of it but all of it preached, under the baptism of the Holy Ghost. "Strengthen the things that remain that are ready to die," "And when he comes, he will reprove the world of sin, and of righteousness and of judgment." John 16:8.

He will reprove the world. The Holy Ghost is striving with every sinner to get them to repent and to believe on the Lord Jesus Christ, the Divine Son of God, that they might be saved from their sins, and regenerated by the Holy Ghost and born into God's Kingdom. It is our business to work with the Spirit in all things. Jesus commanded the disciples, "That they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me." "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth."

The disciples obeyed the Master and the revival came from heaven, resulting in 3,000 being added unto the church. In 1 Cor. 1:21 "It pleased God by the foolishness of preaching to save them that believe." The pastor is the keyman: "Unto the Angel of the church of Ephesus write, Rev. 2:1, God's Angel you see." The pastor is the guardian angel of his church and the community, for every soul. "Preach my Gospel to every creature," "Preach my Gospel to all nations."

This is the task of the pastor and his church. "I have set thee a watchman unto the House of Israel, therefore thou shalt hear the Word at my mouth, and warn them from me. God's message is to be delivered to the church and the world. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand." Ezek. 33:8. Soul murderers will certainly have a worse time at the Judgment than those that murder the body.

"Woe unto them that are at ease in Zion." "Nevertheless if thou warn the wicked of his way to turn from it; if he do not turn from

his way, he shall die in his iniquity; but thou hast delivered thy soul." Ezek. 33:9.

How glorious to think by delivering God's message we can be clear of the blood of all men. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. . . . "Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:26-28.

"So when they had dined, Jesus saith to Simon Peter, son of Jonas, lovest thou me more than these? He saith unto him, yea Lord, Thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, yea Lord, thou knowest that I love thee. He saith unto him, feed my sheep." John 21:15-16. The business of the pastor and the evangelist is to feed the sheep and to feed the lambs. Many of us have been very careless about feeding these lambs.

The law of the revival is set forth in 2 Chron. 7:14. "If my people which are called by my name shall humble themselves and pray, and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sins and will heal their land." Also in Malachi 3:8-11: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there might be meat in mine house and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

A real revival includes our money, as well as our whole being. "The gold is mine and the silver is mine, saith the Lord." "The earth is the Lord's, and the fulness thereof." "Woe to the shepherds of Israel that do feed themselves; should not the shepherds feed the flocks: ye eat the fat, and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock." Ezek. 34:2-3.

"Woe to the idle shepherd that leaveth the flock; the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up and his right eye shall be utterly darkened." Gen. 11:17.

"Today is the day of salvation, now is the time, the accepted time." "Go into the lanes and the streets and bring them in that my house may be filled." "Go into the highways and hedges and compel them to come in that my house may be full." "Preach the word, be instant in season and out of season."

"Never too Poor to Pray--Never too Weak to Win."

T. Richardson Gray.



HE above homely saying I have used for years. It has interested old and young, and heartened many a despondent one. Many people have wondered how it originated. For the benefit of HERALD readers, especially the invalid, grief-stricken, or handicapped, I will give a brief account of it, and if any should adopt it as a slogan, or are strengthened, I shall feel abundantly rewarded. It is in an old book,—"Shadowy Hand: or, Life Struggles," by Henry Morgan. The book, a present to my mother, a shut-in, from a good woman, whose frequent visits to our home, and comforting, heavenly words smoothed the way and illumined many a gloomy day for the sufferer.

The book fell to me forty years ago when mother was released. It is Morgan's true account of almost unequalled struggle of his heroic, sweet-faced mother, who battled against poverty, sickness, sorrow and adversity, during the early days of sparsely settled Connecticut, her "Shadowy hand" shielding and guiding her boy through every disadvantage and seeming defeat, to become one of the most stirring Christian men of that day.

During a terrible winter the family was decimated by ravages of fever. Henry, aged five years, was removed to a distant home to escape the disease. "I want to go home: I want to see my father," he cried. "No, no, you cannot go home," a gruff old man replied. "I will go; oh, I want to see my father." But the same voice again answered—"Hush, you cannot go home to father, your father is dead." The next day the lad looked upon death for the first time. From her bed of suffering, his mother held out her emaciated hands saying, "Come to your mother, my dear, precious boy." But months of suffering had so altered her appearance that he shrank back in fear. "I have repented many times that I did not rush to that dear soul, and enfold her in my arms in that trying hour," he wrote.

When she had sufficiently recovered to be up again, she was called upon to face one of the greatest trials of her life,—that of being turned out of house and home. What of the family possessions had not been taken for debt, were stolen, and without knowing where to go, mother and child started out in one of the worst of blizzards. He writes: "I can see my mother wringing her hands and crying, 'God of the widow and the fatherless, has it come to this? Oh cruel stroke, oh worse than death, save me and my child.'"

Pulling a small hand-sled, on which was their only possession,—a little sack of meal, the two struggled on until they arrived at the grave of the late husband and father, where the frail woman sank exhausted in the deepening snow. "I can go no farther, my poor heart is breaking; I will die here." Alarmed, the lad sprang to her crying out,—"No, you must not die: I will grow to be a man, then I'll take care of you: if you should die, I would have no mother." As she swooned, she murmured twice—"No mother: no mother." The wintry wind seemed to echo "no mother," the snow-birds chirped "no mother;" even the gathering darkness seemed to foreshadow the desolation of a little boy with "no mother."

Night was coming on; the snow-birds hid in the sheltering trees. But no friendly house was in sight. The blizzard had increased in intensity: the wind bitter cold. It was indeed a precarious situation for a lad of his tender years to be in. On recovering consciousness the mother rallied and said, "Those were brave words my boy, brave beyond your age: I will live, and for you my son: God will help me to live, and with God to speed the right, there's no such word as fail."

Then it was he heard for the first time the striking sentence which he was destined to hear repeated many times in future days of trial and distress:

"Never too poor to pray,
Never too weak to win."

Thus out of great tribulation and a mother's heart-break, was this courageous sentence born. Often, when the days were indeed full of "Life struggles," and that shadowy hand wavered, these words came to the rescue, enabling her to so prevail, and shape the course of her son, that he arose out of trial, triumphed over every disadvantage to become a most notable leader, a friend of the friendless, builder of churches; a founder of institutions of mercy which still endure, and all dedicated to the memory of that heroic mother, and her "shadowy Hand."

✻ HE THAT WINNETH SOULS IS WISE ✻

EVANGELISTIC REPORT.

We just closed a meeting in the city mission at Portsmouth, Ohio. Rev. Albert Selbie is superintendent of this mission. God has given him a great work there; they have a building that will seat five hundred people. It was filled every night, and many nights from one to two hundred standing. One remarkable thing about this meeting, there was not a barren service. There were more than one hundred at the altar to be saved or sanctified, and some were healed.

We are now at Lansdale, Pa., in a meeting with the Nazarene Church. The meeting has started good and we are looking forward to a salvation time. Geo. A. and Effie Moore.

CHESTER, WEST VIRGINIA.

The greatest revival that has been held for several years past was held in the Church of the Nazarene, Chester, W. Va., from Jan. 13 to 25. The whole town of Chester was practically stirred, and people came from all around to attend this meeting. People were turned away at nearly every service, because there was no room for them in the church. The meeting closed on the night of the 25th with the aisles crowded, and people standing on the street, and many folks came and went away because it was impossible to get in the church. To say that this was an old-time revival would indeed be stating facts. Sinners, local pastors and church members declared it to be one of the greatest awakenings that ever came this way. Counting them as they came there were about one hundred and fifty-six seekers with many praying through to old-fashioned victory. Many of these will unite with the church.

The evangelists, Rev. C. B. Fugett and wife, of Ashland, Ky., were the engaged evangelists. They are among the best evangelists in the country. These Pilgrim Holiness Evangelists worked just as hard to get members into the local church as though it was of their own denomination. Rev. Fugett is a great preacher! He uncovers sin, and yet his messages are full of tenderness and fervency. No stone was left unturned. Sister Fugett certainly carried her end of the load with her fine singing. Her shining face, and winning personality, and her heart full of God and zeal for his work has left an indelible impression on the people of Chester. No Nazarene, Methodist, or any other church will make a mistake in calling them for a meeting. You had better write them right away as their slate is filling up very fast. Our official board and practically all of those who heard them have asked for their return in the future.

The finances came easily, notwithstanding that our folks are a working class of people. Not a rich one amongst us. But God supplied our every need. Glory. The evangelists received their remuneration, and he raised fifty or one hundred dollars for the local church.

This is our third year here. We have a fine people here. Our Sunday school one year ago did well to reach fifty in attendance, and yesterday we had one hundred and forty-nine present. Church attendance was never better, and this scribe expects to stay true to Jesus, and have more revivals, for revivals have paid us, spiritually, financially, and physically.

This is the fifteenth year of my ministry, and this looks like it is going to be the best yet. On with the revivals! B. H. Pocock, Pastor.

MINNEAPOLIS, MINNESOTA.

The hand of God is on our church, First Church of the Nazarene, directing affairs, and bringing things to pass for the furtherance of his work here. Closed a most blessed two-weeks' revival here on Jan. 18. Rev. Stella B. Crooks, Chicago, was our evangelist. The Lord only made just one Sam Jones, one Bud Robinson, and also one Stella B. Crooks. She is at home in the pulpit.

We wonder who had the best time, she or the audience. She carries a double-barreled shot-gun; viz., her personal experience and a unique way of dispensing the gospel that no one else could do and get away with.

The result was about 160 seekers. Some were repeaters but many were new material. Never had so many strangers in our church. Had two days of special prayer and fasting. Forty-five minutes prayer preceding each week's evening service and two hours early Sunday morning. One girl was called of God to the foreign field. Took in sixteen new members during the meeting with more in sight. Capacity audiences listened intently as Sister Crooks preached the truth. Sunday nights, we opened up the big doors that connect the Sunday school room and every chair in that was filled.

Dr. J. G. Morrison, our district superintendent, spoke at 3:00 P. M. on the closing Sunday. Our pastor, Rev. E. E. Wordsworth, was song leader.

Special music was furnished by our own church talent, which included songs and numbers by our eleven-piece orchestra. We are hoping and praying God to open the way for us to build a balcony in our church. We shall soon need it.

There was not a barren altar service for which we

give God, the Father; God, the Son; and God, the Holy Ghost, all the glory.

S. S. Bright, Reporter.

FROM EVANGELIST ROY L. HOLLENBACK.

We are glad to mention the excellent revival God gave us with the Christian Nulight Church at Marion, Ind. We closed there on the 18th of January. This meeting was a real victory for holiness, and resulted in a fine class of people entering the Canaan experience. This church was a sort of semi-holiness church—the number of believers and opposers of the second blessing being about equal. But God helped us to preach the doctrine with unusual power, dwelling most largely upon the eradication of carnality. The ice melted, and most of the prominent members in the church obtained the blessing. We never saw a more thorough work done. Before the meeting was over old-time shouting became the usual, rather than the unusual, in the services. Had a few more of the "deacons and elders" got the blessing, this church would have qualified as a full-fledged holiness church. There were also a goodly number of sinners saved and backsliders reclaimed. The pastor said it was the most fruitful meeting they have had in five years, at least.

This report is being written from Tallula, Ill., where we are about in the middle of a splendid meeting with the Church of the Nazarene, of which Rev. J. D. Roach is the efficient pastor. It is taking on the proportions of a real revival. After this meeting we go East. Since it seems that the most of our time is to be taken in the East, Mrs. Hollenback and myself contemplate taking up our home in that part for the coming summer. In this case we shall give preference to meetings in the New England and Middle Atlantic States for the camp meeting season. We can take possibly three or four more revivals or Camps, if addressed at Mansfield, Ill. The Holy Ghost abides, and perfect love reigns!

Roy L. Hollenback, Evangelist.

REPORT.

Closed a wonderful old-fashioned revival meeting here Sunday night, Jan. 25. The meeting was held in Lakeview M. E. Church, Flint, Mich. Rev. W. I. Francis is the pastor, who with the help of his good wife, (formerly Miss Blanch Shepard) had the ground well prepared. We had the altars filled at practically every service. There was close to three hundred seekers counting them just as they came repeaters and all. Fifty were taken into the church Sunday morning and another large class will be received next Lord's day. Many of them were heads of families. Thank God for a revival that makes a large addition to the church.

We begin a meeting at Melvin, Mich., tonight and ask the prayers of The Herald family.

Harry Morrow.

A GOOD REPORT.

The Lord has given us a good closing of the old year and a good beginning of the new. Most of our fall meetings were held in the east. We were privileged to close up our summer tent and camp season with a good camp at Bethesda, Ohio, with the Church of the Nazarene and the County Holiness Association. God was present in convicting, saving and sanctifying power. The tent seating 300 was often filled at night and on Sunday nights as high as 200 on the outside. Bro. Brafford is the President of the Association, and the fine pastor of the Church of the Nazarene, Bro. F. F. Freese, worked together beautifully and therefore we saw the good results in salvation work.

From Bethesda we went to Monongahela, Pa., with the energetic and hustling pastor, F. G. Strickler, of the Church of the Nazarene. God has helped him within a year to get into that city and by faith and push and courage get a good church established and a fine church property and a membership of about 40 members who are pushing full salvation with all their might. God's blessings is signally upon them.

Our next engagement was at Warren, Pa., with our brother beloved, C. R. Chilton and his people of the Church of the Nazarene. God came on the scene and gave glorious victory with many souls at the altar. From 25 to 30 came into the church, we understand, the next Sunday after the close of the meeting.

From Warren we answered a call to help Rev. G. W. Gottschalk and his small band in the city of brotherly love, Philadelphia, Pa. While the crowds were small, but God was there and a goodly number sought and found the Lord in saving or sanctifying power and a few united with the church. They were much encouraged to look up, believe God and push on for greater things in the future.

Our last conflict of the old year with the enemy was with our hustling and active pastor, H. B. Garvin, of the Church of the Nazarene in Champaign, Ill. This church was organized a little over a year ago with only eight members without any means or place of worship, having begun in a tent. But God has so signally blessed and crowned the efforts of the good pastor and his people, that they now have

around 120 members and a good and centrally located corner lot with a parsonage and a fine tabernacle seating 300. This tabernacle was well filled during the week even during a week of very bad weather and on Sunday nights crowded. Over 100 sought the Lord for pardon or purity in the 17 days' battle. Sixteen came into the church the last night and some have come in since the meeting closed and they are having continual salvation in their regular services right along.

We are now with Rev. L. J. Duewell, of Emmanuel Methodist Church here in Edwardsville, Ill. God is surely placing his seal upon the preaching of Holiness in this place. Over 100 have bowed at the altar during the first ten days of the meeting. From 15 to 30 each night the last five nights. We expect to do our best for God and souls and believe God for a great time of salvation during 1925. All glory to Jesus! Theo. and Minnie E. Ludwig.

GRACIOUS MEETINGS AT EDWARDSVILLE, ILLINOIS.

Evangelists Theodore and Minnie Ludwig closed a very successful revival meeting at our church. The same continued from Jan. 4 to 18, inclusive. Brother and Sister Ludwig are Spirit-filled and Spirit-led leaders, who preach the whole counsel of God—pardon for sinners, reclamation for backsliders, and sanctification for believers.

We have never heard the way of life made plainer or clearer, nor have we heard purer or more effective preaching of the blessed Word. How God did bless us, and how beautifully the people responded! Many were saved for the first time, others reclaimed, and still others were hungering for God, and God in characteristic faithfulness fulfilled his promise to his believing children that they who hunger and thirst after righteousness shall be filled.

While we remember that numbers as such are not to be relied upon alone for the life must demonstrate the fruit, yet we praise and thank God for this manifestation of interest and the work accomplished. More than 60 people are believed to have prayed through for pardon, fully one-half of whom were adults, and upward of a half hundred plunged into the fountain that washes whiter than snow. And two-thirds of these were adults. We say this not because an adult is more acceptable in God's sight than a precious child properly saved, but only to indicate the interest and effectiveness of the meetings. Praise his name!

At our first prayer service after the meetings nearly 60 people were in attendance, which is an increase of nearly 300 per cent. And almost every one in the room had a testimony for the Lord.

We feel greatly encouraged and shall press on under the blood-stained banner of King Immanuel. On the other hand also do we feel the tremendous responsibility in feeding, encouraging and nurturing these lambs and sheep, many of whom for the first time participated in a full Gospel meeting and have yet many things to learn. Yet the Lord who is mighty to save is also mighty to keep. Glory to his name!

We wish Brother and Sister Ludwig God's richest blessings in their work, and many souls for their hire. God bless them and make them a blessing.

Louis J. Duewel.

REPORT.

Just closed a very fine meeting at Portland, Ore., with Bro. Jacobson, superintendent of the Nazarene Church, and Bro. Anderson, pastor. This is just a new work and the meeting will mean a founding of a substantial church at this place for holiness. We had eleven seekers for either pardon or purity. The last nights and on Sunday were times of rejoicing, large crowds, great meetings of testimony and God manifesting himself in mighty power.

Our next meeting is at Cove, Washington. We have some open dates for March and April. Will spend some of this time in Montana. Write me at Mt. Vernon, Wash. C. B. Madsen.

GREENLEAF, IDAHO.

Greenleaf Friends Church, near Caldwell, Idaho, has had a most unusual and gracious revival under the Holy Ghost ministry of Paul B. Lindley, of Urbana, Ohio, assisted by the pastor, Calvin R. Choate. This has been a harvest time, the preparation for which was made, in part, by former pastors, evangelists and workers. One planted, another watered and God gave the increase. The two-edged sword of the Spirit has been faithfully used, with an unction from the Holy One. Not with enticing words of man's wisdom but in demonstration of the Spirit and of power. Young children, students from the Seminary, middle aged, and hoary head were among the recipients of the grace of God.

Young people from neighboring communities found God. Business men were born again, church members covenanted with God to pay him his tithes and offerings. Restorations were made, new light came to sanctified hearts; carnality was exposed and cast out, and special victories were won over the attacks of the devil Mrs. F. Esther Benedict.

THE PENTECOSTAL HERALD

PUBLISHED WEEKLY

Six Months In Advance \$.75
One Year In Advance 1.50
Foreign Countries 2.00

Subscription Discontinued When Time Is Out.
In ordering address changed give both old and new address. Write all names plainly.

Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers, sample copies will be sent free on application.

Remit by Registered Letter, New York Exchange, Express or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY
523 South First Street Louisville, Ky.

ADVERTISING DEPARTMENT
For Advertising Rates Apply to
THE RELIGIOUS PRESS ASSOCIATION
800-8 Witherspoon Bldg.,
PHILADELPHIA, PA.

OUR CONTRIBUTORS

Rev. S. A. Steele, D.D.	Rev. Harold Paul Sloan, D.D.
Rev. G. W. Ridout, D.D.	Rev. J. G. Mantle, D.D.
Rev. C. F. Wimberly, D.D.	Rev. Richard W. Lewis, D.D.
Col. S. L. Brengle	Rev. Bud Robinson
Mrs. Amy N. Hinsbaw	Dr. Henry Ostrom
Rev. L. R. Akers, D.D.	Rev. E. E. Shelhamer
Rev. C. W. Ruth	Rev. C. M. Griffith
Rev. J. B. Culpepper	Rev. H. E. Copeland
Rev. Andrew Johnson, D.D.	Rev. J. H. Smith
Rev. O. G. Mingledorf, D.D.	Hon. William J. Bryan

(Continued from page 1)

These words are so reasonable, so forcible and so practical, that it seems that all who read them would be impressed with the importance of their being earnestly and often repeated from every pulpit, and most seriously considered and diligently obeyed by every intelligent being.

It is impossible for me to understand why men, and especially men professing holiness, can object to the faithful scriptural preaching of Christ's second coming, and the importance of all of his disciples being constantly prepared, and ever watching for the glorious appearing of their Lord. Let us remember, and repeat to each other his last words to men: "*Surely I come quickly; Amen.*" And let us join with the beloved John in saying, "*Even so, come, Lord Jesus.*"

These chapters have not been written to convince scoffers; nothing will convince them but the opening heavens and the coming of our Lord in his glory. They have been written to comfort and encourage the devoted disciples of our Lord, who steadfastly believe the Holy Scriptures and love his appearing.

While we wait and watch let us give ourselves to zealous labor. There are multitudes who are savable, whose souls are desolate, whose hearts are hungry, who will respond to the gospel. Many of them are in the highways and hedges of our social conditions. Let us find them and bring to them the blessed message of salvation.

THE END.

Make It Ten Thousand New Subscribers.

Keep in mind the fact that we will send THE PENTECOSTAL HERALD to new subscribers from March 1 to January 1, 1926, for one dollar. The columns of THE HERALD will be filled with most interesting matter. The BATTLE FOR THE BIBLE is on in good earnest. Letters are coming to us from men whose articles for the defense of the faith have been refused by the church papers. THE HERALD will be an open forum for the people called Methodists who believe the word of God, love their church, and who do not intend to submit to a bunch of skeptics who have thrust themselves upon us and propose to steal away our faith, to delude the people, rob them by piecemeal, and impose

upon them unscriptural and dangerous heresies.

I do hope there are a large number of faithful Methodist preachers, north and south, east and west, who will dare to circulate THE HERALD among their people, to take subscriptions, and join in a battle royal, for the defeat of the most dangerous enemies that have ever assailed the Church of God. Let us be up and doing before it is too late.

Theological Seminary At Asbury College.



find there is developing a very deep interest in the Theological Department in Asbury College, and I am glad to tell the people that the outlook is very hopeful.

We had a large number of students last year, and with the enlarged faculty and better organization we expect to be prepared for splendid work the coming school year.

I am profoundly grateful to God for sending Dr. Akers to us. He has been at work like a trojan and very successful in the enlargement and improvement of the college curriculum; we have been able to add quite a number of new and very excellent teachers to the college faculty. Dr. Akers has lifted many burdens off my shoulders and this is going to give me more time and opportunity to push the work of the Theological Department.

Dr. Larabee is Dean of the Theological Department under the more complete organization, with a strong body of scholarly, devout and loyal men. I have been honored with a special place on the faculty of the School of Theology and expect, D. V., to be in close touch with our young men preparing for the ministry, and give much time to the Department of Scriptural Life and Evangelism.

It will be my work to instill into the minds of this army of young preachers the work of the Holy Spirit in conviction, regeneration, his witness, and sanctifying baptism. I will also have a special course of lectures on Evangelism and will endeavor to stir these young men up on the subject of the importance of true revivals of religion, and teach them something of the means and method to bring about and conduct revival campaigns.

From time to time we shall have lectures from the very best evangelists and pastors of various churches. I believe there is a great and blessed work ahead for our School of Theology at Asbury College. We shall aim to send out an army of well educated, well trained, Spirit-filled young men, eager on the hunt for souls, giving themselves with intelligence and zeal to the great work of winning the people to saving faith in our Lord Jesus.

The greatest need of the world today is an educated, consecrated, Spirit-filled ministry; a ministry that cannot be content with anything short of souls brought to Christ through their labors. We already have a large number of splendid young men in Asbury College saved, sanctified and called of God to preach; there is a host of others who desire to come. We have been able to build up a considerable Loan Fund and can assist quite a number of young preachers next year. I may say here, that it will be impossible for us to undertake to support and educate married men who have considerable families; but can render assistance to worthy young men who can bear part of their own expenses, and whose hearts are set on the one thing of preaching a full gospel to the people, and will be glad to get in touch with such young men.

We want the sympathy and prayers and help of thousands of devout people who be-

lieve the Bible, who fear God, who trust in Jesus Christ for redemption, who earnestly desire the salvation of souls. My friends, here is a great work. All over this nation the people are hungry for the pure gospel which has in it power to save. We need a new dormitory; we need a large increase of books for our library; we need at least four comfortable residences for the professors of this Theological School. We are trusting God and his people to supply these needs.

The only effective answer to modern liberalism, with its many destructive heresies, is a mighty army of Spirit-filled ministers. Let's devote ourselves to this work; let's pray God for his blessing and help, meanwhile, let us be up and doing. I solicit personal correspondence with devout people everywhere, who are interested in this great work and can give us a helping hand.

Faithfully, your brother,

H. C. MORRISON,

Care PENTECOSTAL HERALD, Louisville, Ky.

One of the Most Remarkable Conversions Under My Ministry

REV. H. C. MORRISON.



HE was a man of about seventy years of age. In his young days, he was a blacksmith by trade. For awhile, he was a sailor. He was a cavalry soldier in the United States Army during the Civil War. When there was no enemy to fight, he fought his comrades and spent no little time in the Guard House. At the close of the war, he came back to Kentucky and lived in the town where I found him.

When I discovered him, he lived in the basement of a poor shack, perched on a hillside in the suburbs of the city and made a scant living fishing and catching driftwood when the river rose and brought logs and trash from the country above. He and his wife lived alone. She was a tall, gaunt woman and knew all about an abusive husband and hard times.

Sam is what we shall call him. He was often drunk, and had many conflicts with the police. He had been shut up frequently and much of the time was spent in the workhouse of the city. The police regarded him as one of the most dangerous men in the city and when they found him drunk, took pains to get any fighting equipment he might have about him off of him before they woke him. He served one term in the penitentiary for killing a man. He served another term for appropriating property to which he could prove no legal title. He was very profane, shrewd, and wicked. He was fearless; he understood men remarkably well, and with proper religious training and education he would have made a very remarkable man.

Passing by the cave-like shack in which he lived, I noticed his wife peering around the corner had a badly bruised face. On inquiry, I found that Sam, in a fit of drunken anger, had beaten her severely. The police informed me that he was in the workhouse and I went out to see him. I must confess that my visit to him was more in the line of duty than of pleasure. I felt that I should see and have a talk with him, however degraded he might be or how unwilling to converse with a preacher.

When I got out to the workhouse a negro girl, who was assisting in keeping the place, let me into his cell, locked the door and went away with the key. I found myself alone with one of the most desperate men I have ever met. In my imagination, I saw my obituary in the afternoon paper. It read about like this:

"Rev. H. C. Morrison, with more zeal than wisdom, permitted himself to be locked up in a cell out at the workhouse with old Sam Mc. The man, enraged, at the presence of the preacher beat him to death with a stool. It was a most unfortunate tragedy. Mr. Morrison was a promising young minister and highly respected by his many friends in this city. His presence among the people will be greatly missed. Funeral services will take place tomorrow afternoon at three o'clock in the Methodist Church."

This funeral notice looked very unpleasant to me and I determined to postpone the obsequies to some later date if possible. So, looking the man in the face as pleasantly as I could, I said, "My friend, I have come out to have a quiet talk with you and see if we (putting the emphasis on "we") cannot arrange to do a little better than we have been doing." I extended my hand. The old man seized it and broke into tears, saying, "Mr. if anything can be done for me, it is time it was done. I am one of the most wicked men in the world."

We had a long talk together. He wept and I prayed and I felt greatly encouraged. I realized that I had met with a very unusual man. He talked with frankness and intelligence. He poured out a confession of his many sins and begged me to help him. He promised me faithfully that he would never touch another drop of liquor. I met him soon after he was released from the workhouse and found him staggering drunk. I took him by the hand and said, "Sam, you promised me that you would never take another drop of liquor." He pulled away from me, braced his feet the best he could and commenced shoving up his sleeves, saying, "I made you no such promise and don't you say I did." He said, "I promised you I would never get drunk again, but I never said I would not take my dram. I gotta have my toddy." I looked up at the clouds and said, "I believe we are going to have rain." He quieted down. We had a chat and renewed our friendship.

Soon afterward, we had a revival at our church. A certain evangelist and his wife were with us. The wife frequently did the preaching and did it well. She attracted the crowd and my old friend, Sam, slipped in one night, sat on a back seat and heard her. I suppose it was the first time he had entered the church in many years. The next night sometime before preaching I went down in the slums to preach on the street. As I went down, I met Sam, hurrying to the church. He explained to me that he was going early to get a seat close to the front, so that he could hear the woman preach. He said it was wonderful the way she talked. When I got back from my street service, the church was packed. Sam was sitting on the end of the third pew from the front. He was in his shirt sleeves and carried an immense walking stick. I went around, gave him a keen slap on the shoulder and putting my lips close to his ear, said, "Sam, I believe you'll get religion tonight." It surprised him greatly. I hastened away without any argument or giving him time to offer any objection to my prophecy.

At the close of the sermon he came at once to the altar. He wept and prayed most earnestly. We stayed with him until late. He went away in great grief. The next morning early, he rang the parsonage door bell. As I went down the hall, looking through the glass in the door, I recognized his ragged clothing and said to myself, "Sam has been converted and has come early to tell the good news." When I opened the door, I found his eyes red and his face swollen with weeping. I asked him if he had found salvation. He said, "No, but I'm still seeking, but Tom Averill is dying and something must be done for him quick. I have come for you to go to

see him. He has lived like I have. He's a wicked man. He's lost. If you can help him, you must come quickly."

I got my hat and hurried away with Sam. We warmed up to each other. I had a feeling as we hurried up the alley of the slums that there was a third person with us who was not visible to the passersby. We went into a miserable hut and found an old raw-boned man in his seventies with his feet slipping over the brink. Sam said to him, "Tom, here's the feller who was a-tellin' me that Jesus could save the likes of us. Let him talk ter you."

At a time like this, a preacher does long for divine guidance. I knelt by the old man's bedside and told him that God so loved the world that he gave his Son to die for it; that Jesus came to seek and to save the lost; that those who came to him he would not turn away; that in his death he made an atonement for the sins of all men. I did my best to give him the very essence of the Gospel. He seemed to take it eagerly; then I prayed. I called on Sam to pray. He started out by saying, "Lord, you know I'm not fittin' to pray for anybody." We had a heart-melting time. I believe poor old Tom was saved. I earnestly hope so. It would be an unutterable joy to meet him on the other side.

Sam and I walked slowly away together, and I could feel that he was gaining ground. Meanwhile, it was very clear that we were falling deeply in love with one another. He was hanging to me for help and I was hanging to Jesus to help us both. Meanwhile, we were getting into a very blessed atmosphere of repentance and prayer and faith.

Sam came to church that night early, got close to the front and came to the altar at the first call; others came, and souls were converted. Sam hung on. He prayed aloud. Most of the congregation left. Not over ten or twelve persons remained in the church. Among them one of the most prominent women in the city, strongly tintured with worldliness, giving but little evidence of spiritual life, also a brilliant young doctor, a confirmed skeptic whose wife was a member of our congregation. He attended church and we were good friends. He watched the struggling penitent with great interest. It was near eleven o'clock at night when Sam arose in triumph and flung the sleeves of his ragged coat around my neck. He had the victory. He wept, he shouted, he laughed. The intellectual, worldly woman came up in tears and said, "The Lord is in this place." The young skeptical doctor seized my hand and said, "Brother Morrison, I have known old Sam Mc. since I was a boy. He has been a miserable drunkard, a poor thief. If he holds out. I will never utter another word against the Bible or the church or the saving power of Jesus Christ."

Sam did not know his age. He did not know a letter in the books. He must have been about seventy years of age. He was quite bald-headed with a little rim of dirty, straggling hair around the lower part of his head. Everybody in the church seemed to fall in love with him; he was the "Uncle Sam" of the whole congregation. The people brought him clothing, sent food up to his house. We soon got his wife down to the church and she was happily converted, and both joined the church. We made Sam Sexton. He didn't know very well how to keep the building clean, but the dear, good women would slip in and do some extra work without a word of objection to him or letting him know that he was not keeping the church in the best of order. About a year after his conversion, I left the place. He held on faithfully. The pastor who succeeded me said there had not been a more miraculous conversion in all the annals of missionary work.

A good many years passed. I held a woods' meeting in a community twelve miles from the little city in which Sam lived. He walked down, gave a good testimony. He heard the

people witnessing to full salvation. He listened with wonder and delight. He stood up and said, "If there's any more than what I've got, I must have it. What the Lord gave me is so good I want all he's got for me." He came to the altar and entered with great humility, and, at the same time, with great boldness, into the fullness of the blessing of the Gospel of Christ. He shouted and rejoiced wonderfully. He walked back home to tell his wife of what a marvelous blessing had been poured out in his soul. He had been a great tobacco user. A few days after this gracious baptism, he came to me and said, "Do you know a man can't chaw 'baccar and have this blessin'?" I took one chaw after I got this and the Master rebuked me. I aint a-goin' to chaw no more. I don't want no more."

Not long afterward, there was a big rise in the river. His fishing boat and tackle were all washed away. He walked seventy miles down to Louisville, came into my office, laughing and rejoicing and said, "My boat and fishin' tackle is all gone and I jist come down here to live with you. I'll take charge of this buildin', build your fires and sweep your floors."

I consented, and we rented him a house. He sent for his wife and was with us several years. He was a blessing to the place. Everybody loved him. I frequently went up to his house for prayer. I do not believe that any human being ever loved me with a warmer, more loyal heart than "Uncle Sam."

One Saturday evening, Mr. Pritchard paid him his weekly wages and he left the office praising God. He went home, threw the money into his wife's lap, gave God glory, left the house and undertook to cross the street on some mission. He had grown quite deaf and was now very old, I should think at least eighty years of age. He stepped in front of a swiftly moving street car which lifted him high into the air. It seemed that he was dead when he fell back upon the pavement. I judge his soul was in heaven before his dear old body struck the cobblestones.

I was preaching at the Wichita camp meeting. Mr. Pritchard sent me a telegram, telling me of "Uncle Sam's" death. Of course it gave me grief, but I went off into the woods by myself, except my invisible Friend, and wept and laughed and shouted quietly the praises of our Saviour, and felt fully assured that my dear old friend had landed safely in eternal blessedness at the feet of that glorious Christ who is able to save to the uttermost.

It is simply wonderful how far Christ can reach with his loving arms after the fallen, and how omnipotent his majestic shoulders to bring back the lost to pardon and purity and peace and everlasting life and blessedness.

Very Special Notice!

During the month of March we will publish in this paper three great articles from the pen of Hon. William Jennings Bryan on "The Menace of Darwinism." Mr. Bryan in these articles gives us a most excellent and searching discussion of Darwinian Evolution. We want every family who receives THE HERALD to sit down together as these articles come out, read them carefully, and talk over them, and get the facts firmly fixed in their minds.

FATHERS AND MOTHERS.

It is of the greatest importance that you have your children carefully and thoroughly posted on this great question, so that they cannot be led astray by this fearful curse of infidelity that is sweeping over this country.

Faithfully,

H. C. MORRISON.

Send and get a few sets of our Bible Story booklet, illustrated. There are 10 volumes in the set, for only 25c. Pass them out to some children.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

Dear Aunt Bettie: This is my first letter to The Herald. I sure enjoy reading the Boys and Girls' Page. I am eleven years old and am in the fifth grade. I have light hair and blue eyes. My middle name begins with B and ends with L and has four letters. I am a member of the Methodist Church, Crutcher's Chapel. I go to Sunday school every Sunday that I can. I have some good friends at my school, Finchville.

Work while you work,

Play while you play,

That is the way

To be happy and gay.

Leona B. Pinkston.

Rt. 1, Finchville, Ky.

Dear Aunt Bettie: Will you let a girl from Georgia join your happy band of boys and girls? I am fourteen years of age and am in the eighth grade. Mother takes The Herald and I enjoy reading the Boys and Girls' Page very much. Lena Wirth, I guess your middle name to be Myrtle. If it is, remember your promise. I go to church every Sunday; we have to repeat a verse from the Bible. I certainly do like my teacher, Mrs. Tish Norman. Well I will close hoping this escapes Mr. W. B.'s clutches.

Cleo E. Cauthorn.

Rt. 4, McDonough, Ga.

Dear Aunt Bettie: A revival has just closed at our home. Rev. H. T. Heironimus held the meeting, and the singer who was with him was Mr. John H. Furbay. We had 55 confessions and the church was moved up wonderfully. It sure was sad to see the meeting close.

It grieved our hearts, and made us sad,
But some sweet day it will make us glad.

Mr. Furbay got up the nicest Sunbeam Band. He gave us several Bible lessons about Daniel, Job, Noah and others. Everyone was heartbroken to see the meeting close. We are both in the eighth grade. Lois Bland is my name; I am thirteen years old. My name is Martha Chapman, twelve years old. I guess we had better close before Mr. W. B. comes in. I hope he is at the revival when our letter arrives.

To Mr. Furbay the singer with Rev. Heironimus.

The master of the songs is gone,

The one we love so well;

But bye and bye we hope to meet

In our bright home to dwell.

The memories of him we'll keep so dear,

Of things he said while he was here,
Of words he spoke while yet he was in a joke

We would him cheer, cheer, cheer.
Oh, God forbid that we should break

The precious vow that we did make,
And may we from Thee never stray,

We'll all go to heaven some sweet day.

Your cousins in Christ,
Lois Bland and Martha Chapman.

Gap Mills, W. Va.

Dear Aunt Bettie: I am a little girl ten years old, and am in the fifth grade at school. I saw my letter in The Herald. I like to read the letters from the girls and boys. They are very interesting. I have two brothers and two sisters. I belong to the Free Methodist Church. I go to Sunday school every Sunday. Oh here comes Mr. W. B., so I had better go away. I will come again sometime.

Florinda Young.

Rt. 1, Box 289, Santa Cruz, Cal.

Dear Aunt Bettie. This morning as I was reading my Bible the thought came to me that I should write a few lines to the Boys and Girls' Page. I am so glad to see so many boys and girls living for Jesus. Oh, dear boys and girls, it pays to live for Jesus. No matter how rich you are, no matter how poor you are, Jesus loves you

and died for you. Remember thy Creator in the days of thy youth. Well, I am afraid if I make this too long Mr. W. B. will get it, so will close with a poem. Boys and girls, read this poem and let's make it a practice of living up to it in our lives, for I am sure it's Jesus' will.

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

If you were busy being glad,
And cheering people who were sad,
Although your heart would ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man,
Who's doing just the best he can

If you were busy being true.
To do what you had ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

Mrs. Leland McCoy.

1219 Bank St., Keokuk, Iowa.

Dear Aunt Bettie: Will you move over and give me a warm place by the fire of The Herald family? I am seven years old and in the second grade. I like to go to school. I have fair complexion, blue eyes and light curly hair. I have one little brother five years old. My school teacher's name is Miss Louise Hicks.

Pauline McKibben.

Dear Aunt Bettie: Will you let a little Mississippi girl join your happy band of boys and girls? I am eight years old and in the fourth grade. I have dark brown eyes, black hair and dark complexion. I like to play with dolls. I have nineteen dolls. Elizabeth Hess; I guess your age to be nine years. My grandma takes The Herald and I enjoy reading it. I go to Sunday school almost every Sunday. My mother and father are members of the Methodist Church. I like to go to church. May God bless The Herald family.

Sarah Lou Martin.

Dear Aunt Bettie: Will you allow me to join the happy band again after an absence of a few months? This is my second letter to the page. I had the pleasure of seeing my other letter in print. How many of you cousins attend Sunday school? I do almost every Sunday. I go to school at Fernbank, and study the seventh grade. My teacher's name is Miss Eva McKnight. I like her fine. My Sunday school teacher's name is Miss Margie Lou McBee. I have two brothers and one sister. I am the oldest one. Mother and daddy are both living for which I am thankful. Several of the cousins have guessed at my name, but no one has guessed it, so I am going to tell you at the end of this letter. Please print this and I will promise not to write again in a long time. I will be glad to hear from anyone who wishes to write me.

Georgie Lou Sprouse.

Rt. 1, Fernbank, Ala.

Dear Aunt Bettie: I will take the greatest of pleasure to write to you. I go to school. I am in the sixth grade. My teacher is Mrs. Fannie Branch. I love my teacher. I have never written before this time. I like to read The Herald. I have light hair and eyes and fair complexion. The one that guesses my age I will write to them; it is between eleven and sixteen. If I find my letter in print I will write again.

Laura Roberts.

Rt. 4, Summit, Miss.

Dear Aunt Bettie: How do you and the cousins like this sort of weather. It sure is disagreeable here. It feels like winter has come. I am leaving my age for you cousins to guess; it is between eleven and fifteen. I am in the eighth grade. How many has my birthday, April 25?

I have read several letters and some have had my birthday, but I was too lazy to write to them. To the one that guesses my age I will gladly correspond with them. Once before I wrote a letter to The Herald and I think there were six girls answered my letter, so if any of the cousins guess my age I would correspond with them, or if anyone just wants to correspond I will. Well cousins, I had better ring off.

Helen Jones.

Box 95, Lyons, Indiana.

Dear Aunt Bettie: Will you admit an Illinois boy into your happy circle? I am nine years of age, have brown eyes, auburn hair, lots of freckles, weigh 60 pounds, and enjoy lots of fun with schoolmates. I live close to school, Willow Branch. I haven't missed a day or been tardy this year; I am in the fifth grade and carry six studies. My teacher's name is Joseph Parker. He is a fine teacher. I go to Sunday school almost every Sunday and church also at Mu-berry Grove, Free Methodist Church. My Sunday school teacher's name is Mrs. Alta Wire. My pets are a dog and two cats; the dog's name is Shep, and the cats names are Cutie and Blue Bell. My papa is a school teacher, and all my uncles on my papa's side are school teachers. I have one little sister, Morna, and a brother and sister dead. My birthday is Jan. 15. I have sold 20 mottoes for The Pentecostal Publishing Company and got a Testament for Morna and one for myself. I hope my letter is published and misses the waste basket. With love to all my cousins on page 10.

James Odus Baldwin.

Rt. 1, Smithboro, Ill.

Dear Aunt Bettie: This is my first letter to The Herald. The one who guesses my age I will write to them. My age is between eight and eleven. I am in the fourth grade in school. My teacher's name is Miss Lois Napp. Who has my birthday, Nov. 2? I have blue eyes and brown hair. I have three sisters and one brother. My brother's name is Virm, and my three sisters' names are Viola, Mona and Beulah. Mona is the biggest, then Virm, then myself, and then Viola. Beulah is the baby. I would like to have some of the little cousins write to me.

Zona Gale McElwain.

Rt. 1, Box 14, Emmet, N. Dak.

Dear Aunt Bettie: I will take the greatest pleasure to write to you. I go to school. I am in the sixth grade. My teacher's name is Mrs. Fannie Branch. I love my teacher. I wrote to the dear old Herald once before. I like to read The Herald. I have brown hair, brown eyes and fair complexion. The one that guesses my age I will write to them; it is between eleven and sixteen. If I find my letter in print I will come again.

Luanna Smith.

Rt. 4, Box 68, Summit, Miss.

Dear Aunt Bettie: I never have written a letter to The Herald before and sure will be glad if this one gets printed. I am a little boy seven years old and in the second grade. My teacher's name is Miss Anna Mary Waller. I like her fine. My folks have been taking The Herald for several years. I am going to read the girls and boys' letters when I get big enough. I go to Sunday school every Sunday. My Sunday school teacher's name is Miss Cordelia Gantz. I live on a farm and like it fine. I can make all the noise I want to. For pets I have a dog named Ring, and a kitten. I have a good time playing with them. I will close hoping to see this letter in print.

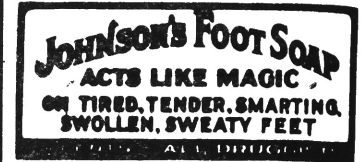
George Limb.

Stewartsville, Mo.

Dear Aunt Bettie: Will you welcome a cousin from Wyoming where, already the snow is deep on the mountains and the nights are bitter cold? I think I have never seen a letter on this page from Wyoming. I wonder how many cousins are praying for a holiness revival to sweep their state. I would like to hear from any one who will pray for Wyoming that she may be won for God and Holiness. We are trying to

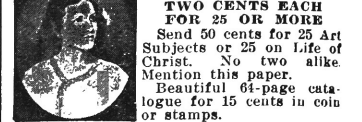
Gospel Tents

Smith Manufacturing Company,
DALTON, GA.
22 Years in Business.



THE PERRY PICTURES

Reproductions of the World's great Paintings. Size 5 1/2 x 8, Postpaid.



THE PERRY PICTURES CO.,
Box 728, Malden, Mass.

get 1000 people praying so Wyoming cousins who love our dear old state please let me hear from you especially. I came to my mountain home a bride less than three years ago. In this solitude I have learned many beautiful and useful lessons. I think some would interest the cousins and Aunt Bettie if I may tell them about them some day. Mrs. R. B. Storter, I know how you feel. This too, is a tourist country, though you seldom hear of a tourist; they are spoken of as "Dudes" or "Dudines." We too, have an "open town." Its terrible the unbelief that is found even among the children, while, I expect that most of the native born never hear a real gospel sermon. I have heard children argue Darwin theory fluently. Mothers air their blasphemous ideas before their little ones. What can the future hold under such conditions? Aunt Bettie, I love the dear Pentecostal Herald. I think all Methodists should support it. May I come again and tell you of our beautiful country where God is so revealed in nature, but where the people are bound tightly with indifference and false religion? Slumbering on the brink of eternity, and all they seem to ask for is to be let alone.

Mrs. Albert Pratt.
Jackson, Wyoming.

Dear Aunt Bettie: I have not written to The Herald for a long time. The last two letters I wrote were not printed. I hope this one will be printed. My birthday is sometime in March, the one that guesses it and my age, which is between fourteen and seventeen, I will send them a present. My name begins with L and ends with A, and has three letters in it. The one that guesses it I will write them a letter. I will end my letter in poetry which I have composed.

The Star.

I see a star far in the East,
Shining bright like pure gold;
This star I guess it represents
Some poor and haggard, dying soul.
This star once lived and walked on earth,
Spending half his life in pain;
He never knew, he never dreamed,
What in this life his soul would gain.
When death came knocking at his door,
He gladly welcomed him to come in.
The death took this poor dying soul—
And bore him to his dark cavern den.
Yet in this den he did not stay,
For angels came and took him far:
They took him high and higher still.
To the land where he had seen the star.

Ethel L. James.
Hobson, W. Va.

Will A Man Rob God?

Is the title of a new pamphlet on tithing, by Dr. H. C. Morrison, price 10c, or \$1.00 per dozen, postpaid. Buy and circulate it.

FALLEN ASLEEP

DEATH OF EUGENE KELLY.

Dear Brother Carley: Eugene Kelly, son of Rev. Dan E. Kelly, died in the Sheppard and Enoch Pratt Hospital, Baltimore, Md., Jan. 6, 1925, and was buried in Hattiesburg, Miss., Jan. 9, 1925. He had been in the hospital for several months under treatment for a nervous trouble, and had so far recovered that his physicians thought he would be able to return home at an early date. He contracted cold, which developed into pneumonia, and he lived only three days thereafter.

Eugene was a good boy. He was a loyal member of our Main Street Church, and counted it a great privilege to take part in the services of his church. He was ardently devoted to his father and mother, and was a great comfort to both of them. In the absence of his father, it was his pleasure to conduct family worship in the home. Now that he has gone from us, we shall cherish his memory in the hope of a happy reunion "in the sweet by and by." J. T. Leggett.

UNOFFERED YET.

"Ye have not because ye ask not."—Bible.

By T. S. Hubert.

Unoffered yet,—the prayer your heart is urging

That you should take to Him who answers prayer?

Has dull distrust and long-time sorrow merging

Sealed fast your lips in silence and despair?

O soul, it is the tempter's art and snare

For well he knows the worth of offered prayer.

Unoffered yet? Ah, this is why you have not,

And this the why of still your blinding tears,

And why your heart, so restless still and hot,

Aches for its hope deferred so many years,

All that you need and more is waiting there

At Jesus' feet, the place of offered prayer.

Unoffered yet? He bids you come believing

He loves you with a love so strong and true,

Beyond your prayer will be His gracious giving

And no good thing will He withhold from you.

All things are His, with every one to share

Who puts him to the test of offered prayer.

Unoffered yet? "Unanswered" do not say;

None ever came unanswered from His throne,

None empty-handed e'er was turned away,

How can the Father turn away His own?

Make large your suit, and larger still prepare,

There's naught too large for earnest offered prayer.

Unoffered yet? No; it shall now be offered,

All that for life and life to come I crave,

All that my loved ones need and Jesus suffered

On Calvary's Cross that such as we might have;

And, oh, I find, beyond the world's compare,

More than I dreamed and sought in offered prayer

HILLMAN, MICHIGAN.

I am the pastor on the Hillman-Long Rapids-Spratt circuit. A pastoral field that covers some 300 square miles, and includes several lumber camps. We are in need of a small folding organ in our missionary work. We would gladly pay the freight. Is there any one who can help us with the gift of such an organ?

Frank Day.

Pastor M. E. Church.

A MODERN MIRACLE.

For the glory of God, I wish to relate a marvelous incident in my life that occurred on October 4, 1924. I have for many years been afflicted with rheumatism, so much so that at times I was almost helpless, and suffered intensely. On the night above mentioned, I went to Saltwell Methodist Church to hear Bro. M. S. Clark, our presiding elder, preach on the occasion of our First Quarterly Meeting of the Conference year. During his sermon I suffered such excruciating pain until at times I felt as if I would be compelled to leave the service. While driving home that night I could hardly hold the lines in my hand, my right arm was bothering me so. I was getting in such a condition that something had to be done. I seriously considered going to Martinsville, Ind., for treatment. During my drive home, I thought of the church expenses that were on me, and talked with the Lord about the matter. I did not feel that I was financially able to go to Martinsville. At length I reached my home, almost persuaded to drive on to Carlisle about five miles distant to see a Doctor, even though it was then about 10:30 or 11:00 o'clock. But somehow I had a peculiar drawing to prayer, so I turned my horse in the lot, went into my house and fell upon my knees and began to cry unto God for healing of my body. Suddenly, just as definitely as I would feel an earthly friend, I felt the power of the supernatural touch my arm. Immediately my rheumatism was gone, and I arose shouting and praising God for his healing power. My right arm which I had not been able to raise above my head for a long, long time was as limber and supple as that of a youth. From that day I have not felt the least signs of return of my trouble.

Now, dear friends, I want you to understand that I have not gone off on any tangent on divine healing or any other line, but I do believe that God is able to heal the body the same as the soul. This I know he did in my own life, and as I said in the outset, I am relating this for the glory of God, as I felt impressed early New Year's morning to publish my experience that it might be the means of encouragement to some other hearts.

I am a member of the Saltwell Church, Nicholas county, Ky., in good standing. I know when I was definitely converted and definitely sanctified, and this experience which I have just related is just as definite a work of the Lord as the other two.

Matt Gaunce.

THE BEST BOOK I EVER BOUGHT.

A minister paid \$2.00 for a copy of "Lord, Teach us to Pray," by Whyte, and said it was the best book he ever read. We are offering this wonderful book on prayer now for only \$1.00, postpaid. Send in your order today. Guaranteed to please you.

DO YOU WANT TO DO SOME GOOD?

Send and get a few sets of our Bible Story booklets, illustrated. There are 10 volumes in the set, for only 25c. Pass them out to some children.

Thousands have enjoyed and been helped by reading "The Influence of a Single Life." It's an interesting story that one can hardly lay aside until having finished reading it. Yet it is very suggestive of a higher and better life. Price, cloth, \$1.00; paper binding, 40c.

EVERY MAN, WOMAN AND CHILD

Should have a nice edition of the Bible that they can call their own. Don't you think so? It's the guide book to heaven. See our advertisement of special prices in this issue.

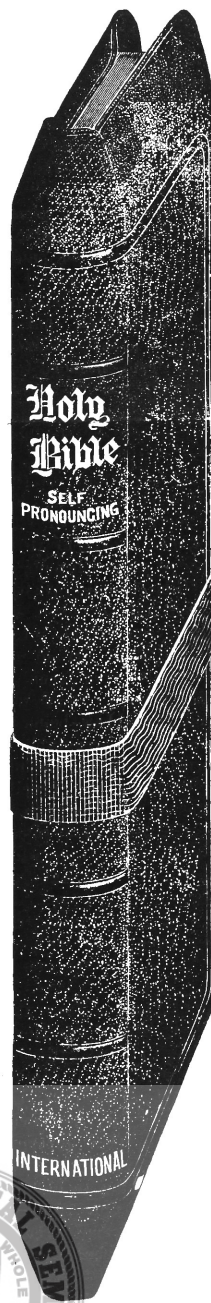
Black Face Type Testament and Psalms

You will be delighted with this large, clear type Testament, self-pronouncing pocket size, 4x6, and very thin. Splendid fine Bible paper and French Morocco binding, postpaid for only \$1.60. Regular price \$2.20. Same as above in fine Persian seal binding. Regular \$3.50 value for \$2.20.

I'll Give You a Dollar to Read This Book

Said one of our great preachers to his son. The boy asked for a better offer, so the preacher said, I'll give you a dollar to read half of it. An hour later the minister passed through the boy's room and he said, Father, I'll read it all and I don't want your dollar. The book was "The Man and His Ministry," the Life of Dr. H. C. Morrison. Why not try your boy on it. Price, \$1.50.

Precious Promise Bible



Marked and indexed on the theme of PRECIOUS PROMISES or TEMPORAL BLESSINGS. The following index will give you a faint idea as to the marvelous features of this Bible.

All things working for Good. (22 references on this theme).
The Lord's Blessing on Fields and Flocks. (81 references on this).
Clothing provided for God's Children. (20 references on this).
Some Reasons why Diseases are allowed. (146 references).
Examples of Healing for the Body. (About 150 references).
Food provided for the Lord's Children. (About 140 references).
Health and Healing Promised. (About 75 references).
Joy and Trust in Times of Trial. (About 60 references).
The Lord's Love and Care for His Children. (About 250 references).
Prosperity in Business and Finance. (About 80 references).
Blessing on Children, Relatives, and Friends. (About 30 references).
Safety from all Harm and Danger. (About 90 references).
Why Temptations and Trials are allowed. (About 70 references).
The Upright are Blessed and Prospered. (About 240 references).
Victory over Enemies and Troubles. (About 260 references).
Worry and Anxiety Contrary to God's will. (About 60 references).

In opening your Bible at any place you will find one of the above references with a key letter telling you at a glance what phase of the subject it deals with and at the end of the verse it will give you a reference where you will find some more scripture on same subject.

Bible Encyclopedia and Concordance Under One Alphabetical Arrangement, Comprising

A Complete Concordance to the Scriptures.
A Subject Dictionary, showing where each topic in the Bible is found and how used.
A Biblical Geographical Dictionary, giving the location of places on the Maps.
A Dictionary of Archaic and Obsolete Words in the English Bible.
A Dictionary of Biblical Antiquities, Customs, Musical Terms, Plants, Animals and Precious Stones.
The Pronunciation of Words.
The Translation of Classical Words; and
Encyclopedic Descriptions of the Books of the Bible, the Translation of the Bible and Many Other Important Subjects of Interest to all Bible Students.

PREPARED IN SIMPLE LANGUAGE
PRINTED FROM BOLD FACE TYPE
PROFUSELY ILLUSTRATED.

This Bible has the regular King James Version, large, clear, long primer type, self-pronouncing, 40,000 references, bound in fine flexible leather with overlapping edges, extra fine thin Bible paper, beautifully printed, chapter headings in green, silk head bands and marker, red under gold edges, size 6 1/4 x 8 1/4 inches thick, beautiful and convenient.

This splendid and wonderful Bible sells at a net price of \$6.50. We are offering just 200 copies at a very special price of \$5.00 postpaid. (Order today as this 200 will go quickly)

Pentecostal Publishing Company, Louisville, Ky.

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson IX.—March 1, 1925.

Subject.—Christ before Pilate.—Matt. 27:11-31.

Golden Text.—He was wounded for our transgressions, he was bruised for our iniquities.—Isaiah 53:5.

Time.—A. D. 30.

Place.—Jerusalem.

Introduction.—Immediately after our Lord's arrest in Gethsemane, he was taken before "Caiaphas the high priest, where the scribes and the elders were assembled," to be tried for his life; but there was no chance for him to escape, for they had already determined that he should die. The trial was contrary to Jewish law; for, while they had authority—in matters of their own religion—to put a man to death for teaching false doctrines, they could not try one for his life at night. Accordingly, after they had tried him and sentenced him to death, they separated for some hours, but assembled again early in the morning, in order that they might go through the trial again in a formal way, and thus give some semblance of legality to their action. The entire proceeding was a mockery.

Having failed to secure evidence against him for teaching contrary to the Scriptures, but thirsting for his blood, the rulers determined to take him before Pontius Pilate, the Roman Governor, and to prefer against him a civil charge, thinking to force the governor to do from a civil standpoint what they dared not do from a religious standpoint. They accused him of plotting against Caesar, in order to make himself king, but when Pilate could find no truth in this trumped up charge, and their wishes were about to be thwarted, they turned again to their religious charge, and endeavored to force the governor to endorse outright their murderous sentence against Jesus. But this failed, and when they saw that they were about to lose their prey, their fanaticism went wild, and they returned once more to the civil charge, crying: "If thou let this man go, thou art not Cæsar's friend: Whosoever maketh himself a king speaketh against Cæsar." Miserable hypocrites! What did they care for Cæsar? They hated him worse than they hated Satan. Nothing but blood can appease the wrath of a bloodthirsty mob.

Commentary on the Lesson Text.

11. Jesus stood before the governor.—Pontius Pilate was the Roman governor, ruling over Jerusalem and the surrounding province under the title of Procurator. Jesus under a charge of crime must stand in the presence of the Roman judge. Art thou the king of the Jews?—This was the civil charge brought against Jesus by the Jews. They hoped to make Pilate believe that he was attempting to overthrow the government, at least that part of it that was in Palestine. How strange for them to make this charge, for it was the very thing they desired above everything else in the way of government. Nothing would have pleased them more than for Jesus to have declared himself king of the Jews, and to have driven every Roman out of the land; but this he

would not do. We get into the secret when we understand that they were mad against him with jealous hatred. At heart they were murderers. Thou sayest.—A common expression among the Jews, meaning, "Yes, it is so."

12. Accused of the chief priests and elders.—It seems strange, but nearly all persecution against spiritual leaders in the Church has been carried on by the chief rulers of the synagogue. The cause was envy in the case against our Lord; and if we investigate history a bit, we shall find that this has nearly always been the cause of persecution against the people of God. The Jews had no charge against Jesus, but framed up a false accusation with no evidence to sustain it.

13. Hearest thou not how many things they witness against thee?—Pilate was amazed that Jesus made no answer to the false accusations of the Jews. They were not really witnessing against him, but were doing a lot of vociferous yelling to which the Master paid no attention.

14. And he answered him to never a word.—This was more trying to Pilate than the fact that Jesus paid no attention to the accusations of the Jews. In some sense it was an insult to his dignity, "inasmuch that the governor marvelled greatly." We do not suppose that Jesus intended to insult him, but Pilate was as sensitive of the honor of his sub-kingship as some small judges are of the honor of the bench.

15. Was wont to release unto them a prisoner, whom they would.—This custom arose possibly from an effort of a former Roman governor to appease the anger of a Jewish mob, but the clamor of the people for it in later years had turned what was meant only as a subterfuge into a precedent. Pilate made use of this custom in an effort to free Jesus, but misunderstood the mob. They were murderers, and Barabbas being of their sort, was more acceptable to them than Jesus. And still the mob is calling for Barabbas, and crucifying Jesus. They do not want him.

17. Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?—We may take our choice, but we must have one. We must either take our stand with Christ and his people, or with the devil and the mob. No one can be neutral here.

18. He knew that for envy they had delivered him.—Pilate was slowly digging into their motives. He had not forced them into an immediate decision for Barabbas, or Jesus; and during the delay, they were uncovering their hearts to the governor. "Who can stand before envy?"

19. Have thou nothing to do with that just man.—This came from Pilate's wife. The mob had aroused him early for the trial; but she had slept on, and had "suffered many things" in a dream about the Christ.

20. Should ask Barabbas, and destroy Jesus.—This brings us into the very heart of the chief priests and elders. They were little better than demons incarnate. Nothing could satisfy them, save the death of Jesus. In

verse 21 we find them crying out for Barabbas.

22. What then shall I do with Jesus which is called Christ?—Pilate was troubled, and well he might be, for he had met the most momentous question that ever comes to any man, unless it be this one: "What will Jesus which is called Christ do with me?" No one who reads the Bible can escape these two questions. Have you met them?

23. Let him be crucified.—They dared not kill him by stoning, for he had violated no Jewish law; but their fanaticism frightened Pilate into crucifying him without so much as a semblance of the sanction of Roman law.

24. Washed his hands.—But it was too late. Pretended innocence and a basin of water cannot remove the blood-stains from the soul of a murderer.

25. His blood be on us, and on our children.—That terrible prayer is still being answered. Pilate lost his throne, and committed suicide in exile. The high priest lost his office. The Jews lost their city, and multitudes of them lost their lives. The curse is still upon their children, and will be until they turn to Christ.

26. Scourged Jesus.—This punishment, administered to those who met death by crucifixion under Roman law, was terrible, the lash being reinforced by bits of metal and teeth of carnivorous beasts, tore the flesh in a horrible manner. But he must drink the cup to its dregs.

28. Put on him a scarlet robe.—This was done in mockery by the soldiers who seemed to enjoy torturing their victims before nailing them to the cross.

29. Hail, King of the Jews.—No comment is needed on these last verses. The diabolism of the scene makes the heart sick. He suffered it all for us sinners. The soul that makes light of his atoning blood, deserves an everlasting hell.

NOTICE!

To the members and friends of the Kansas State Holiness Association: The trustees are planning on letting the contract for our large tabernacle. Those having subscribed and others desiring to assist us, please send your remittance to the undersigned not later than March 1st.

W. R. Cain, Sec.-Treas.

515 So. Vine St., Wichita, Kan.

ANNOUNCEMENT.

A Holiness Convention and Revival will be held in the Church of the Nazarene, Ashtabula, Ohio, March 6-15. The Evangelist is Rev. C. W. Ruth, of Indianapolis, Ind. The singing will be by Frank and Helen Lehman, of Ashtabula, until the last few days, when The Cleveland Bible Institute Girls' Quartette will furnish the special numbers. A gracious outpouring of the Spirit is expected. W. P. Rigden, 15 So. St. Ashtabula, Secretary. F. C. Lehman.

NOTICE.

I have been pastor of many charges and held evangelistic meetings on my charges and other places for the past ten years, and feel God is calling me out in evangelistic work altogether. I preach the old-time gospel that saves from sin. Will be glad to help anybody in meetings at any time.

J. H. DICKEY

of

BARRETT, ROBINSON & DICKEY

General Insurance—Bonds, etc., solicits your patronage.

7th Floor, Columbia Bldg.
Louisville, Ky.

The Christian Worker's Manual

H. S. MILLER 12mo. Net \$1.50.

"Clear, orderly, concise—just the facts every successful personal worker should keep in mind."—*Sunday School Times*. "A most valuable compendium of vital truth set forth with luminous clarity."—*Philip Mauro*.

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY

Can give the very best reference if desired.

Rev. H. C. Jones.

Doniphan, Mo.

FELLSMERE, FLORIDA.

In December we assisted Rev. J. H. Lewis in his Mountain Mission work in McGoffin Co. One pleasing result was at Ivyton, where there had been no preaching for four years and no Sunday school for one year, attendance and interest were good, several sought and found pardon or cleansing, a Sunday school was organized and is moving along nicely. Later we spent three weeks at Salyersville, in the M. E. Church with T. M. Davis. Here we had a hard pull but some prayed through and got on speaking terms with God.

We are now at Fellsmere, Fla., in a revival effort. Here we find a praying church and feel that God is with us. We are expecting an outpouring of the Spirit.

D. W. Cox and Wife.

ASOTIN, WASHINGTON.

The town of Asotin, Wash., enjoyed the rich privilege of listening to the inspiring preaching of Evangelist Robert A. Young, of Charleston, W. Va., from Jan. 22 to Feb. 4. The services were held in the Methodist Episcopal Church. The attendance was good, even two nights the people came through the rain. They didn't want to miss a message. One of the members who has lived here about thirty years said they were the best meetings ever held in Asotin. People from the other churches attended well. The Presbyterian pastor (the only other resident pastor) and his wife were faithful in attendance. Bro. Young preaches a full gospel in a sane and loving manner that convinces the people that he believes God's word, and it does not antagonize reasonable and intelligent people. Forty people were seekers at the altar for pardon, reclamation, or heart purity.

Our first prayer meeting after the meetings closed was alive with praise to God. The attendance was double the usual number. God is still working on the hearts of the people. We are expecting to see others turn to God in our regular services. Many wanted Bro. Young to stay longer, but he could not because of his next meeting. He rings true to Methodist doctrine, but preaches in a way that does not offend Christians of other churches. The people of Asotin want him to come back again some time.

F. F. Boothby, Pastor.

GREAT BARGAINS IN BOOKS FOR CASH

This is your opportunity to buy some of the best books at half price, postpaid,
Build up your library and circulate in your community

All Bound in Cloth in Good Condition

	Regular Price.	Sale Price.
Bible Dictionary—Smith and Pe- loubet's. A splendid dictionary every Bi- ble student should have.	\$2.50	\$1.25
The Simple Gospel, by Bishop H. C. Morrison.	2.00	1.20
Fifty great sermons by this prince of preachers.		
Billy Sunday, The Man and His Message, by Ellis. Leather.	3.00	1.00
Complete story of this great man with his sermons and say- ings.		
The Trusteeship of Life, by Wm. George Jordan.	1.25	1.00
This will prove a help and in- spiration. Some knowledge about this is valuable.		
Tarry, by F. J. Cope.	1.00	.70
Truly a wonderful book for the deeply spiritual.		
The Christmas City Across the Ages.	1.00	.50
A complete story of Christmas. Walking with Jesus, by Selle.	1.00	.50
Who is the Beast, by Rev. L. L. Pickett.	1.25	1.00
A devotional book that is worth while.		
Tempest Tossed on Methodist Seas, by B. F. Haynes.	1.50	.50
General Booth's Vision.	1.00	.50
An inspirational spiritual story. Dying Testimonies of the Saved and Unsaved, by Shaw.	1.75	.90
Interesting, instructive, and suggestive stories.		
Touching Incidents and Remark- able Answers to Prayer, by Shaw.	1.75	.90
The above two books have had a sale of one-half million.		
The Modern Theory of the Bible, by S. A. Steel.	1.25	1.00
A worthwhile book against higher criticism.		
Holy in Christ, by Andrew Mur- ray.	1.00	.50
With Christ in School of Prayer, Andrew Murray.	1.00	.50
Pilgrim's Progress, illustrated. 12mo.	1.00	.80
Scripture Text Post Cards, per dozen. . . . .	.20	.12
Scripture Text Post Cards, per hundred. . . . .	.60	.60
Norwegian Bible, large type, 10x12.	8.00	2.00
Letters of a Converted Boy to His Mother. Linn.	1.00	.70
Second Coming of Christ, by H. C. Morrison.	1.00	.70
Tabernacle, a Type of Christ, by Kelley.	1.00	.50
Dairyman's Daughter.	1.00	.70
Romanism and Ruin, by H. C. Morrison.	1.50	.90
Associations or Society Goats Disrobed. Taylor. . . . .	.25	.10
Conflict and Victory, by a great English Preacher.	1.00	.50
A splendid book of sermons. Reminiscences of Fifty Years in Christian Service, or the Life of Dr. C. W. Winchester.	1.50	.50
The Way of Power, by Dr. John Paul.	1.00	.60
Sermons delivered at the Jap- anese Conference.		
Commentary on Romans, by Ben Helm.	1.25	.50
Our Lord and Master, by Rev. Jesse B. Young, D.D. . . . .	.50	.20
The Fact of God, by Dr. Emory Miller. . . . .	.50	.20
Hurlbut's Story of the Christian Church.	1.50	.60
One Night in Bethlehem. . . . .	.60	.40
Everybody's Birthright. Story for Girls.	1.00	.50
Christian Perfection by Godbey Sin a Tell Tale, by W. B. Shep- ard.	1.00	.70
Bridehood Saints, by Watson.	1.00	.70
Coals of Fire, by Watson.	1.00	.70
God's Bagles, by Watson.	1.00	.70
Heavenly Life, by Watson.	1.00	.70
Love Abounding, by Watson.	1.00	.70
Our Own God, by Watson.	1.00	.70
Steps to the Throne, by Watson.	1.00	.70
Soul Food, by Watson.	1.00	.70
Clerical Library, 12 Vol.	18.00	12.00
Knowing God, by Rev. J. B. Mc- Bride.	1.00	.70
Pulpit Gems.	1.50	1.00
About 300 great outlines of sermons.		
The Community Survey. . . . .	.75	.45

Hurlbut's Story of the Bible.	2.00	1.80
400 Illustrations. More than a half million sold.		
Folly of the Three Wise Men. . . . .	.75	.30
Guaranteed to please.		
Old Thoughts in New Dress, by Ackerman.	1.00	.30
The Model Housekeeper, by Smith.	1.50	.50
A valuable book of cooking, cleaning and home recipes. Beautiful Scripture Text Mot- toes. . . . .	.15	.06
Lightning Flashes and Thunder- bolts. Paper binding. . . . .	.60	.35
Sermons preached at Savannah, Ga., by Sam P. Jones.	1.00	.50
Crucifixion of Phillip Strong, by Sheldon.	1.00	.50
In His Steps, by Sheldon.	1.00	.50
Black Rock, Ralph Connor.	1.00	.50
Black Beauty.	1.00	.50
Right for the Master's Use, Hav- ergal.	1.00	.50
Simple Life, by Wagner.	1.00	.50
Water of Life, by Kingley.	1.00	.50
My King, by Havergal.	1.00	.50
Stepping Heavenward, by Pren- tiss.	1.00	.50
Gold Dust.	1.00	.50
New Life, by F. B. Meyer.	1.00	.50
Brooks' Addresses, by Phillips Brooks.	1.00	.50
Christian Living, by F. B. Meyer.	1.00	.50
Daily Thoughts.	1.00	.50
Drummond's Addresses.	1.00	.50
Greatest Thing in the World, Drummond.	1.00	.50
Natural Law in the Spiritual World, by Drummond.	1.00	.50
Why Do You Not Believe.	1.00	.50
Aesop's Fables.	1.00	.50
Prince of Peace, by Bryan. . . . .	.60	.40
The Miracle on Herson. Dean. . . . .	.60	.40
Right Living as a Fine Art, by Hill. . . . .	.60	.40
Power of Purpose, Jordan. . . . .	.60	.40
The Majesty of Calmness, Jordan. . . . .	.60	.40
Evolution of a Girl's Ideal, Laughlin. . . . .	.60	.40
The Land of Beginning Again, Shaw. . . . .	.60	.40
What Peace Means, VanDyke. . . . .	.60	.40
Little Merry Christmas, Arnold. . . . .	.60	.40
Holy War. Bunyan.	1.00	.50
Central Idea of Christianity.	1.50	1.00
Cry in the Night. Wimberly.	1.00	.60
Night Scenes in Scripture, by Cale.	1.25	1.05
Entire Sanctification, by Coward. . . . .	.50	.30
Weakness of Evolution. Fry- singer.	1.25	.60
Helps to Holiness. Brengle. . . . .	.55	.40
Loose Leaf Book, size 5x7.	2.35	1.60
Religion of the Incarnation, Bishop Hendrix.	1.25	.60
Which Church Would Jesus Join. Selle.	1.00	.60
Our Choice Song Book. . . . .	.25	.15
Cream of Song Book. . . . .	.25	.15
The Preacher's Ideals and In- spiration.	1.00	.60
Marriage Certificates, per dozen.	1.20	.50
Life of David Livingstone.	1.50	.75
Beulah Land. Carradine.	1.00	.75
Expositor's Dictionary of Texts, 2 Vols.	15.00	9.00
Life of Christ.	1.50	.75
Our Young People. By Dr. Rivers.	1.25	.75
Like Christ, Andrew Murray.	1.00	.50
Bible Birthday Book.	1.00	.50
Line Upon Line.	1.00	.50
Daily Food for Christians.	1.00	.50
Morning Thoughts.	1.00	.50
The Shepherd's Psalm. Meyer.	1.00	.50
Steps into the Blessed Life.	1.00	.50
Imitation of Christ.	1.00	.50
Josephus, His Life and Works.	2.50	1.80
New Blood, by Louise Rice.	1.00	.60
Foxe's Book of Martyrs.	1.25	.60
Lead pencils, 12 in a box. . . . .	.60	.30
Real Religion. Gipsy Smith.	1.25	1.00
Lord, Teach us to Pray. Whyte.	2.00	1.00
Evangelistic Talks. Gipsy Smith.	1.25	1.00
One Thousand Evangelistic Il- lustrations. Webb.	3.00	1.50
Large Print Testament. . . . .	.50	.30
The Knack of It. By Loomis. Essays on Optimism.	1.25	.25
Historic Christianity. By Sloan.	1.50	.75
External Revenue Stamps. . . . .	.15	.05
Way of Cross, Dr. Mantle.	1.50	1.00
Plain Thoughts of Faith and Life. Caddington.	1.50	.50
Yazoo Stories. Dr. Carradine.	1.50	.50
Commencement Sermons. Dr. H. C. Morrison.	1.00	.50
Jesus Christ and the Human Quest. Edwin Lewis.	3.00	2.40
1000 Thoughts for Funeral Occa- sions. Hallock.	2.50	2.00
100 Revival Sermons and Out- lines. Hallock.	2.50	2.00
Pastor, His own Evangelist. J. Wilbur Chapman.	2.50	2.00

100 Choice Sermons for Children. Hallock.	3.00	2.40
Almond, Rev. J. Scarlets.	1.00	.20
Miley's Systematic Theology.	2.50	2.00
Marriage in Church and State. T. A. Lacey.	2.00	1.00
Churches in Britain. Alfred Plummer.	2.00	1.00
Winning Men. Christ. Selle.	1.00	.50
What is New Theology. John Paul.	1.25	.75
Breakers! Methodism Adrift. Munhall.	1.25	.50
The Hereafter. John Paul.	1.00	.50
Law vs. Lawlessness. Fred B. Smith.	1.00	.60
God's Great Women. Mrs. Foy- ler-Willing.	1.00	.50
God, Our Contemporary. Jowett.	1.50	1.20
Famous Figures. W. J. Bryan.	1.50	1.20
Gospel Sword Thrusts. Mark Matthews.	1.25	1.00
Conditions of Conversion. W. L. Watkinson.	1.50	1.20
Practical Church Music. Lorenz.	1.75	1.40
Preaching by Laymen. Davis.	1.50	1.18
New Ten Commandments. Banks.	1.50	1.20
Unused Powers. Conwell.	1.25	1.00
Unique Historical Value of Book of Jonah. W. L. Stevens.	1.00	.80
At Home in the Bible. Darlow.	2.00	1.50
Bible Type of Modern Men. Mackay.	1.75	1.30
In Palestine at Empty Tomb. E. E. Violette.	1.25	.95
Jesus in Experience of Men. Glover.	1.90	1.20
Life of Lives. Louise Morgan Sill.	1.50	1.00
Place of Books in Lives we Live. Stidger.	1.25	1.00
Supernatural Jesus. McDaniel.	1.75	1.20
Tales of Tirah and Lesser Tibet. Starr.	2.00	1.50
Evangelism. Hannan.	1.50	1.00
In School of Christ. McDowell.	1.00	.80
A Little Book of Sermons. Hough.	1.50	1.00
Pot of Gold. Beck.	1.25	1.00
Rigion in Russia Under Soviets. Cooke.	2.00	1.50
With Earth and Sky. Quayle.	1.25	1.00
Light on Scripture Truth. Boteler.	1.25	.90
Character of Paul. Jefferson.	2.25	1.75
Christian Stories and Modern World. Calkins.	1.75	1.40
Christianity and Liberalism. Machen. . . . .	.75	.60
Book of Yahweh, arranged by C. Mansfield.	2.00	1.00
Modern Discipleship and What it Means. Wood.	1.25	1.00
Reality and Religion. Singh. . . . .	.75	.60
Christian Ideals in Industry. Johnson and Holt. . . . .	.75	.60
Cyclopedia of Commencement Sermons and Baccalaureat Addresses.	3.00	2.40
Modern Evangelism and An- cient Environment. Holcomb.	1.25	1.00
Father and Son. Howard.	1.00	.80
Modern Evangelism on Funda- mental Lines. Goddard.	1.25	1.00
Christies and Legends. P. A. Curtis.	1.50	1.20
Sin a Detective. Jones.	1.25	1.00
Sin. Talmadge.	1.25	.50
Can World Be Won for Christ. Maclean.	1.25	.50
Letters from Chinese Official. . . . .	.50	.25
Christ of Christianity. Stuffer.	1.25	.75
Christian Freedom. Macgregor.	1.50	.50
American Social and Religious Conditions. Stezle.	1.25	.80
Consolation. W. E. Barton. . . . .	.60	.30
Practical Interchurch Methods. McGarrah.	1.25	.50
Organizing for Work. Gant.	1.25	.75
Wonder Book. Shepherd.	1.00	.60
Abraham, My Friend. Mantle.	1.00	.75
Discipline of Covenant. Webster.	1.00	.50
Discipline of Wesleyan Meth- odist Church, 1919. . . . .	.50	.30
America, Here and Over There. Wilson. . . . .	.75	.25
Seeing and Being. Trumbull. . . . .	.50	.30
Jesus an Economic Mediator. Darby.	1.50	.75
Facts of Life. P. C. Simpson.	1.50	.50
Life of E. A. Fergerson. W. B. Yates.	1.25	.50
Immanence in Christian Thought. Platt.	1.50	.50
Dangers of Crooked Think- ing. Myers.	1.50	1.20
Master Key. Spurr.	1.35	.75
Lost Prophecy. Van Burkalow.	2.00	1.50
In the Breaking of the Bread. Vance.	1.25	1.00
The Family in its Social As- pects.	1.00	.50
Cal of Road. Logan.	1.25	.50
Church and Divine Order. Oman.	1.50	.50
Grand Assize. Hugh Cartan.	1.50	.50
300 Outlines of Sermons on the New Testament. Nicoll.	1.50	1.00

Expository Sermon on the New Testament. Nicoll.	1.50	1.00
New Outlines of Sermons on the New Testament. Nicoll.	1.50	1.00
Anecdotes Illustrative of New Testament. Nicoll.	1.50	1.00
Outlines of Sermons on the Old Testament. Nicoll.	1.50	1.00
Expository Sermons and Out- lines on the O. T. Nicoll.	1.50	1.00
New Outlines of Sermons on the Old Testament. Nicoll.	1.50	1.00
Anecdotes Illustrative of Old Testament Texts. Nicoll.	1.50	1.00
Pulpit Prayers by Eminent Preachers. Nicoll.	1.50	1.00
Platform Aids. Nicoll.	1.50	1.00
Outline Sermons to Children. Nicoll.	1.50	1.00
Outlines of Sermons for Special Occasions. Nicoll.	1.50	1.00
Fads, Fakes, Freaks, Frauds, Fools. Shepherd.	2.00	1.50
100 Best Sermons. Hallock.	2.50	2.00
Evangelistic Cyclopedia. Hallock.	3.00	2.40
Cyclopedia of Religious Anec- dotes. Lawson.	3.00	2.80
Cyclopedia of Pastoral Meth- ods. Hallock.	2.50	2.00
Three Hundred Evangelistic Ser- mons. Outlines. Webb.	3.00	2.40
Lessons for Teachers of Begin- ners. Francis Danielson.	1.00	.50
Letters to the Mother of a Sol- dier. Wright.	1.00	.50
Sunday School Essentials. Wells.	1.25	.65
In the Fourth Year. Wells.	1.00	.35
Modern America and Jesus Christ. Ribbany. . . . .	.65	.30
Great Teachers of Judaism and Christianity. . . . .	.75	.40
Ammunition for Final Drive on Booze. Banks.	1.50	.50
Mobilizing Woman Power. Blatch.	1.25	.50
The Missionary Obligation. Gar- vey.	1.25	.40

Books For Children

A Child's Life of Christ. . . . .	.75	.40
A Child's Story of the Bible. . . . .	.75	.40
Little Lame Prince. . . . .	.75	.40
Wood's Natural History. . . . .	.75	.40
Bible Stories and Pictures. . . . .	.10	.06
Pictures and Stories of Jesus. . . . .	.10	.06
Uncle Jim's Bible Stories. . . . .	.50	.30
Mother's Stories of Old Testa- ment. . . . .	.75	.50
Mother's Stories of New Testa- ment. . . . .	.75	.50
The Child's Bible, by Robinson.	1.50	1.00
Uncle Jim's Bible Stories.	1.00	.50
Uncle Jim's Old Testament Stories.	1.00	.50
Uncle Jim's New Testament Stories.	1.00	.50
Boys of the Bible.	1.00	.50
Bible Picture Calendars for 1925. . . . .	.10	.05
Aunt Charlotte's Bible Stories, Charlotte M. Jonge.	1.50	1.00
Two stories for each Sunday in the year, taking one all through the Bible.		
Pilgrim's Progress, Illustrated, Child's Edition. . . . .	.75	.40
A Thoughtless Seven. Story for Boys. . . . .	.75	.50
Things in Nature. . . . .	.75	.50
Things That Happened Aunt Martha's Squirrel Stories. . . . .	.75	.50
How the Chattery Chipmunks Came to Dinner. . . . .	.15	.10
Pinkie's Cross Monday. . . . .	.15	.10
Thanksgiving at Grandpa Whis- kers. . . . .	.15	.10
Little Posie: Peacemaker. . . . .	.15	.10
Johnnie's Right and Left Hand. . . . .	.15	.10

Ideal Vest Pocket

Testament

Solid leather binding, overlapping edges,
size 4 1/2 x 2 1/2. Thin, self-pronouncing clear
nonpareil type, thin Bible Paper, stamped
in gold, round corners, red under gold
edges—a splendid book and it looks good.
Regular \$1.25 value.
Our Special Price. **70c.**
Same style as above with the words of
Christ printed in red, 75 cents.

Self-Interpreting

Testaments

With explanation at beginning of each
chapter, and foot notes at bottom of page,
clearing up difficult passages. Large,
clear, black-face type, easy to read. Con-
venient in size, 4x6. Cloth, stamped in
gold. Many beautiful colored illustra-
tions. Regular net price 75 cents. **55c.**
Clearance price, postpaid

Pentecostal Publishing Company, Louisville, Kentucky.

EVANGELISTS SLATES

ANDERSON, T. M.
Rochester, Pa., Feb. 17-March 1
Alliance, Ohio, March 5-15
Sebring, Ohio, March 22-April 5
East Liverpool, Ohio, April 12-26
Columbus, Ohio, May 3-17
Indianapolis, Ind., May 24-June 7

ATKINSON, THELMA.
(Evangelistic Singer and Pianist)
Davidson, Mich., Feb. 22-March 15
Elba, Mich., March 22-April 12
Home address, Upland, Ind.

AYCOCK, JARRETTE AND DELL.
Spokane, Wash., Feb. 15-March 1
Moscow, Idaho, March 8-22
Home address, 2109 Troost Ave., Kansas City, Mo.

BALSMEIER EVANGELISTIC PARTY.
Placentia, Calif., Feb. 10-22.

BERNARD, GEORGE.
El Monte, Calif., Feb. 16-March 1
Redondo Beach, Calif., March 8-22
Glendale, Calif., March 29-April 12
Inglewood, Calif., April 16-May 3
Home address, Hermosa Beach, Calif.

BOONE, HARRY A.
Open dates.
Home address, 66 Block 11, Pueblo, Colo.

BOYLES, E. C.
Logansport, Ind., March 5-22
Home address, Lucerne, Ind.

BUSSEY, M. M.
Bloomington, Pa., Feb. 4-22
Home address, Grand Crossing, Fla.

CAFFRAY, D. WILLIA—CHRISTENSEN, CLARA.
Seattle, Wash., Feb. 22-March 8
Portland, Ore., March 15-19
Hardin, Mont., April 5-19.

CANADAY, FRED.
Ferndale, Wash., Feb. 22-March 8
Port Townsend, Wash., Mar. 22-April 6
Home address, Rt. 4, Box 1100, Portland.

CLARKE, C. S.
Clear Springs, Okla., Feb. 13-26
Drumright, Okla., March 1-15
Loyal, Okla., March 22-April 5.

CLARKSON, S. F.
Open dates after March 1.
Home address, Donnellson, Ill.

CONLEY, PROF. C. C.
(Singer Evangelist)
South Bend, Ind., Feb. 9-March 1
Celina, Ohio, March 5-21
Home address, 586½ N. Howard St., Akron, Ohio.

COPELAND, H. E.
Two open dates for winter meetings.
Home address, 1237 N. Kingshighway, St. Louis, Mo.

CRAMMOND, C. C. AND MARGARET.
Bentley, Mich., Feb. 9-22.
Home address, 815 Allegan St., Lansing, Michigan.

DAVIS, C. C.
Wauseon, Ohio, Feb. 8-22.
Country Club, March 1-15.
Marion, Ohio, March 22-April 12.
Wauseon, Ohio, April 12-26.
Home address, Sta. B, Evansville, Ind.

DICKERSON, H. N.
Michigan, Ind., Feb. 10-22.
Sparta, Ky., March 1-14.
Home address, 338 Newman, Ashland, Ky.

DULANEY, EARL.
Huntington, W. Va., Feb. 19-March 1.
Bramwell, W. Va., March 18-29.
Home address, Ashland, Ky.

DUNAWAY, C. M.
Akron, Ohio, Feb. 22-March 15.
Clarendon, Pa., March 16-April 5
Eastman, Ga., April 12-26.
Mart, Texas, May 3-24.
Wilmore, Ky., May 26-31.
Home address, Decatur, Ga.

EDEN, THOS. F. AND ETHEL.
Protection, Kan., Feb. 9-March 1
Home address, Audubon, N. J.

EITELGEORGE, W. J.
Canton, Ohio, Feb. 16-March 14.
Minerva, Ohio, March 15-April 4.
Canal Fulton, Ohio, April 5-19.

ELSNER, THEO. AND WIFE.
Princeton, Fla., Feb. 28-March 2
Jacksonville, Fla., March 8-12
Bloomington, Pa., March 15-29
East Palestine, Ohio, April 2-19
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLANERY, B. T.
Princeton, Ind., Feb. 12-March 1
Churubusco, Ind., March 4-22.
Open, March 25-April 12.
Home address, Star Rt., Cumberland, Wisc.

FLEMING, JOHN.
Huntington, Ind., Feb. 8-22
Newcastle, Ind., March 1-15
Home address, 317 Holt St., Ashland, Kentucky.

FUGETT, C. B. AND WIFE.
Maysville, Ky., Feb. 11-22.
Toler, Ky., Feb. 27-March 8.
Middletown, Ohio, May 17-31
Home address, 250 Mackworth St., Ashland, Ky.

GADDIS, T. H.
Chesterville, Ill., Feb. 13-March 1
Brooms Island, Md., March 6-22.
Baltimore, Md., March 23-April 5.
Dover, Dela., April 6-19.
Home address, 3306 Isabella Ave., Cincinnati, Ohio.

GLEASON, RUFUS H.
Open date, Feb. 26-March 15
Akron, Ohio, March 17-22

GOULD, ARTHUR WM.
Cherokee, Okla., Feb. 17-23.
Topeka, Kan., Feb. 24-March 2

GRIFFITH, REBECCA BELL.
Freeport, Pa., Feb. 8-22.
Home address, 514 S. 4th St., Hamilton, Ohio.

HALLMAN, W. R.
Wauseon, Ohio, Feb. 15-March 1

HARRIS, LEE L.
Altus, Okla., Feb. 6-22

HEIRONIMUS—FURBAY PARTY.
Wake Forest, W. Va., Feb. 15-30.
Dakota, W. Va., March 15-30.
Friendsville, Tenn., March 1-15.
Columbus, Ohio, March 1-15.
Home address, Wilmore, Ky.

HEWSON, JOHN E.
Bowling Green, Ind., Feb. 16-March 5.
Pleasant Unity, Pa., March 15-29.
Open dates—April, May, June.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HOLLENBACH, ROY L.
Monongahela, Pa., Feb. 12-March 4.
Washington, Pa., March 5-12.
Toledo, Ohio, March 26-April 5.
Home address, Mansfield, Ill.

HUNT, JOHN J.
Shelby, Mich., March 1-21.
Springville, Pa., April 19-26
Home address, Media, Pa.

JOHNSON, LEO. M.
Open date, Feb. 15-March 1.

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
Akron, Ohio, March 1-22.
Alliance, Ohio, March 29-April 26.
Permanent Address, 800 Princeton St., Akron, Ohio.

JONES, CHESTER R.
Open dates.
Home address, 1326 Valley St., Dayton, Ohio.

JONES, ANDREW J.
Open dates after Feb. 11.
Home address, Falkville, Ala.

KENDALL, J. B. AND PARTY.
Severy, Kan., Jan. 26-Feb. 22.

KENNEDY, ROBERT J.
(Singer)
Bonham, Tex., March 29-April 12.
Dallas, Tex., April 13-26.
Home address, 411 Menger Ave., Dallas, Dallas, Tex.

KINSEY, W. C. AND WIFE.
(Song Evangelists)
Jonesville, Ind., Feb. 19-March 8.
Home address, 252 So. W. 2nd St., Richmond, Ind.

LAWTON, MELVYN M.
(Singing Evangelist and Children's Worker)
Clairton, Pa., Feb. 15-March 1.
Home address, 2638 N. Lawrence St., Philadelphia, Pa.

LEWIS, RAYMOND O.
New Castle, Ind., Feb. 4-22.
Home address, Van Wert, Ohio.

LINN, JACK, TRIO.
Charleston, S. C., Feb. 15-March 1.
Home address, Oregon, Wisc.

LITRELL, V. W. AND MARGUERITE.
Curtis, Neb., Feb. 10-22.
Home address, 425 N. Sumner St., Beatrice, Neb.

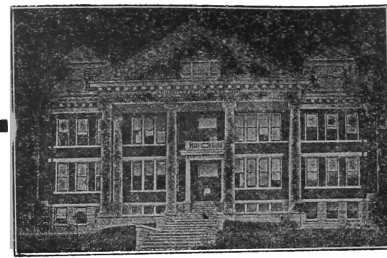
LUDWIG, THEO. AND MINNIE E.
Dexter, Mo., Feb. 22-March 1.
Rock Island, Ill., March 5-21.
Bloomington, Ill., March 25-April 12.
Mansfield, Ill., April 13-26.
Home address, 772 N. Euclid Ave., St. Louis, Mo.

MACKEY SISTERS.
Polk, Pa., Feb. 22-March 8.
Home address, New Cumberland, W. Va.

MCBRIDE, J. B.
Akron, Ohio, March 1-22.
Chicago, Ill., March 25-April 5.
Home address, 112 Arlington Drive, Pasadena, Cal.

MACCLINTOCK, J. A.
Greenville, Ky., Feb. 22-March 8.
Home address, Richmond, Ky.

MAIDSEN, C. B.
Montana, March.
Open dates, part of March and April.



ASBURY COLLEGE

Purpose: Development of Soul, Mind and Body

ITS 34TH YEAR. REV. H. C. MORRISON, D.D., President.

Ideal Location—Modern Buildings—Well-Equipped Faculty—Co-Educational—Spiritual Environments—Long List of Successful Graduates—Low Rates.
A Standard College of Refinement, Christian Influence and Character. Entrance requirements and Curriculum the same as other American Colleges and Universities. Exceptional moral and religious influence.

DEPARTMENTS.
Classical, Literary, Scientific and Theological Courses. Special advantages in Art, Music, Voice and Expression. Standards are the highest. Courses lead to A. B. Degree, Diploma in Voice, Piano and Expression, Domestic Science, Commercial School and Art.
An excellent Academy Course for those not prepared to enter College.

EQUIPMENT.
Dormitories, Laboratories, Library, Gymnasium, and Athletic Field.

FACULTY.
Made up of graduates from leading Universities and Conservatories.

ENROLLMENT—700.
Forty States and Eight Foreign Countries Represented.

SPECIAL TRAINING.
For Preachers, Missionaries and Evangelists.
Cost Low, considering advantages offered. Spring Term opens Feb. 3, 1925. Send for catalogue to Rev. H. C. Morrison, D.D., President, Wilmore, Ky., or Rev. L. R. Akers, D.D., Vice President, Wilmore, Ky.

MANLEY, E. P.
Niagara Falls, N. Y., Feb. 20-March 15
Home address, Naperville, Ill.

MILLS, F. J.
Kimmell, Ind., Until Feb. 20.
Open date, Feb. 22-March 15.
Rosholt, S. D., March 22-April 6.

MINGLEDORFF, O. G.
Baltimore, Md., Feb. 11-March 8.
Girdard, Ga., March 15-29.

MOORE, GEORGE AND EFFIE.
Philadelphia, Pa., Feb. 18-March 1.
Mitchell, Ind., March 15-29.
Mannington, W. Va., April 5-19.
Home address, 1204 Comer Ave., Indianapolis, Ind.

MOORE, L. P.
Port Huron, Mich., Feb. 8-March 5.
Detroit, Mich., March 8-15.
Home address, Elkhart, Ind., Rt. 6, Box 121.

MORROW, HARRY.
Uhrichsville, Ohio, Feb. 22-March 8.
Chester, S. D., March 15-29.
Colton, S. D., March 30-April 12.
Home address, 121 So. Scoville Ave., Oak Park, Ill.

NATIONAL COAST-TO-COAST CONVENTIONS.
Paul S. Rees,
Cherokee, Okla., Feb. 17-22.
Topeka, Kan., Feb. 24-March 1.

PETTICORD PARTY.
El Dorado, Kan., Feb. 11-March 1.
Mt. Carmel, Ill., March 8-29.
Akron, Ohio, April 5-26.
Columbus, Ohio, May 3-24.
Home address, 567 Berkeley Road, Columbus, Ohio.

QUINN, IMOGENE.
(Hoosier Girl Evangelist)
Brownstown, Ill., Feb. 15-March 1.
Fairfield, Ill., March 1-22.
Calhoun, Ill., March 22-April 5.
Home address, 909 N. Tuxedo, Indianapolis, Ind.

REDMON, J. E. AND ADA.
Booneville, Ind., Feb. 15-March 1.
Indianapolis, Ind., March 6-22.
Wurtland, Ky., April 5-26.
Home address, Brookville, Ind.

RICH, N. W.
Phoenix, Ariz., March 1-15.
Orange, Calif., March 19-April 5.

RUTH, C. W.
Knoxville, Tenn., Feb. 8-22.
Ashtabula, Ohio, March 5-15.
Decatur, Ill., March 17-22.
Springfield, Ill., March 24-29.
Harvey, Ill., March 31-April 5.
Racine, Wis., April 10-19.

SANFORD, E. L.
Pt. Lauderdale, Fla., March 1.

SANDERS, C. C., JR.
(Pianist and Young Peoples' Worker)
Van Buren, Ark., Jan. 19-Feb. 28.
Home address, Box 102, Griffin, Ga.

SELLE, ROBERT L.
Douglas, Kan., March 22-April 12.
Home address, Oklahoma City, Okla., Y. M. C. A.

SHELL, W. L.
Open dates to May 24.
Home address, Robertsdale, Alabama.

SWEETEN, HOWARD W.
Esther, Mo., Feb. 14-March 2.
Dayton, Ohio, March 15-29.
Alliance, Ohio, April 4-27.
Boulder, Colo., May 3-18.

FEETS, ODA B.
Clarksburg, W. Va., Feb. 1-21
Home address, Aurora, W. Va.

TERRELL, MARK H.
Grandfield, Okla., Feb. 1-22.
Home address, 216 W. Mulberry St., Sherman, Texas.

THOMAS, JOHN.
South Manchester, Conn., Feb. 1-22
Syracuse, N. Y., March 1-15.
Pittsburgh, Pa., March 16-22.
Louisville, Ky., March 29-April 12
Lynn, Mass., April 19-May 3.
Permanent Address, Wilmore, Ky.

TILTON, JOHN L.
Louisia, Ky., Feb. 15-March 7.
Ashland, Ky., March 8-28.
Ashland, Ky., March 14-18.
Home address, Ashland, Ky.

TULLIS, W. H.
Toledo, Oregon, Feb. 15-March 1.
Sutherlin, Oregon, March 8-22.
Home address, 1550 Atchison St., Pasadena, Calif.

VAYHINGER, M.
Farmersburg, Ind., Feb. 1-22
Cincinnati, Ohio, Feb. 24-March 1.
Shoals, Ind., March 4-22.
Tell City, Ind., March 26-April 12.
Home address, 1618 S. Burkey St., Kokomo, Indiana.

WHITCOMB, A. L.
Hanford, Calif., Feb. 15-March 1.
Tulare, Calif., March 8-22.
Pomona, Calif., March 29-April 12.

WELLS, KENNETH AND EUNICE.
Fort Wayne, Ind., Feb. 8-22.
East Liverpool, Ohio, Feb. 25-March 15.
Muncie, Ind., March 17-April 5.
Permanent Address, 2115 Barth Ave., Indianapolis, Ind.

WIBEL, L. E.
Spencerville, Ohio, Feb. 1-21.
Home address, 317 So. Bennett St., Bluffton, Ind.

WILSON, GUY.
Farmland, Ind., Feb. 8-22.

WILLIAMS, LIFE E.
Winter Haven, Fla., Feb. 1-22.
Home address, Wilmore, Ky.

WILLIAMS, J. E.
Council Bluffs, Iowa, Feb. 18-March 8.
Bay City, Mich., March 15-April 5.

WRIGHT, MR. AND MRS.
Sandusky, Ohio, Feb. 22-March 8.

YATES, W. B.
College Corner, Ohio, Feb. 17-March 2

YOUNG, ROBERT A.
Steele, N. D., Feb. 8-March 8.
Starkweather, N. D., March 8-31.
Cooperstown, N. D., March 31-April 12
Home address, Wilmore, Ky.

One of the greatest books ever published on holiness is the "Central Idea of Christianity," by Bishop Peck. We are offering it now, regular \$1.50 edition, for \$1.00.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

AN ABSOLUTE NECESSITY TO EVERY CROSS WORD FAN

CROSS WORD PUZZLE DICTIONARY

SELF-PRONOUNCING
1100 Pages Large Clear Type

Based upon the Foundation of **NOAH WEBSTER**
Modernized by **W. J. PELO, A.M.**

Will Help You Solve Cross Word Puzzles

Full Definitions of Words
Synonyms and Antonyms
Mythological and Classical Names
Names of Persons and Places
Terms Used in Commerce & Law
Christian Names of Men & Women
Prefixes and Suffixes
Parts of Speech
Abbreviations, Etc., Etc.

Handsome and Durable Bound in Cloth, with Gold Stamping
Size 5 1/2 x 7 1/2 inches

A REGULAR \$2.00 VALUE for 98c, postpaid.
Pentecostal Publishing Company
Louisville, Kentucky.

LOOSE-LEAF BIBLE
A Practical Bible for Notes—At Last!!!
ELASTICITY.

Add Pages Anywhere In Any Number.

With the International Loose-Leaf Bible, pages containing your notes can be added in any number anywhere in the Bible. Included with the Bible are more than 250 pages of faintly ruled writing paper which can be used to write on the lines or without regard to the lines and can be inserted right with the passage in the Bible to which your notes refer.

Loose-Leaf Advantages.

The writing pages can be separated from the volume, thereby making it more convenient to write upon than if bound with the volume. For those who use a typewriter, this system will also be found a great convenience.

Only One Inch Thick.

The International Loose-Leaf Bible is printed from black face type on India Paper so thin that a thousand pages measure only three-eighths of an inch thick. The complete Loose-Leaf Bible including the more than 250 pages of writing paper, make the complete volume only one inch thick. The volume measures 6 7/8 x 9 inches. Looks exactly like a regular Divinity Circuit Bound Bible. Bound in genuine morocco, divinity circuit style (with overlapping edges on cover), round corners red under gold edges.

Price \$12.00.
Our Sale Price **\$8.00**

WANTED

Christian Workers for Wisconsin.

As Wisconsin is one of the most neglected fields in America, when it comes to the Gospel of full salvation, I am seeking to find some gospel workers to put in the various sections of that State, in the interest of full salvation, and the salvation of a lost world. Wanted men and women who are saved through and through, and who have a passion for lost souls—this passion so possessing them that nothing will daunt their courage and faith in undertaking for God in a field that will try the courage of anyone. These persons must be genuinely converted, definitely sanctified, free from fanaticism, and ready to lay down their lives if need be to get the truth of God's word to needy cities and communities in Wisconsin. We do not want any religious freaks, or church fighters, or anybody who rides hobbies. Neither do we want people who have question marks as to their lives, but we want those who are willing to go out and trust God and open up work in cities from a few hundred to many thousand in population, in the great state of Wisconsin. If you are

really interested and are willing to pay the price for such service, please address the undersigned. But if not willing to comply with above conditions, do not bother with correspondence.

E. O. Chalfant,

Dist. Supt. Church of the Nazarene,
Chicago Central Dist., Danville, Ill.

WINONA MAKES PREPARATION FOR ITS SCHOOL OF THEOLOGY.

By Dean W. E. Biederwolf.

The Winona Lake Bible School of Theology is giving itself to unusual effort this year to make the coming session of the School in July and August the strongest and largest of its brief but exceptionally successful history. Organized but two years ago, the second season, 1924, experienced an attendance almost double that of the first one, the matriculation totaling an even 100.

The Winona Lake Bible School of Theology is designed especially for ministers, and its curriculum built especially with the minister in view. Others, however, are admitted to its sessions. The dates of the School this year are July 17 to August 18 inclusive, and the Faculty so far as selected will consist of

Pres. John E. Kuizenga, of Western Theological Seminary, Holland, Mich.

Pres. M. G. Kyle, of Xenia Theological Seminary, Saint Louis, Mo.

Prof. George L. Robinson, of McCormick Theological Seminary, Chicago, Ill.

Prof. Leander S. Keyser, of Hamma Divinity School, Wittenberg College, Springfield, Ohio.

Pres. John M. Vander Meulen, Presbyterian Theological Seminary, Louisville, Ky.

Prof. Edgar Stranahan, of Penn College, Oskaloosa, Iowa.

The purpose of this School of Theology is clearly set forth in the statement made in its descriptive literature that it has been organized in the interests of Evangelical Christianity. To the question, "Are there not some of the Theological Seminaries of the land close enough up to the essentials of the Faith as set forth in the Word of God?" the Winona Lake Bible School of Theology answers, "Yes."

But the Winona Lake Bible School of Theology is unique in the following particulars:—

First. It offers during the summer months an opportunity to ministers for further study along the particular lines of their own selection.

Second. It makes this study possible at the very minimum of expense, caring in fact for all expense, if necessary, so far as the School is concerned.

Third. It offers these advantages in the midst of religious, educational, recreational, and healthful environment such as are found in perhaps no other center in the country.

Fourth. It stands especially, and perhaps as the only School of Theology founded for the express purpose of emphasizing and defending the particular points at which the strictly evangelical theology is being attacked today by New Thought theologians, Destructive critics and Modernists in general.

The School is supported practically in whole by funds provided by prominent laymen who believe in an effort to stay somewhat the subtle influence

of rationalistic criticism which is today insinuating itself into so many of our educational and religious institutions as well as into many of the pulpits of the land.

Rev. W. E. Biederwolf, Dean of the School, may be addressed for particulars at Winona Lake, Indiana.

MALDEN, W. VA.

Rev Harvey Hysell, a member of our church here, and a student of Asbury College, with the help of Wilber Souton, a student of God's Bible School, came to their homes to spend the holidays. Howard Jarrett, also a student of Asbury and a citizen of our town, was here for several days. These young men decided to begin a meeting in their home church in which they were to be engaged for about a week. But the Lord arranged things differently. The power of God began to fall on the people and it seemed impossible for them to leave. Souls prayed through in almost every service. Prayer services were held in many homes; many souls were saved in this way. For several weeks this great meeting continued until scores of souls were either saved or sanctified.

Rev. Hysell is a great preacher, and is one of our coming great evangelists. His presentation of the doctrine of full salvation is given in such a way as that the uninformed is soon made to see his privilege in Christ. Many were convinced of this truth who never saw the light before.

Bro. Hysell is a good representative of Asbury College. We expect to see a number of our young folks there in a few years. When Asbury sends out young people like Bro. Hysell and Bro. Jarrett it is not hard to convince other young people and their parents that it is a good place to go to. Bro. Souton is a good personal worker and will be licensed to preach next summer. He leads a life of prayer worthy of note. Miss Koch, a former student of God's Bible School, and at present a trained nurse, also rendered us valuable service.

Camp meeting committees will do well to give Bro. Hysell a trial. He will make good wherever he is placed.

Yours in him,

Geo. W. Thumm, Pastor.

REPORT.

The special revival meetings held in the Bethany M. E. Church, Toledo, O., closed Jan. 18 in the midst of a wave of glory. They were in continuance for fourteen days, under the leadership of Prof. C. C. Crammond and wife. Brother and Sister Crammond are surely marked servants of the Lord and have upon them the unction of the Holy Ghost. Mrs. Crammond is a wonderful preacher and opens up a way under the power of the Spirit in old-fashioned Methodist style. The Professor is a master at the piano, and their duets and solos were surely inspirational. At the first altar call thirty-three came forward, and until the close ninety-five persons had sought pardon or purity. Twenty-four family altars were established and eighteen people promised to become tithers. If your church is dead and you need an old-time awakening, you will do well to invite these workers.

Thornton J. Ingle.

Pastor Bethany Methodist Church, Toledo, Ohio.

Lord Teach Us To Pray

I only brought a few books with me when I crossed the Atlantic a little while ago, but among them was Dr. Alexander Whyte's book on Prayer. I have read many books on prayer, but none has ever helped me so much as this book of Dr. Whyte's. It is a humbling book, for the possibilities of a prayer-life are brought home to the reader with tremendous power. It is an inspiring book, for it teaches the readers how little they have understood the creative power of prayer. I introduced the book to a minister in Chicago who was very powerfully impressed by it. He recommended it to his people in such glowing terms that a considerable number was ordered from a local bookseller to supply the demand. Now that it is to be obtained for a dollar from The Pentecostal Publishing Company no reader of this paper can make a mistake in obtaining it, for the greatest thing any one of us can do is to pray. No one who orders the book on this recommendation will ever do anything but thank me for it.

J. Gregory Mantle.

Regular price \$1.50. Our special price, \$1.00.

Scripture Promises

OR THE CHRISTIAN'S INHERITANCE.

By Rev. Samuel Clark, D.D.

With an Introduction by Rev. Isaac Watts, D.D.

Price, 75c.

"The River of life runs through this book in a thousand rills of peace and joy."—Rev. Isaac Watts, D.D., in the Introduction.

This well-known collection of the Bible promises is divided into three parts: Blessings Promised to Believers; Promises to Several Graces and Duties; Promises relating to the State of the Church. These parts are sub-divided into eight chapters as follows:

Promises of Temporal Blessings;
Promises Relating to the Troubles of Life;
Promises of Spiritual Blessing in this Life;
Promises of Blessing in the Future World;
Promises to Duties of the First Table;
Promises to Duties of the Second Table;
Promises Belonging to Both Tables;
Promises Relating to the State of the Church.

My father used one of these little books for several years. I secured a copy soon after my conversion and wore it out. My knowledge of the promises obtained in this way has been a great support to me through the years. I have long felt that Clark's Scripture Promises should be placed in the hands of all believers especially of those beginning the Christian life.

W. B. Rose.

A Highly Commended Book

The following review is from *The Protestant*, one of the greatest magazines of our times, edited by Judge Nations, recent nominee for the presidency on the American Party Ticket. Many have spoken of this great book in the same vein as Judge Nations. One customer recently bought four copies to pass out among friends. Who will do likewise?

WHO IS THE BEAST?

By Rev. L. L. Pickett.

This volume of two hundred pages outlines the schedule of the ages and defines "The times of the Gentiles" with startling and convincing clearness and power. Widely known and loved as an evangelist, Mr. Pickett is a thorough and accurate student of the Bible and especially of the books of prophecy.

His identification of the Papacy as the "Man of Sin" of Paul and the "Babylon" and "Beast" of John leaves nothing to be added. It amounts to a demonstration. The book is written in the clear, terse and trenchant style that gives a peculiar charm to all the author's writings. All patriots need it. Price, \$1.25.

Judge Nations has also highly commended Bro. Pickett's book, "Uncle Sam or the Pope, Which?" \$1.50. Both for \$2.50.

His Best

"Mastery of Manhood," by Rev. C. F. Wimberly, D.D. This author has written a score of good books. Not a dull page in anything Dr. Wimberly gives to the public. This book is his last, and the author himself considers it his best. Then a real intellectual, literary, scientific, religious, and inspirational treat is waiting for who can secure this book. Dr. Wimberly is one of the most voluminous writers in the country, and he gives us the cream of his best thinking in "Mastery of Manhood." Neatly bound. Price \$1.25.

THE DANGER SIGNAL.—A former nominee for the presidency, reviewing this book in his paper, stated, "It ought to sell a million." A present member of the Senate said, "It is in its 4th edition, it should be in its 40th." Price \$1.50.

2. WHO IS THE BEAST OF REVELATION.—You should read this book and be convinced, it is unanswerable, say many. Price, \$1.25.

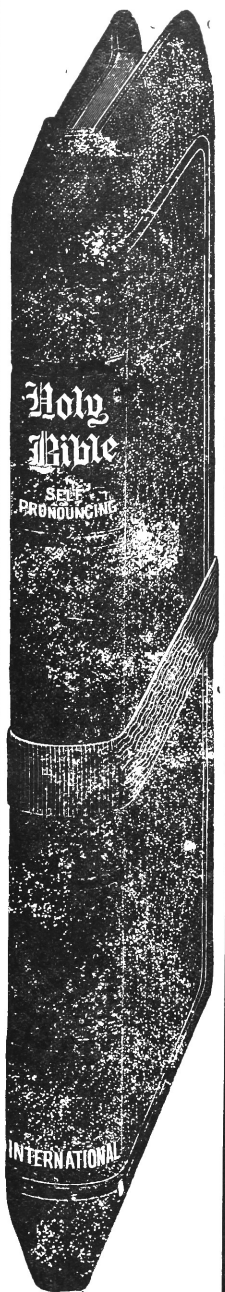
3. UNCLE SAM OR THE POPE, WHICH?—Every loyal American should buy, read and pass this book on. An eye opener. Price \$1.50.

These above books were written by two prominent Evangelists—Rev. Pickett and Rev. Wimberly. These will open your eyes and should not go unheeded. Special price choice of the above \$1.50 postpaid. All three for \$4.00 postpaid anywhere.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky

16th Annual Clearance Sale

This cut shows the style of all overlapping edge Bibles mentioned in ad



Maroon Bible

Illustrated Scholar's Pocket Bible. Size $3\frac{1}{2} \times 6$ inches. Clear, black ruby type; strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine solid leather cut from heavy, soft hide, overlapping edges, gold titles. This is an ideal gift for a young lady, and we supply it also in a beautiful purple as well as maroon colored binding. Special net price... **\$2.20**

We must turn our large left-over stock of Bibles into cash at once; therefore, we offer them at these remarkably low prices.
All King James Version.

Most COMPLETE BIBLE in the World

(25 SPECIAL FEATURES.)

For the Home, For the Teacher, For the Family, For the Pastor,
For the Old Folks, For the Scholars, For the Study.

1. Fine genuine leather binding, with overlapping edges, stamped on back and backbone.
2. Extra grained lining to edge with special reinforcement.
3. Fine white opaque thin Bible paper beautifully printed.
4. Red edges, round corners, silk head band and marker.
5. Size $5\frac{1}{2} \times 8\frac{1}{2} \times 1\frac{1}{2}$, weight forty ounces.
6. The words spoken by Jesus are printed in red.
7. Large, clear Long Primer type.
8. Self-Pronouncing.
9. Chapters numbered in figures.
10. Sixty thousand references and marginal readings.
11. Dates of happenings before and after Christ in reference columns.
12. Chapter headings and page headings.
13. Nearly 100 illustrations with 32 of them in colors.
14. A beautifully printed family record.
15. A Treatise on How to Study the Bible, by Rev. James Stalk, D.D.

16. The Sunday School Teacher's Use of the Bible, by Bishop John H. Vincent, D.D.
17. The Christian Worker and his Bible, by D. W. Whittle, of Philadelphia.
18. A Calendar for the daily reading of the Scriptures—reading all in one year.
19. Chronology and History of the Bible and its Related Periods.
20. The Harmony of the Gospels.
21. Table of the prophetic books, by Jesse L. Hurlbut.
22. Period intervening between the age of Malachi (450 B. C.) and the birth of Christ, by Rev. A. C. Whitehouse, M.A.
23. Weights, Moneys and Measures.
24. The Combination Concordance which includes under one alphabetical arrangement a concordance to the Scriptures, Topical index to the Bible, list of proper names, with their meaning and pronunciation, complete gazetteer, with references to the maps, a glossary of archaic and obsolete words in the English Bible; words relating to Biblical antiquities, customs, musical terms, etc., names of plants, animals, precious stones, etc.
25. 4,500 Questions and Answers on the sacred Scriptures for Bible students and Sunday School Teachers.

We have three hundred and sixty of these fine, complete Bibles that we want to close out for cash at once. They sell through agents at \$8.00 each. Our special price, postpaid, **\$3.60**
With the patent thumb index, 40c extra.

Red Letter Illustrated Combination Teachers' Bible

Words of Christ in red. Revised Version in foot notes showing by a glance at bottom of page what the revised version says. Complete Bible helps, history, geography and customs in Bible times, 40,000 references. Concordance, maps, etc. Fine morocco binding, overlapping edges, linen lined to edge. Large, clear bourgeois type with the self-pronouncing feature, round corners, red under gold edges with many beautiful colored illustrations, making it attractive for young and old. Regular price, \$6.50. Our special sale price, postpaid, **\$3.20**
Index, 50c. Name in gold, 50c extra.

Ideal India Paper Bible

For Teachers, Pastors or Friend. It is printed with long primer type. It is self-pronouncing. It is bound in Persian Morocco. It is silk sewed guaranteed not to break in the back. It is leather lined to edge. It is printed on fine India paper. It has references, concordance, maps. It is $8\frac{1}{2} \times 5\frac{1}{2}$ inches, weighs 22 oz. It is only 15-16 of an inch thick. It is sold regularly at \$10.20. **\$6.50**
Special Sale Price, postpaid. It will last a lifetime, ordinary use. Improved thumb index, 50c extra. Name lettered in gold, 50c extra. 25 copies same as above in an extra fine binding. Looks like and will last like seal-skin. Our special sale price \$8.00.

THE LORD is my shepherd; "I shall not want."
2 He maketh me to lie down in

EXTRA SPECIAL.
Same style, contents and quality as above. Ideal Bible with the black face minion type, size, $5\frac{1}{2} \times 7\frac{1}{2}$, weight 20 oz. Regular agents' price, \$9.00. Our Special Sale Price, \$5.50. Greatest value ever offered in a Bible. 100 copies like above with an extra fine binding. Looks like and will wear like seal-skin. Sale price \$7.00.

Ideal India Paper Pocket Reference Bible

This Bible weighs only 11 ounces, is $\frac{1}{2}$ of an inch thick, and size $4\frac{1}{2} \times 6\frac{1}{2}$. It has very readable minion type, splendid morocco binding, overlapping edges, silk head-bands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient. Our Special Sale Price, **\$3.50**
Your name in gold 50c extra; index, 50c extra. The same Bible as described above, with a complete Bible concordance, special price, \$4.00.

Large Type Concordance Bible

So many people have asked for a large type Bible with references and concordance only, that we have had it made up. It is self-pronouncing, good paper, fine morocco binding, overlapping edges, stamped in gold. On account of paper and leather being bought in a large quantity at a special quantity price, and a large edition being printed, we are enabled to sell this special Bible at an unheard of **\$2.30**
low price of
125 copies same as above without concordance but with the words of Christ in red and with patent thumb index at \$2.40 postpaid.

Old Folks' or Home Study Bible

The Home Bible for daily devotional reading. A superb record, and 17 maps, printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a Calendar for the daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word. Old King James Version, size only $5\frac{1}{2} \times 8\frac{1}{2}$, $1\frac{1}{4}$ inch thick.

It takes the place of a family Bible. Bound in a splendid quality, flexible morocco, stamped in gold. Regular agent's price, \$6.50. Our sale price, postpaid, **\$3.00**
Your name in gold, 50c extra.

Small Text Bible

Splendid clear minion type, overlapping edges, red under gold edges, silk head-band and marker, flexible morocco binding, stamped in gold, with patent thumb index.

Regular \$2.50 value. **\$1.10**
A Real Bargain at

Ideal Child's Bible

Bound in a beautiful grained, genuine leather, with overlapping edges, stamped in gold on back and backbone, red under gold edges. It has silk headbands and marker, a very clear, readable agate type, is self-pronouncing, King James Version, chapter numbers in figures, size $3\frac{1}{2} \times 5\frac{1}{2}$, only $\frac{1}{2}$ of an inch thick, and weighs 11 ounces. It contains twenty choice helps for the child.

Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this **\$1.40**
\$2.50 Bible postpaid, for
80 copies same as above without overlapping edges at 90c.

Sunday School Scholars Red Letter Bible

THE BINDING.—Genuine solid leather with overlapping edges, and very flexible. **THE TYPE.**—Large, clear, easy to read minion black face, pronouncing. Chapters in figures. All of Christ's words printed in red.

THE PAPER.—A very thin white opaque Bible paper, durable. Red under gold edges, silk headbands and marker.

ILLUSTRATIONS.—Sixteen full pages, printed in eight colors, and 32 full pages in one color. Frontispiece, presentation page

HELPS.—4,500 revised questions and answers, a complete Bible concordance, 14 pages of maps in colors, Hebrew, Phoenician, Greek and Latin alphabets.

THE SIZE.— $5\frac{1}{2} \times 8\frac{1}{2}$ in. thick, weight 20 oz. Stamped in gold on back and backbone.

THE PRICE.—This Bible is a good value at \$1.50. Our special sale price, postpaid, **\$2.35**
Name in gold 50c; index, 50c extra.

BLACK TYPE EDITION.—Same Bible as described above without the red letter feature, special price, \$2.15.

Fifty copies same as above without questions and answers and red edges at \$1.90 each.

Seventeen Jewel Testament and Psalms

The Jewels Are:
The largest and most readable type in a small book. Fine India paper, very opaque, edges don't stick. Fine genuine morocco binding, overlapping edges. Silk sewed, with silk head-bands and marker. Stamped in pure gold on side and backbone. Beautiful red under gold edges. Chapter headings at edge of pages, making it self-indexing. The chapters are numbered in figures. The size is only $2\frac{1}{4} \times 4\frac{1}{2}$ in. thick. The weight is less than 3 ounces. Eight blank pages on fine paper for notes. Fits the hand. It is self-pronouncing. It contains the Psalms. It is made with the best flexible glue. The price is only \$1.50 postpaid. Our sale price **\$1.20**

Old Folks' Testament and Psalms Illustrated

Very large, clear, pica type—the largest type to be had in a convenient size book. It is bound in black cloth, stamped in gold, and has 24 full-page illustrations.

The Lord's Prayer is beautifully printed in colors as a frontispiece. It is the only pronouncing big type Testament on the market; has key to the pronunciation of proper names; dates or times of the writing of the different books. The Lord's Prayer is illustrated with 8 pages of pictures. This Testament is especially suitable for old folks or small children, and is fine for home worship.

Very Special Sale Price, \$1.00
postpaid.

Same as above in fine Morocco binding. Price, \$2.00.

Same as above with words of Christ in red, \$2.20.

50 copies same as above, cloth binding, with words of Christ in red at \$1.20.

Pentecostal Publishing Company, Louisville, Kentucky.

PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Feb. 25, 1925.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 37, No. 8.

Jesus Christ The Same Yesterday, Today, and Forever

By The Editor.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men."

Now let us translate this scripture and read it this way: "In the beginning was Christ, and Christ was with God, and Christ was God. The Christ was in the beginning with God. All things were made by Christ; and without Christ was not anything made that was made. In Christ was life; and the life was the light of men."

This translation is sane and safe. It expresses the exact meaning of the scripture quoted at the head of this column. The Lord Jesus Christ is the same yesterday, today and forever. He is one, equal and eternal with the Father, and must be received, trusted in, and worshipped as God.

No man comes to the Father apart from Christ. This is the plain teaching of the Bible. Jesus Christ is the only door of entrance to the Father. We must come through Jesus Christ or be shut out forever. He took our place, he suffered and died in our stead; he paid our debt. There is no other offering for sin. He by the grace of God hath tasted death for every man. His blood cleanseth us from all sin. It is Christ and life and light and eternal blessedness, or the rejection of Christ and death and darkness forever.

We do not speak here of the modernist's imitation of Christ made up by men who are not willing to humble themselves, acknowledge their sins and confess their need of a Saviour. This is the Jesus, the mediator upon whom God has laid the sins of the world. In him, and in him alone, is redemption. We must be saved through his merit if we would be saved at all. God is jealous of the honor of his Son, and he will not accept or hear or bless those who refuse salvation through his blood. Come to Christ. Bring your sins to him, forsaking and casting aside all else, trust in the merit of his death and find salvation. He is mighty to save to the uttermost.

It is the preaching of Christ that brings conviction for sin, that leads to repentance, that brings regenerating power, that saves the soul, that brings peace, rest and joy into the heart. See to it that no one draws you away from this one and only Savior. Make no concession, have no faith in, or communion or fraternity with any doctrine that refuses to accept Jesus Christ as the one and only Savior. Those who go away from Jesus must come back to him or they must

perish. Those who deny his Godhead, his blood atonement, and saving power are in great danger of crossing the deadline, committing unpardonable sin, crucifying the Son of God afresh, and being lost forever. We fear this sin is being committed by many who seem to think it a small matter to reject Jesus, to run off after this and that, or the other man or woman, and trample the blood of Christ beneath their feet. Let us watch and pray, and hold on to Jesus Christ. There is pardon, and peace, and eternal life in Jesus, and it is received when one casts aside all things else and trusts in Jesus only.

What About the Union of Protestant Churches.

Dear Brother Morrison:

I have been noticing for some time in the public press that the Protestant churches of Canada are arranging for a union of the various denominations. It appears the Baptists, Methodists, Presbyterians and other Protestant denominations are going to unite into one church. Do you not think this is the true Christian spirit? You remember our Lord prayed that "they might be one." Would it not be splendid if that sort of union could take place in this country? Would you mind expressing your opinion on this subject in the columns of THE HERALD? I read THE HERALD every week and enjoy your editorials.

Yours truly,
AN OLD SUBSCRIBER.

My Dear Friend:

Your letter received and I am printing it along with my answer. From what I can find the liberality in Canada is not that of a genuine holy faith in Christ, but that of a sort of loose skeptical view of religious truth. Unfortunately, German rationalism has gotten a strange and strong hold on the Canadian ministry. I fear their oneness is that of a very general unbelief in the great cardinal doctrines of our holy religion.

You may have noticed as people drift away from the Bible they have no positive faith or conviction about anything in the realm of Christianity, and boast of their liberality and readiness to unite into a sort of religious mob without any definite doctrine or fixed creed or conviction. It has come to pass that a good many preachers and laity of our times do not believe anything with enough positiveness and sincerity to dispute with each other, or anyone else. They can get along very comfortably with bald infidelity. I have no doubt there are many preachers and people in Canada with a firm faith in the Holy Scriptures who will stand manfully for the Bible and their belief in great scriptural truths, and they will not

be so eager for the union of which you speak, but will continue to believe and teach, with earnestness and zeal, the Bible doctrines for which their various churches have stood through the years.

No, I do not believe it would be for the best for Protestant churches of the United States to unite into one church. Jesus Christ did not pray for ecclesiastical union; he prayed for a higher union than mere denominational union. It is that union of heart, faith, and objective that characterizes all souls, of all churches and people, who have been brought into the holy fellowship of the family of those who have experienced a new birth, and who have within them the life and love of Christ. I have known and enjoyed that union with God's children of all churches, creeds and colors, from my boyhood, and enjoy it today in a larger degree than ever before.

I believe that one of the greatest difficulties God has had on his hands, and one of the greatest obstructions to the spread of a pure gospel and the salvation of men, is great cumbersome, political ecclesiasticisms. All along through history God has been compelled occasionally, to call out his chosen people from the great ecclesiastical organizations and go down among the common people and begin the replanting of a true spiritual church. The strong probabilities are that he will have to continue that process.

Please remember that our Lord Jesus did not come into this world to set up a great ecclesiasticism, to build vast cathedrals, to bind up untold millions of consecrated money in brick and mortar, to create offices with pompous officials wearing gorgeous robes and living in palaces, dominating the church, dictating its policies, trampling out the spirit of evangelism and lording it over God's heritage. There is nothing in the world farther from the teachings of the Lord Jesus and the spirit of true Christianity than these dictatorial ecclesiastical bodies that constantly seek to get from the people vast sums of money while they sadly neglect the salvation of their souls.

Jesus came into the world to set on foot an eager, earnest evangelism; to hasten the spread of the gospel; to bring the good news of God's love and Christ's atonement at the earliest possible moment to all men. It is almost two thousand years since Jesus said to his followers, "Go ye into all the world and preach the gospel to every creature;" and yet there are untold hundreds of millions who have not heard the gospel, while the ecclesiasticisms build cathedrals, magnificent houses of worship, create offices without number, and squander on them untold millions of the Lord's money.

Sad to say, my friend, there is such a thing as ecclesiastical politics, and as your ecclesiasticism grows and becomes powerful,

(Continued on page 8)



BIBLE AND NEWSPAPER.

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



WE remember years ago a friend of ours saying, "I read the Bible to learn what God is doing and I read the newspaper to find out what the devil is doing." We once read the following definition of a good newspaper reporter, "One who knows where hell is going to break out next and will be there on the spot." The average newspaper tells more about hell's doings than anything else. The front page has a display of murders, robberies, quarrels, divorces, accidents, bandits, etc., etc. We note that the average newspaper gives the merest minimum of space to religious matters but gives the fullest space to crime, society scandals, politics, etc.

In the Philadelphia papers recently however, quite a good deal of space was given to the preachers' protest against immoral plays shown in the theaters there. From the "North American" we cite the following:

"Protests against two plays appearing in leading theaters of this city were entered Monday by three ministerial associations. The plays which incurred the ministers' displeasure are 'Rain,' at the Broad Street Theater, and 'Simon Called Peter,' now playing at the Walnut Street Theater. Action against one, or both, of the plays was taken by the Presbyterian Ministerial Association, the Baptist Ministers' Conference and the Philadelphia-New Jersey Methodist Preachers' Meeting.

"The clergymen objected to the plays on the ground that 'they attacked religion.'

"The Presbyterian resolutions said in part:

"Resolved, That we, the Philadelphia Presbyterian Ministers' Association, denounce such dramas as glaring evidence of a gigantic conspiracy to discredit Protestantism and defile religion, and also as a federated effort of the lewd minds of the world to break down public morals and plunder society for the sake of filthy lucre."

Quite recently we picked up on a seat in a railroad coach a monthly magazine published in an Eastern city which, in our judgment, exceeds in filth and social dirt and dissoluteness anything our eyes have ever looked upon, and yet this monthly is being sold at 35 cents per. Evidently it is published and edited by a Parisian. Such filthy literature of course would be common in Paris, but why in the name of all that is decent and clean should such a cesspool of moral filth be permitted to exist in Christian America. I have been informed that this immoral monster takes extra good care that his monthly shall not go through the mails because he would subject himself to prosecution by the Postmaster for sending obscene stuff through the post, so he takes care to send his vile production by express. We are submitting this matter to Deets Pickett of the Board of Public Morals, Washington, D. C., and we hope that he and Dr. Clarence True Wilson will find some way to stop this magazine and many others from emptying out upon the young people of America moral poison, dirt that is contributing so much to pollute and degrade their thinking and living, and resulting in waves of crime against the home, society and the church. Collier's National Weekly publishes an account by Dr. David Starr Jordan, of Sanford University of the capture of a strange fish. The story says that the fish was captured off the coast of Iceland, and continues:

"It must have given a rude shock to the crew of the Hull trawler which hauled it in. It was a fish. But it was a fish that was decidedly different from the kind to which men

METHODISTS TO COMBAT MODERNISM.

League for Faith and Life Formed; Ten Conferences Join.

To combat what is admitted to be the "rising tide of modern unbelief in the Methodist Episcopal Church," the Methodist League for Faith and Life, an organization comprising ten Conferences throughout the East and the Middle West, was organized at St. Paul's M. E. Church here today (Feb. 2).

"It is a powerful organization to protect the church against modern unbelief and to promote belief and preserve the existence of the common Christian creeds," the Rev. Harold Paul Sloan, of Haddonfield, N. J., President of the new organization, said today.

At the session of the committee meeting this morning the constitution of the new organization was drawn up and its objectives explained.

Dr. Sloan said that there will be an official monthly organ published by the league, which, it is expected, will embrace the clergy and lay members of the churches in the ten conferences represented at the meeting today.

The matter of revision of the text-books studied by young men preparing for the Methodist ministry is to be taken up at the session which will close the meeting this afternoon. The attitude of the committee, according to several members is to erase effectually from these text books all tendencies toward modernistic belief and to return to the fundamental evangelical teachings of a decade or so ago.

Charles K. Hadden, of Philadelphia, Pa., treasurer of the new league. Clarence Antrim, of Philadelphia, is vice-president and chairman of the committee on memberships and the Rev. Clarence True Wilson, of the Temperance Committee of the General Conference, is vice-president and chairman of the committee on objectives.—From the Evening Journal, Wilmington, Delaware.

who go down to the sea in ships are accursed.

"According to the dispatch which told of the capture, the strange catch was a yard long; its flesh was very soft and flabby; its skin coal black, and covered with sharp, hard, conical spines that resembled white ivory. The mouth was large, like that of the halibut. Its tail resembled a gloved hand with eight fingers, between each pair a thin web. On its back was a rod-like feature ending in a big tassel. At its tip was a red ball of flesh, used as a bait to draw smaller fish so near that they could be snapped up in the powerful jaws.

"The fish plainly belongs to the family of *Ceratiidae*—called deep-water Sea Devils. It is fairly certain that it is the species called *Himantolophus groenlandicus*, hitherto known only from a single example which came ashore in 1837 on the south coast of Greenland.

"This specimen, considerably damaged, is twenty-three inches long. The first dorsal fin is reduced to a single long 'fishing rod,' and the red ball in the center of the brush of its tassel was probably luminous in life.

"Sea devils of this sort living at great depths which the sunlight cannot reach, are all jet black. Unless they carry their own lanterns they are usually blind, for eyes are useless in the absolute dark. They have been dredged at different depths in the northern seas, the deepest record accessible being 2,800 fathoms (half a mile). Occasionally one of them rises above its level—in storms sometimes, or in struggles with other fish. It is then killed at once by internal expansion caused by release from the tremendous pressure found in the depths of the sea."

As we read this story we thought of those human monsters who live in dark depths of depravity and are blinded by their own defilements. Yet they hold out such attractive bait that the young and inexperienced are caught and devoured by them without mercy.

ANOTHER PREDICTION.

The following newspaper citation tells of another of those absurd adventures into visionary and fanciful prophesying which brings upon the doctrine of the Second Advent much reproach.

END OF THE WORLD AWAITED. FOLLOWERS OF PROPHETESS BELIEVE VISION WILL COME TRUE.

Hollywood, Calif., Feb. 3.—(By A. P.)—Followers of Mrs. Margaret W. Rowan, whose prediction that next Friday would mark the end of the world has stirred up commotion in "reformed" Adventist circles throughout the country, will await the fulfillment of the prophecy calmly in their homes, it was announced at Mrs. Rowan's home today.

"No preparations are being made, nor are any religious services planned," said Mrs. B. E. Fullmer, spokesman for the prophetess. "Mrs. Rowan has given her message and we have faith that her vision will be fulfilled."

A number of Adventists have foolishly tried to bring the Lord's coming down to their crazy ideas of the calendar and almanac forgetting that the Lord himself declared that no man, not even the angels, knew when that day was to come. William Miller thought he had it all marked out in 1840. It didn't come off. Then he moved the event up a year and again it didn't happen. Eighty years and more have passed by and the world is still intact. The great eclipse came off and didn't hurt things one bit.

Better for us to believe in and testify to and preach the Lord's coming again, but leave the day and month and year to God Almighty.

METHODIST FUNDAMENTALISTS ORGANIZE.

At last! The Methodist preachers and people who are Fundamentalists have been beating the air and fighting windmills for the past several years and have accomplished nothing in combating Modernism and the higher critics because they failed to organize their forces. The humiliating defeats experienced at 1924 General Conference have taught them a lesson and Dr. Sloan and others at last saw the absolute necessity of organizing.

At Wilmington, Delaware, Feb. 2, in St. Paul's M. E. Church there was organized "The Methodist League of Faith and Life." We have been given to understand that Bishop Berry has endorsed the movement. Prominent among its originators are Rev. H. P. Sloan, Rev. G. H. Neal, Rev. G. W. Ridout, of New Jersey Conference, Rev. Don Colt, District Superintendent Baltimore Conference, Rev. Charles Rhoads, R. C. Wells, W. Crawford, W. Powick, of the Philadelphia Conference, Rev. C. L. Hubbard, Geo. A. Cooke, of Wilmington Conference, and many others. Dr. Clarence True Wilson, of Washington, is closely identified with the movement. Dr. Helms, of Los Angeles, Calif., and many other prominent ministers and laymen of Methodism, are into it. A monthly paper will be published at once as the organ of the League, and Dr. H. P. Sloan, its President, will push every interest of the League to the utmost. All Methodists who believe in the old-time religion and the faith of our fathers are urged to send their names to Dr. Sloan, Haddonfield, N. J.

Thousands have enjoyed and been helped by reading "The Influence of a Single Life." It's an interesting story that one can hardly lay aside until having finished reading it. Yet it is very suggestive of a higher and better life. Price, cloth, \$1.00; paper binding, 40c.

THE PURE IN HEART.

Rev. L. R. Akers, D. D., Vice-President Asbury College.

"Blessed are the pure in heart for they shall see God."—Matt. 5:8.



HE most matchless words ever spoken by the lips of man was the sermon on the Mount by the Son of man. Of the nine beatitudes this is the only one that promises that the soul shall see God. One version renders the word blessed by the word happy but that is a poor substitute. Blessedness is deeper than happiness. Where happiness weighs an ounce blessedness weighs a ton.

There has always been opposition to the doctrine of purity and always will as long as the devil is loose and his children active.

Man demands purity in everything good that he desires. How much more does God demand purity in our hearts and lives. The Psalmist asks the question, "Who shall ascend into the hill of the Lord and who shall stand in his holy place?" God answers, "He that hath clean hands and a pure heart; who hath not lifted up his soul unto falsehood, nor sworn deceitfully."

We demand purity in the things we eat, in the things we wear, we desire the truth in the things we learn, we covet things that are genuine, we dislike the shoddy, the false, to be the victims of deceit or treachery.

If we pay 30 cents a pound for butter we don't want oleo, if we pay the market price for sugar we want sugar with no sand in it.

If we purchase maple syrup at \$3.00 a gallon we do not expect it to be doctored with glucose. If we ask for all wool goods and pay \$2 or \$3 a yard for it we do not want to discover it to be half cotton.

If we pay \$4 or \$5 a ton for good clean lump coal we are thoroughly disgusted to find it full of slate and mostly slack.

The pure food law is only the expression of the human heart's desire for that which is genuine, true, and good.

Why is it that the Heinz factories are running day and night and employing thousands of employees yet command twice the price of other foods, it is because the name Heinz stands for purity—and when you buy of Heinz you get the best—things not artificially colored and doctored up by benzoate of soda.

On the back of our Sunday school quarterly for 25 years we have seen the familiar words and the same monotonous cut of "Royal Baking Powder—absolutely pure." You can go to the grocery and buy for the same money a can of baking powder three times the size of Royal, but no, you insist on Royal and take that diminutive can that will not last nearly so long because the word purity means everything to you in baking.

What Does it Mean to be Pure in Heart.

It means a heart that is unadulterated. A heart that has been cleansed by the blood of Christ. A heart that is filled with the love of God, and if it is filled with God's love there is no bitterness or hate or jealousy or strife or deceit or lying or hypocrisy or anything else of like nature.

A great event to every housekeeper is housecleaning time. Oh, how people dread it; they often postpone it from week to week. Finally they screw their courage up, set their teeth, and with desperation like fighting fire, pitch into the work, clouds of dust fill the air: finally with mop and rag, and soap and water and varnish dirt is on the run, and when at last the rugs are clean, the curtains washed and freshly laundered, clean floors and woodwork, fresh varnish, and spotless linen, new wall paper, and perhaps another coat of paint on the house, the thrifty housewife sits down with every nerve and muscle

tired but with a triumphant exclamation, "Thank goodness—it's over for six months." Her head swathed in a turban made of a towel, clothed in a huge apron, armed with broom and mop she has completely for the time vanquished King Dirt and feels a sense of triumph over her victory.

The Biggest Job of Life, However, is not housecleaning but Heartcleaning. The habitation of man's soul is a sin-stained one. In it is hereditary rubbish handed down, moral dirt has accumulated there for over 6000 years. It is infested with the cockroaches and vermin of sin. It has become a cage of unclean beasts. 'Tis true many of these wild animals may lie dormant, one may be unaware of their presence but God's word says they are there and human experience tells us they are there. What a menagerie of savage beasts and poisonous serpents infest the unregenerate heart. For example, read Paul's account in the third chapter of Romans 9:18.

Behold the hatred, bloody murder, frightful carnage, and death grapples of the world's greatest war. What a raging volcano, what a seething caldron of passion took place in the continent of Europe a few years ago. In one week men in the harvest fields peacefully garnering the grain, cities tranquil, the world at peace. Laughing and jesting neighbors, ah, surely this description of the human heart does not apply to man, perhaps this was concerning the inhabitants of some darkened, blasted world far away in some nook or corner of the universe. Hear the birds sing, see the white clouds drifting like silver barques upon an azure ocean, behold the beautiful rivers like crystal paths winding among the green pasture lands and flower-scented meadows. See the children playing merrily in the yards, citizens laughing and jostling each other good naturedly in the market places. Hear the cathedral chimes in a melodious anthem of appeal summoning men to worship, see the ships of commerce dotting the mighty oceans. Ah! this picture of the heart surely does not apply to our world. But wait! Do not pass snap judgment on this great question.

Hear the tramp of armed millions, see the burning towns, and devastated fields. Hear the weeping of the women and the pitiful wail of childhood. Note the dull boom of the far away artillery, hear the bursting shells, the rat-a-tat-tat of machine guns, and whine of the canister, the rapid barking of the seventy-fives, the shouts of officers, the clarion call of the bugle. Hear the curses and shrieks of dying men, caught like rats in a trap by subterranean mines that belched up death, by barb wire fences that hindered progress, while men die like flies beneath the murderous sheets of flame from the fortifications. Hear the low moans of the dying, see the rivers dyed red with blood, while windrows of corpses mangled and mutilated beyond all recognition lie four and five deep. Behold the world torn by dissension, strife, by murderous hate—ah! the gentle Christ is forgotten and the devil and his cohorts are on the thrones of principalities and powers. Behold three monarchs calling upon God to bless their efforts while they do the work of the devil.

One of the tasks of the demi-god Hercules was the cleaning of the Augean stables which contained 3000 oxen and had not been cleaned for thirty years. The hero accomplished the feat, we are told, in a single day by turning two rivers through it which completely cleansed it of its filth.

BUT A GREATER THAN HERCULES IS HERE.

With all his strength Hercules could not cleanse the habitation of man's soul from a single stain—but thank God man is not left

hopeless in dark despair—a bondservant in his sins for—

"There is a fountain filled with blood, drawn from Immanuel's veins,
And sinners plunged beneath that flood, lose all their guilty stains.

The dying thief rejoiced to see that fountain in his day,

And there may I, though vile as he, wash all my sins away.

Dear dying Lamb, thy precious blood shall never lose its power,

Till all the ransomed church of God be saved to sin no more."

Where sin doth abound grace doth much more abound, for the Son of God was manifested that he might destroy the works of the devil.

What are some of these works of the Devil which Christ will destroy?

1. *Anger.* Anger is of the devil. Anger manufactures poison in the body, as well as in the soul. God would substitute for anger, compassion, longsuffering, pity. Anger is one of the noxious plants that derives its nourishment from the pits of hell. Don't minimize your anger, your temper, do not excuse it as a little thing. If you have a waspy, wet-hen, gunpowdery disposition you need Christ, the great Physician, quick, for you are sin-sick, your soul is in a serious condition.

2. *Again there is Pride.* Pride is the fountainhead of almost every sin ever committed. Pride is that thing that sets up the personal pronoun of the first person, singular number and makes it the center of all life. That which should be only normal become like a redwood tree in height and girth.

God would substitute for pride that most exquisite grace called humility. One has said, Humility is so delicate a grace that to claim possession means dispossession. The moment you claim it you lose it. Pride is so subtle it can make a man proud of anything. Some churches taboo buttons on mens' coats, neckties, and feathers, yet in the very effort to avoid pride these same persons may become proud that they are different from their fellows. "Lord, I thank thee that I am not as other men."

It is easy for a man to be proud of his success in business, or a woman of her fine clothes, or someone of his learning, his talents, etc., and to forget that each one of us is dependent upon God for our every breath. One of our greatest poets wrote wisely and well a poem which we should all learn, beginning with the words, "Why should the spirit of mortal be proud?" And why indeed should we? The Word says Pride goeth before destruction and a haughty spirit before a fall. Blessed are the meek for they shall inherit the earth. The Psalmist says: "I saw the wicked flourishing like the green bay tree, but he was soon cut down." Christ said, "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted." Paul says, "Let not a man think of himself more highly than he ought to think."

3. *Again there is Jealousy.* Jealousy is gangrene to the soul—a cancer that will eat all enjoyment out of life. "Green-eyed" means to be jealous, so is the saying, if that is so there are more things than cats that are green eyed.

Jealousy is a sure sign of inferiority. To be jealous means your open confession that you are failing to make good along some line of conduct. It takes the power of Almighty God to change a jealous heart into a heart of peace and equanimity.

Some one is your rival. O yes, he seems
(Continued on page 6.)



Sancitification---Rooted in Necessity.



Rev. E. Stanley Jones, President Asbury College Alumni Association.



O go from a sheltered college life to face a militant non-Christian world means that one's faith will be battered. One may go to the mission field and not experience this as his life may be thrown among the degraded portions of humanity. In this case there will be spiritual strain and drain upon him but not the fierce, searching by keen intellectuals such as has fallen to my lot these years in India. What happens to one's faith? Will it hold?

When I first went to India I found myself eager but nervous. I hated to pick up our Indian newspapers or non-Christian journals lest there be criticism there. The non-Christian papers abounded in it. They were out to stop Christianity by every weapon in their power. Our rationalist press of the West was searched for weapons to be used against us. The methods of higher criticism are being used to cut the nerve of Christianity. Under these circumstances what happens to one's faith, say, in sanctification? Does it hold?

I have found that my faith in sanctification has not only held but has deepened and expanded and become more sure.

It has deepened. The content of cleansing and power is still there—there must be both. But if there is any new emphasis in it, it is in the new sense of the cross in the experience. The cross to me is not only the source of it but is definitely a content of the experience. "For their sakes I sanctify myself" meant to Jesus that while his sanctification needed no element of cleansing in it, it certainly had the cross as the center of it. To be sanctified for him meant Calvary. It cannot mean less to us and be real. It is possible to say that glibly and lose its meaning and its joy.

The center of this universe is the cross. Some one has said that the answer to the riddle of the universe is God, and the answer to the riddle of God is Christ; then surely the answer to the riddle of Christ is the cross. There I know what Christ is like and

knowing what he is like. I know what God is like. He loves men like that. And there I discover what men may be, for in that self giving at the cross he lays down the way of self-realization. To realize life, one must renounce it. "If I be lifted up, I will draw." The same applies to us. Our sanctification is real only as it leads us to lay down life utterly for others. It is sounding brass and a tinkling cymbal if it has no love with the Calvary content in it. The fact is, I can know only as much of the cross as I am willing to practice. I may argue about the meaning of the cross, but its real content will never unfold to me unless I am willing to act upon it. "He that is willing to do the will shall know of the teaching." The key to unlock the meaning of the cross is obedience. I challenge any man to respond to all the meanings he finds in the cross and then hold light views of the cross. As he stands in inward surrender there will burst upon him unspeakable meanings. He will be in speechless amazement that God could do that for him. Here at the cross life speaks to life and wounds answer wounds. He died for us. Our sanctification will mean we shall refuse to do less for others.

That content of the cross must be in my experience of sanctification or else it will become anemic and bloodless and will die. I have the rich red blood of personal experience only as I pour out blood. If our emphasis upon the content of sanctification is light at this place it will lack the power that should be in it.

If sanctification has become deeper during these years it has also become broader in its application. I can see why a great many have objected to a great deal of the social service teaching of our day. It is like trying to build a house without a foundation. The social application of the Gospel is a house in the air, which means that it is a myth, unless it is underlaid with the foundations of personal experience of the new birth and of sanctification. But having laid these foundations deep and strong, I do not see for the

life of me why we should not let the building go as high as it will. In other words, after our sanctification has become personally entire, there is no reason why it should not be socially entire. Entire sanctification should be entire—it should entirely sanctify every relationship, personal, social, economic and international. As some one has suggested, social service without personal experience is like a body without a soul; and personal experience without its social application is like a soul without a body. If I had to choose between them, I know which one I would take, namely, the soul end of it. But fortunately one does not have to choose between them. I can have both. I can have the soul of personal experience using a body of social expression.

In regard to the *receiving* of this gracious experience, there seems to be no other way to find it than through faith. One of the most intellectual women I have met anywhere in the world said to me some time ago: "The thing has come to me as an alternative. Shall I seek sanctification through painful-processes of self-abnegation, or shall I find it through the process of self-surrender?" She found it through the latter. Jesus offers to us life—life full and victorious. A great teacher of England asked his theological students whether the gospel they preached was a demand or an offer. They answered, "It is a demand." He suggested that they think again. They replied on further thought, "It is both a demand and an offer." The teacher replied, "If it is the gospel, it is an offer." Jesus offers us abundant life—himself as the means—the way of our sanctification. And there is no other way.

To some in the home land this experience may seem a spiritual luxury; to us on the field it is a spiritual necessity. We cannot face the overwhelming conditions of the non-Christian world with less than the fullness of God. Sanctification, therefore, is rooted in the necessities of our work, rooted in the necessities of our own personal life and rooted in the purpose of Jesus.



THE RURAL CHURCH.

Rev. Andrew Johnson, D. D.



HE Seventh National Conference of the American Country Life Association was held at Columbus, Ohio. One of the special speakers on that occasion in the course of his remarks made, according to the daily press, the following statement: "Religious prophets are replaced by promoters and the salesman of religion takes the place of the minister when stunt, circus or trick churches supersede the old-fashioned country church." So far, so good. But the speaker went on to say: "The task of the church is to interpret issues confronting it. There is still a place for a denominational church in the country community, but not room enough for competing denominations. The church has no place in the country community unless it provides the basis for fellowship. At the price of certain traditional theological beliefs, freedom of choice in forms of amusement, as well as preferences in worship, fellowship must be bought—the difference between the rural and city church is the difference between isolation and congestion. The church must adapt itself to its environment."

There are a few good things in the above speech and a number of things not good. Let us analyze some of the statements and

consider some of the points made by the speaker in question:

1. *Task of church to interpret.* The church must do infinitely more than *interpret* the issue confronting it. It must *solve* the questions and *meet* the demands of the hour as well as *interpret* the issues that confront it. We have had plenty of interpretations—old interpretations, new interpretations, different interpretations of the issues confronting the church. Instead of having so many issues confronting the church we must change the order and enable the church to confront the issues of the day. In other words let the church take both the initiative and the offensive and raise issues instead of sitting back and interpreting the issues thrust upon it by other institutions. In order to confront, it must come to the front.

2. *No room for rivalry or competing denominations in rural district.* There will always be church competition in every community to the end of the world. It is foolish and futile to talk about reducing the rural church to a single denomination. Might as well talk about having only one political party in each particular rural community. As long as people think and have freedom of speech and freedom of conscience and freedom of worship, they will always differ on religious

questions as well as on other matters. If we are going to have just one church in each rural district what particular denomination will it be? The old-fashioned union church in rural communities was the biggest farce and failure ever known to mankind. What was everybody's business, was nobody's business. It reminded one of the martin-box where the blue-birds came and dispossessed the martins of their rightful abode. There was fighting and dissatisfaction all the time. When one group wanted to conduct a revival another denominational group wanted the building at the same time. It was like two or three families living under the same roof. The old union church in the country community is an object lesson to the modernist who wishes to do away with competition in rural districts and just have one big community church on the basis of good fellowship. But let us remember that fellowship means two fellows in one ship. Aye, here's the rub. It is difficult to find a "ship" that will sail both the fellows. The world is not going to sacrifice principle, convictions, doctrines and "traditional" beliefs for the sake of *fellowship and recreation*. Never! We may keep the unity of the spirit in the bonds of peace, but we can never secure external organic uniformity. If it is such an up-hill business

to get all the people called Methodists to accept denominational unification, what would it be to attempt to unify and solidify all the denominations of Christendom? This, we trow, would be a more difficult problem than isolation and congestion as suggested in the Columbus Convention.

3. *Freedom of choice in forms of amusements and preference in worship.* Must the church leave the amusement question for the individual member to settle? Has it no positive voice of authority on the amusement question? If it leaves the worldly-minded church member to do as he pleases in regard to sinful amusements what authority then has the church on anything? Does not the church require the candidate for admission into its pale to renounce the vain pomp and glory of the world, the works of the devil and carnal desires of the flesh? At least the Methodist branch of the church requires as much from all who knock at its doors for admission.

Freedom of choice in amusements is a big price to pay for fellowship. If the worldly church members were as anxious for freedom from sin (John 9:34, 36 and Rom. 6:22) as for freedom of choice in amusements it would be a thousand times better for them. The Bible emphatically states that if any man loves the world the love of the Father is not in him. The command in the same connection is—"Love not the world, neither the things that are in the world." (1 John 2:15). Would the Apostle John bargain for fellowship at the expense of consecration and separation from the world? James is not in the market according to his statement that the "friendship of the world is enmity with God." (Jas. 4:4). But these modern, broad-minded liberals and latitudinarians tell us that the day of "proof-texts" is past. We reply—If the day of proof-texts is past, then the day of *pretexts* has come. It is not only the Bible proof, but the Bible reproof that hurts the higher critic. But the reproof of a friend is better than the flattery of an enemy.

4. *Preference in worship.* The speaker at the Columbus Conference is not only willing to bargain Freedom in choice of amusements but *Preference in worship* for fellowship. The Bible exhorts us to worship God in the beauty of holiness. God seeks such as worship in spirit and in truth. The Apostle Peter refused to be worshipped by Cornelius the Roman centurion. Paul and Barnabas emphatically rejected the worship offered them by the heathen at Lystra. We must not worship saints and angels. The command is to worship God only. Shall we compromise on the great principles of true, sacred worship for the sake of fellowship? Possibly the speaker meant for us to be willing to compromise merely on the *forms* of worship. All low church-men would probably be willing to modify the forms of worship where the spirit of worship is not impaired in order to co-operate with other churches for the salvation of souls. But the high churchmen would not change the *order* of service or the *forms* of worship for the sake of fellowship. Their very salvation, according to their creed, depends upon the proper forms of worship. Hence the Columbus speaker bumps into the old question of the virtue of the Sacraments. When he attempts to change the ecclesiastical world on this point for the sake of fellowship he has tackled a man's job. It is easier to talk about it than to do it.

5. *Traditional Theological Beliefs.* The speaker touches a very tender point when he proposes to give up some Traditional Theological beliefs in order to purchase fellowship. We wonder what particular beliefs he would willingly surrender for the boon of good fellowship. We know that some modernists are willing to part with the great Bible doctrine of the *Virgin Birth* for the sake of fellowship. Others are willing to elimi-

nate all the supernatural in religion in order to carry out the fond program of "soap, soup and sunshine." But for instance would it really pay the country church to give up the great cardinal doctrines of salvation in order to fellowship the members of the Unitarian faith? It may be said that we would not have to sacrifice all the evangelical doctrines for fellowship. True. But what particular doctrine could we afford to surrender? Could we part with any essential doctrine?

If we gave up all so-called traditional doctrines would this assure permanent fellowship in the rural districts? The fellowship of a country community could be broken up by many things other than traditional theological beliefs.

The country church does present a great problem. But it will never be solved by the sacrifice of principles and the surrender of evangelical doctrines. The old-time gospel evangelism properly and persistently applied will come nearer than anything else toward solving the problems arising on religious lines in rural districts.

Let us rally to the evangelical gospel and accept the challenge given to his people by Jehovah in 2 Chron. 7:14—"If my people, which are called by my name shall humble themselves, and pray, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and heal their land."

Worry

Walter Estes Harrison, A.B., D.D.

"Said the Robin to the Sparrow:
I should really like to know
Why these anxious human beings
Rush about and worry so?"

"Said the Sparrow to the Robin:
'Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me.'"

The writer of these two stanzas pictures one of the prevalent sins of the age. People who profess to love and trust God "rush about and worry," as if it were really a Christian duty. The fact is, people do think it is religious to "worry a little bit anyhow." It would not do to let circumstances work out for the glory of God, while one stood still and watched them work out. Just a little worry will help God out. Or, at least, that is the way it seems from the way God's children act.

One reason for this tendency to worry is the failure to distinguish between care-freeness and don't-careness. Care-freeness is a Christian grace; don't-careness is the spirit of the world. The world tacks up signs like "Keep Smiling," but it cannot live up to them, unless it does not care. The world in a spirit of don't-care says: "I should worry," and goes on its careless way. The care-free Christian says:

"I have nothing to do with tomorrow;
My Savior will make that his care;
Should he fill it with trouble and sorrow,
He'll help me to suffer and bear.

"I have nothing to do with tomorrow;
Its burdens then why should I share?
Its grace and its faith I can't borrow;
Then, why should I borrow its care?"

It is positively wrong to fret or worry. John Wesley said: "By the grace of God, I will never fret; I repine at nothing; I am discontented at nothing. . . I see God sitting upon his throne and ruling all things well." The Bible speaks of "Casting all your care upon him, for he careth for you." Yet, Christians seem to think they must help God carry the load of their cares. One will bring his burdens to the foot of the Cross, and, instead of leaving them there, will pick them up and bear them away with him.

It was worry that sent Abraham out of famine-stricken Canaan into Egypt—and into trouble. If he had not been afraid of starvation, he would not have gone down to Egypt. Worry resulted in the sins that produced the Moabites and Ammonites. Sarah's worry about her barrenness resulted in Ishmael. If she had not worried Hagar would not have mocked her mistress; nor Ishmael, the child of the flesh, have mocked Isaac, the child of promise. It was worry, and, of course, lack of faith, that caused Rebeckah, to whom God had spoken and said, "The elder shall serve the younger," to practice deception on her half-blind husband and get herself and Jacob into trouble. Worry brought deception, the anger of Esau, and the flight of Jacob. If she had not worried about her son's place in the family, she would not have lost her son's presence in the tent. It is true that Jacob got the blessing of Bethel, Mahanaim, Jabbok; but who can say that he would not have gotten all of these, and not have gotten the curse of a tricky father-in-law if he had not deceived Isaac?

Worry made King Saul offer a sacrifice at Gilgal, and thus lose the kingdom. If he had trusted God and waited for Samuel to come to offer the sacrifice, he would have saved himself untold trouble.

Jeroboam's worry lest his people go to Jerusalem to worship and he lose them, caused him to set up golden calves in Dan and Bethel, and thus lose the favor of God for himself and his people.

Jesus, knowing the human heart and the propensity for worry, said to his disciples, who had no endowment to pay expenses while they preached, "Take no thought, saying, 'What shall we eat?' or, 'What shall we drink?' or 'Wherewithal shall we be clothed?'" This is a positive command not to worry. We profess to keep his commandments; but do we keep this one?

If Mark had been saved from worry, he would not have turned back at Perga, and Paul and Barnabas would not have had a hot argument and parted company later on. Yes, it turned out all right in the end; but who can say that it would not have been much better if Mark had not worried lest the mosquitoes of Galatia bite him; or, lest he be set on by robbers; or, lest he have to sleep on hard beds; or, lest he be where he could not get a bath; or, lest he have to eat fried food; or, lest something else that folks worry about today?

"The world is wide
In time and tide,
And God is Guide;
Then do not hurry.

"That man is blest
Who does his best,
And leaves the rest;
Then do not worry."

Very Special Notice!

During the month of March we will publish in this paper three great articles from the pen of Hon. William Jennings Bryan on "The Menace of Darwinism." Mr. Bryan in these articles gives us a most excellent and searching discussion of Darwinian Evolution. We want every family who receives THE HERALD to sit down together as these articles come out, read them carefully, and talk over them, and get the facts firmly fixed in their minds.

FATHERS AND MOTHERS.

It is of the greatest importance that you have your children carefully and thoroughly posted on this great question, so that they cannot be led astray by this fearful curse of infidelity that is sweeping over this country.
H. C. MORRISON.

Send and get a few sets of our Bible Story booklet, illustrated. There are 10 volumes in the set, for only 25c. Pass them out to some children.

THE PURE IN HEART.

(Continued from page 3)

to make a success in business, But— O, yes, she dresses very nicely, but— Yes, she has talent along some lines, but—and you try to butt all the praise that was so begrudgingly given out of your statement. The Holy Spirit can take the Butting Goat disposition out of our hearts and he alone.

4. *Purity is the Natural State of the Human Heart.* Flowers and fruits the garden of Eden naturally bore until the serpent left his slimy trail therein.

Sin causes friction between man and man and man and God. "I was going on a train and said to my wife, O look at this beautiful country, the rolling hills, etc." She replied, "It may be all right, but I can't see it, I have a cinder in my eye." After it is removed she says, "Yes, indeed it is beautiful."

The difference between the Christian with the world in his heart and the world out of his heart is the difference between creeping and flying. Compare the old creaking oxcart and Pierce Arrow Limousine. It is mighty hard for any Christian to be happy on a spoonful of religion. It is possible for a man to be awfully shaken by a few volts of electricity, but he can let two or three hundred thousand volts pass through him unharmed. It is very difficult to do any kind of business successfully on a hundred dollars capital, but \$25,000 will make a man independent.

So in religion, if a man goes out to fight the devil with a pop-gun and minus his full armor he is going to have a tough time of it. Any man with his heart filled with worldly cares, or vices, will find his religion a constant source of worry. A steamboat that is always hugging the shore will often be stranded if not wrecked. So in a Christian life the hope of safety is in sweeping out into deep. It's death or deep water. It is astonishing how big an amount of trouble a little bit of sin in the heart can create. A drop of ink in a glass of water will cloud it. One little fly in your cup of coffee will spoil it for you. So sin in the heart, though it be little, will bring discord and strife instead of harmony. A bird isn't at home in water, nor a fish on dry land, neither can there be peace when sin is within. You cannot help your heart but God can. A man was dipping up water with a dipper trying to clear up the stream. Another called, "Hey there fellow! that isn't the way to get a clean cup of water, drive out the hog that is lying in the spring." The Dutchman said after being converted, "God has done one of two things, he's either made a new world or a new Dutchman."

Blessed are the pure in heart for they shall see God. Sister, you may be a member of the W. C. T. U., and not see God. Brother, you can be a member of the church and not see God; you can be a hustler in the Ladies' Aid and not see God, but if you are pure in heart then you will see God. The pure in heart will see God in nature. 2. In the word. 3. And face to face.

I would like to call on President Coolidge in the White House but I may never have that privilege. I have enjoyed a trip abroad, visiting the places of historic interest, the great cathedrals, and beholding the Alps, after years of anticipation; but the thing I crave most of all, yes, more than anything in life, is to see God. "We shall see the King some day," we sing. Ah, shall it be true. Yes, if we are pure in heart. If we are pure and holy heaven is ours—but without holiness no man shall see God, says the Word. In that awful day, who shall be able to stand. "He that hath clean hands and a pure heart."

"This is the will of God even your sanctification." To every warring heart, to every hungry soul there is God's double cure. Regeneration for the sinner, entire sanctification for the believer, and "Whosoever will may come."

In Mexican Mining Camps

Rev. Wm. H. Huff.



MEXICO is so rich in minerals that the mining industry plays a large part in the life of the Republic. Gold, silver, copper and lead are all fetched out of these mountain ranges in great quantities. Many of the largest holdings are financed by English, American or some foreign companies. This foreign capital does not necessarily mean a better life, better morals or conditions of the native, for in the main these mining camps represent a wild, rough life. Our fathers will remember the days of the Forty-niners in California. Those of the younger generation will remember Cripple Creek and the Klondike. Of course the wages paid and the opportunities afforded the miner in Mexico are not to be compared with those in our own country. In Mexico these big mines are all held and owned by rich companies; living facilities are poor, wages low. I think they told me the average miner will earn about a dollar and a half a day. The owners say there is no use to pay them more, for they will only spend it to get drunk on pulque, so you see they have quite a little material interest in the miners' welfare.

I rode through one mining camp in Northern Mexico and it would be difficult to describe the conditions. The housing was terrible. I saw people living under the ledges of rock and holes in the side of the hill, and one would hardly believe they could be used for habitations of men. The work is heavy, they run two or three shifts a day. There is very little if anything being done for the mental, moral or spiritual uplift of the community, so one is not greatly surprised that there is much drunkenness and general bad morals.

I labored a week in Real Del Monte, a camp of over eighteen thousand people, away at the top of one of those wonderful mountains, at least ten thousand feet above the valleys below. We went up by auto, the road was good, but I must confess that I did not enjoy the trip, for it was dangerous all the way. The driver seemed a bit careless, he cut the corners too quick, shot too close to the precipice, where if there had been a slip or accident, we would have gone so far down over the cliffs I doubt if we ever would have been found. But we reached the camp safely and the view from the height is glorious. The whole place of eighteen thousand souls is tucked in around the sides of the mountain. While the town itself is not a thing of beauty, yet the blueness of the sky, the pureness of the atmosphere, the wonderful views would make one think of Switzerland. The next day after we got there the good pastor and his wife fixed us up a fine Spanish lunch and we all went out to gypsy it on the mountains. Those delightful hours in the Mexican mountains will never be forgotten. The wild roads and the wild flowers, the murmuring pines and the hemlocks, the vast solitudes, the deep gorges, the high cliffs, and the towering mountains, the bird-song and the blue sky made the day well worth while. After all, there is nothing like God's out-of-doors.

Right in the heart of the Real we have a church of fifty or sixty members and a Day School of about one hundred and twenty-five boys and girls. We had our first service Monday night with the church about half full. On Tuesday night there was such an increase in attendance we had to bring in extra benches. There was deep and genuine interest. It looked as if we were right on the verge of a glorious religious awakening in this wild mining camp. We were all in high hopes, but oh my! on Wednesday, the

third day of our meeting, a mountain storm swept over us and for four days and nights we neither saw sun, moon nor stars. The fog, rain and mist was something terrible and just cold enough to make it fearfully unpleasant and disagreeable. We tried our best to rally our forces and a few did venture out at each service, but of course we were largely put out of commission. However, we did not give up and we came to the closing service Sunday night with twenty-five or thirty people there. Two joined the Church and quite a number came forward for prayer. We could give no longer time to this needy place, but as we left we felt there was a real opportunity for gospel ministry. Here we were leaving eighteen thousand people in these far-away mountains with but one small Protestant church to bring them any gospel or help. Someone else must come and finish this task. Miss Ayers, our Interpreter, has some hopes of getting back there for special services within the year.

Pachuca, another famous silver mining camp of over fifty thousand people nestles in the valley just below Del Monte. This is a most interesting and unique place. On account of its location in the valley, it is at the mercy of the dust storms. When the days are windy, and they nearly all are, the dust swirls down this valley like a funnel. Yet the town is prosperous, and because of the extensive mining, large business is carried on.

Here we have a fine commodious church in a good location and joining it is a thriving Boys' School, and a few blocks away the W. F. M. S. has a large school for girls, also well attended. I spent a full week speaking every night in the church. We had a good but not a great hearing, the young people from the two schools were in attendance, the members of the church and quite a few from the city. There were a number forward for prayers, the meeting was good and we believe the influence wholesome.

Bruce Campbell, from Minnesota, is Superintendent of this district. He and his good wife live in Pachuca and we were pleasantly entertained in their home. He has eight or ten charges on this district and most of them are among the mining element. The Mexican pastor, a fine, earnest young man, is laboring faithfully to the helping of this needy city. The Episcopalian Rector in Pachuca is one of the most spiritual men I met in all my travels in Mexico. He shared in our services, got into the spirit of them and seemed to enjoy them. I hinted to him that no one would ever accuse him of being Episcopalian.

While a Mission or Ministry in these mining camps will not make any phenomenal showing, yet it is essential that some real gospel work be done in these places where life is so hard.

Notice!

Brethren have often wanted me to visit the far west. To date have never been able to do so. But am preparing to begin with Kentucky, Tennessee, Arkansas, etc., in February, and go on as calls come to as far places as may open to me this side of the Pacific Ocean. I will be glad to reach California, Oregon, Washington and other western states, taking in Oklahoma, Kansas and Texas, etc., if wanted. My general theme will be "Back to the Bible," including such subjects as "The Bible God's Word, Not Man's," "The Bible and the Critics," "Why I am a Pre-millennialist," "The Beast of Revelation," "Mistakes About the Anti-Christ," "Holiness and our Lord's Return," etc. Can remain for from three or four sermons to two weeks at a place, as may be desired. Brethren, let me hear from you anywhere from Kentucky to California and Washington. Will reach you if possible.

L. L. PICKETT,
Wilmore, Ky.

HE THAT WINNETH SOULS IS WISE

MOULTRIE, GEORGIA.

Allow me to report a gracious meeting at Berlin, Ga., Methodist Church which began the first part of January and lasted for nearly two weeks. Rev. T. M. Luke, evangelist of the Valdosta District, and Mr. J. O. Stanaland had charge of the meeting. Bro. Luke is a fearless preacher of the gospel, while J. O. Stanaland won people with his splendid personality and ability as a personal worker.

Berlin is a very difficult place, but the people were made to think, and one of the results of the meeting was an addition of thirty-six on profession of faith, and one by letter into our church, and six applications in other churches. Anyone desiring to use J. O. Stanaland, as singer, can reach him at Sparks, Ga.

T. F. Waller, Pastor.

CROSSING THE ROCKY MOUNTAINS.

While crossing the Rocky Mountains, I will report my trip to the West. Two weeks during the Holidays, I was with my family, my wife and four months' baby boy, and enjoyed the climate of Pasadena, Calif. While there I met many of the holiness people of the old type. The Monday night holiness meeting in the First Methodist Church indeed has the marks of pioneer days. Being a young man in the holiness movement, my soul was enriched to know men who fought the battle under severe persecution, but were true and God gave the victory. These meetings have been going on for more than twenty-five years in this one million dollar church.

Our first meeting was at Stayton, Ore. The pastor is from Asbury College. The Lord is blessing Bro. Linn and his people. Here the Lord graciously blessed the church, and now will make new history. About twenty-five of the best members came into the blessing of perfect love, many reclaimed and the work of the church quickened.

En route to my next meeting we attended a preachers' meeting in Portland, the number of preachers about one hundred and twenty-five. Evangelism was the subject for discussion. If what was said is put into action, the West will have a revival.

January 22, we began a meeting at Asotin, Wash. Rev. F. F. Boothby is not a new pastor in the West, having spent more than twenty-five years in North Dakota. This is the best meeting I have been in for months. God put the town under conviction for sin, worldliness, and made hungry the saints for holiness. The High School students came; often did we witness as many as twelve young people praying through to victory. Many were saved, reclaimed, and the saints rejoiced in the experience of perfect love. The choir is worthy of a place in any large city church, their singing helped to crowd the church every night until a seat was a prize. Bro. Edward Bucholz charmed the people as a bass soloist. My! how he sings, reminded us of Joe Peters during my days at Asbury.

Last night in Spokane, Wash., we brought a message to eighty nurses at the Deaconess Hospital. Glad to know that Dr. Warner, Superintendent of the Hospital, is a fine holiness man; also many of the nurses have the blessing.

Sunday, Feb. 8th, we began at Steele, N. Dak., for a month's meeting in the First M. E. Church. Let The Herald family join us in prayer for a great victory.

R. A. Young, Evangelist.

REPORT OF EVANGELIST W. W. LOVELESS.

I just closed a fine revival at Lancaster, Ohio, Feb. 1st. Rev. O. E. Waller and a few Spirit-filled folks, who had a faith and a vision to step out on God's promises and do things, rented a large, unused church, right in the center of the city, and Rev. N. B. Herrill, my District Superintendent, sent me to conduct a revival for them. We opened fire on the enemy, the Holy Spirit came on the scene, the crowds began to come, and soon the large auditorium and balcony were crowded to their capacity. Extra chairs were put in, yet, night after night many were turned away who could not get in.

Over one hundred were at the altar, to be either saved or sanctified, and the way most of them cried and prayed was a sight on earth to behold. One preacher climbed right over the seat to get to the altar to seek sanctification, and he got the blessing good, too. Many cleaned up from tobacco, said good-bye to secret orders, and other worldly things.

Before the meeting ended, Rev. N. B. Herrill came and organized a fine, sturdy, healthy, Nazarene Church with 38 charter members, mostly adults. As I looked on this fine class, all cleaned up from sin, tobacco, secret orders, etc., I said, "In this fine bunch we have the cream of the city, the salt of the earth, and every one is as straight as a gun-barrel, and as sweet as a sugar barrel." Thank God, the blood will still do the work. Bro. Waller is preparing to receive another nice class into the church soon. We had Communion service the last Sunday, and nearly one hundred took communion. The heavy expenses of the campaign was easily met by the freewill offerings of the people, thus proving that hungry people will gladly pay the expenses of meet-

ings of this kind. The evangelist was well paid for his services, and invited back next summer for another meeting. Many preachers attended this meeting and they all seemed to fall right into the spirit of the meeting. Rev. O. E. Waller and daughter, Pauline, and Rev. Elmer Haney and wife, and others were a great blessing in special music and songs. Also, Miss Grace Haney, a deaf mute, was a great blessing to the meeting, moving the great crowds to tears, with her wonderful Bible messages given in her own sign language. "I feel like traveling on." W. W. Loveless.

UNION REVIVAL.

We have just assisted in a splendid revival campaign in the Nazarene Church of Walla Walla, Wash., in which the Free Methodists and Nazarenes united. For two weeks the crowds waited upon the ministry of the "Railroad Evangelist," Rev. Mel E. Lewis, of Terre Haute, Ind. He is one of the most unique evangelists in the field today, and presents his message in a most convincing manner. He held the crowds throughout—closing the last service with a record-breaking attendance. There was no definite account kept of the professions, though there were a goodly number of seekers and finders the last week; the major part of the first week being spent in blasting a foundation.

Pastor Elliott, of the Nazarene Church, and Bro. Edwards, of the Free Methodist Church, were very pleasant men with whom to labor, and all labored together without a jar. They looked after our entertainment and the advertising in a most acceptable manner, and the evangelist and singers were well remunerated for their services.

Mrs. Wallin and I had charge of the music, the writer preaching once with several forward prayers. Our labors were received with evident appreciation and we enjoyed the fellowship of these hospitable people. On with the battle.

Henry B. Wallin.

JACK LINN TRIO REPORTS.

The Jack Linn Trio had the gracious privilege of working in a revival during the week of prayer at Baraboo, Wis. In the meeting there were seven leading churches united. The Lord wonderfully opened this field to us. We were asked to attend a ministerial meeting, and when called upon to speak, the Lord helped us to tell the ministers what God had done for us, and how he had called us into the evangelistic work. As a result, they invited us to give them a week which we had open.

From the first night, the services were blessed of God, in that many were present and a splendid spirit manifested. The meetings grew until the church was not large enough and we moved to the largest church in the city, which was the Methodist.

On the last Sunday we preached to no less than 1500 people, and God gave us a gracious altar service. We could not remain longer than the week, owing to other engagements. The ministers and people were very kind.

We are rejoicing over this meeting because Baraboo is only 45 miles from our home town where the Hallelujah Camp Meeting is located, and we trust we have made friends in Baraboo who will come to our camp. Blessings upon Baraboo, and its churches, and pastors, and people.

The Lord made Bro. Edson Crosby "the man with the Silver Bells," our musician, a real blessing in this meeting. Mrs. Linn also was in good voice, and the people delighted in the music.

BROWNSVILLE, OREGON.

We just closed a meeting in Brownsville, Oregon, that was a blessing from the start to finish. Rev. F. Audly Brown is the pastor. He is a true man of God and stands for the real truth. Crowds were good from the first and got better until the close. The last night there could not be another one seated. There were people there that were not in the habit of attending church and all the churches in the town, which included four, closed and came over. The meeting was held in the new M. E. Church, and is in a town of something over a thousand inhabitants. The day services were almost as well attended as the night, and from the time we made the first altar call to the close the altar was practically full, and at times the front seat as well. We preached for a week before we tried to pull in the net, and when we did we did not have to coax or beg or sing them up. They came willingly and boldly and were clear-cut seekers. Some got marvelous experiences and others got just as good experiences without so much manifestations. It was easy to preach all the time and not many that opposed holiness in the open. We understand that one or two left town until it was over. There were six funerals in the town in as many days while the meeting was on. It rained every day but one, but still the people came and filled the house at every service. Money for the expenses came without a pull and we don't know how many were saved or sanctified, but many professed. We held the line tight and tried to make it plain so

that no one would be fooled. It was a rest to our soul to serve such people and be in a meeting like this, and only wish we had more places like this to keep us busy until our allotted time is over to preach.

At near midnight we left them for Talent, Oregon, where we are now beginning a meeting. Will report again some of these times. I have great victory in preaching and in my soul. God of Elijah still answers by fire. Amen!

W. H. Tullis, Evangelist.

WATHENA, KANSAS.

We have just closed a wonderful meeting at Wathena, Kansas. Wathena is a suburb of St. Joseph, Mo., and one of the finest little cities I have ever worked in.

The music under the leadership of my chorus director, Baren DeEly, was the best I have ever seen in any meeting in a community of this size. He organized a Chorus of one hundred voices, two pianos, pipe organ and five other instruments.

The large new church was packed from the second service until we closed, and many times great crowds were turned away. There were about one hundred and sixty-five made definite decisions and one hundred and twenty-eight signed up for the Methodist and the others went to other churches. The church was wonderfully revived and took on new life. A great crowd signed family altar cards, and agreed to tithe.

A revival that does not put its converts into the church, erect family altars and tie the people up with the church, its programs and the pastor, has not reached the bottom, is our judgment.

The pastor, Dr. Zeidler, is a great pastor, hard worker and is in great favor with all the people. Much of the success of the meetings goes to his credit because he had followed my plans to a letter.

We are starting off well here. Begin at Malden, Mo., March 1st.

Fraternally,
J. B. Kendall, General Evangelist.

CINCINNATI, OHIO.

I am glad to report a splendid victory at Oakley Methodist Church, Cincinnati, Ohio. The pastor, Dr. Wilburn, said it was a great meeting for Cincinnati. A goodly number professed to be converted or reclaimed, and there were several additions to the church. This was my first revival in Cincinnati and I greatly enjoyed the experience. The pastor and people invited me to return for another meeting in the near future.

We are now at Riley, Kansas, and the Lord is blessing us with victory. Souls are getting blessed. Prof. C. P. Gossett and I begin a meeting March the first at the Niedringhaus Memorial Methodist Church, Granite City, Ill., of which Dr. Robert Morris is pastor, and will continue throughout the month. I am praying and expecting a year of victory. May the Lord bless The Pentecostal Herald and its thousands of readers.

Jordan Witt Carter, General Evangelist.
Home address, 136 Park Ave., Lexington, Ky.

PUEBLO, COLORADO.

I wish to report that we have just closed a meeting here at the People's Mission with much good done, and souls finding God. My next meetings are at Elkhart, Kan., Feb. 15-March 8, at the Nazarene Church, and Dodge City, Kan., March 18 to May 5. Other meetings ahead which have not as yet been dated.

Those wishing to communicate with me may do so at 66 Block H, Pueblo, Colo.

Evangelist Harry A. Boone.

ST. FRANCISVILLE, ILLINOIS.

We have just closed a three-weeks' campaign at the Methodist Episcopal Church in St. Francisville, Ill., and during these three weeks there were about thirty persons converted and twenty-five or thirty persons sanctified. The church has been strengthened with a more evangelistic faith. The meeting closed on Sunday night, but broke out again on Monday morning and we were compelled to run on until Wednesday night following. There were seekers at the altar in every service during that time.

We were very ably assisted by Prof. M. V. Lewis directing the music. Bro. Lewis was with us here the year preceding and the Official Board unanimously invited him back for this meeting, and many have expressed themselves to have him again next year. Bro. Lewis is a hard, earnest worker and knows how to get people to God. While he is a splendid singer and director, he is also a powerful exhorter. Any church or camp meeting can consider themselves fortunate to secure Bro. Lewis' service.

We are endeavoring to establish the doctrine of Holiness in this part of the country. Pray for us.
Paul B. Brown, Pastor.

THE PENTECOSTAL HERALD

PUBLISHED WEEKLY

Six Months In Advance \$.75
One Year In Advance 1.50
Foreign Countries 2.00

Subscription Discontinued When Time Is Out.
In ordering address changed give both old and new address. Write all names plainly.
Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers, sample copies will be sent free on application.
Remit by Registered Letter, New York Exchange, Express or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY
523 South First Street Louisville, Ky.

ADVERTISING DEPARTMENT
For Advertising Rates Apply to
THE RELIGIOUS PRESS ASSOCIATION
800-3 Witherspoon Bldg.,
PHILADELPHIA, PA.

OUR CONTRIBUTORS

Rev. S. A. Steele, D.D. Rev. Harold Paul Sloan, D.D.
Rev. G. W. Ridout, D.D. Rev. J. G. Mantie, D.D.
Rev. C. F. Wimberly, D.D. Rev. Richard W. Lewis, D.D.
Col. S. L. Brengle Rev. Bud Robinson
Mrs. Amy N. Hinshaw Dr. Henry Ostrom
Rev. L. R. Akers, D.D. Rev. E. E. Shellhamer
Rev. C. W. Ruth Rev. C. M. Griffith
Rev. J. B. Culpepper Rev. H. E. Copeland
Rev. Andrew Johnson, D.D. Rev. J. H. Smith
Rev. O. G. Mingledorf, D.D. Hon. William J. Bryan

(Continued from page 1)

there will always be a class of men who have worked themselves into place, who know nothing about the spirit of true evangelism and a desire for the salvation of souls. What they want is place and power, to strut about, laden with authority and living in luxury. Such men are generally the most prejudiced against the humble class of men who are eager and zealous for the salvation of sinners and the upbuilding of the saints.

I am of the opinion that if all the Protestant churches of the United States should unite into one church we would rapidly drift into the formalism of the Romish church and become as intermeddling in political affairs and as dead and indifferent to the spiritual salvation of the people. The fact is, we are in danger right now of becoming too great in our ecclesiasticism, and at the same time, loose and indifferent in the matter of doctrine and spiritual life; and while it is hardly probable that we shall go to kissing any one's toe, there is a rumor going through the country to the effect that we have a good many ecclesiastical boot lickers. The great need of this country is not ecclesiastical oneness, but it is the baptism with the Holy Ghost which brings us into oneness in Christ and makes us to have a fellowship far higher and holier than any mere union of various denominations could bring about.

England once had the burden of one Protestant denomination, of a State Church, which became spiritually, almost a dead body, and at the same time imposed a heavy, irksome burden upon the people. God in his mercy called out of this musty tomb of death the Baptists, Methodists, Presbyterians, and other bodies of dissenters which have managed to keep the spiritual fires burning in dear old England in spite of the State Church.

You will find that modern liberalism has much to say about Christian fraternity and denominational union. The liberalists do not have enough faith or zeal for any creed to dispute over; the only thing that they deny or contend against is the inspiration of the Scriptures, the Deity and blood atonement of the Lord Jesus. They would be very glad to bring about a union of churches and then work themselves into the control of a united church and put out of it every one who had a fixed and triumphant faith in the fundamental doctrines of our holy Christianity,

REMEMBER OUR ONE DOLLAR PROPOSITION.

From March 1, to January 1, 1925, we will send *The Pentecostal Herald* for one dollar. This date is going to cover a most interesting and critical period in the history of American Methodism. During this period *The Pentecostal Herald* will contain much interesting matter on very vital subjects. We greatly desire that some of these subjects be brought before our people from the standpoint of implicit faith in the Holy Scriptures, and the plainly written doctrine of original Methodism, and we greatly desire that preachers and people who believe the Bible, and who believe and love the fundamental doctrines of the Methodist Church will help us to circulate *The Pentecostal Herald* among the people. We need not try to hide from ourselves the fact that we have come to a time when we shall have to fight valiantly for the defense of the faith, and a pure evangelical gospel, or we shall have to surrender to a modern and dangerous skepticism that knows nothing of a gospel that brings men to repentance, to Christ, and to heaven. The issue is upon us. We must do our utmost to save the faith, or we must be guilty of cowardly surrender.

Remember that this dollar proposition is not to old subscribers, but it is made in order to bring *The Herald* before people who are not acquainted with it. We want to bring its message to those who have never read it. Renew your own subscription at once, and send in a dollar with the name and address of some one to whom you would have *The Herald* sent.

Faithfully,
H. C. MORRISON.

and who lifted up Jesus Christ as the Son of God manifested in the flesh, mighty to save us from our sins.

I am glad to see a very fine spirit of fellowship and Christian love existing among the faithful gospel preachers and laity of all the Protestant churches of this country. God grant that spirit of holy fellowship and oneness in Christ may continue to increase and grow among God's true children in all the churches.

Faithfully your brother,
H. C. MORRISON.

The Epistle of James.

I.

Reading the Epistle of James one is impressed with the directness of his statements and the pungency of his exhortation. Count it all joy when you fall into temptation, knowing that the trying of your faith worketh patience. Let patience have her perfect work, that ye may be perfect and entire, lacking nothing.

II.

He points out the reason why prayers are not answered: Your motives are selfish. You would consume the blessing of God upon your own lusts; or for your own aggrandizement. He cautions against simply hearing, and not becoming doers of the word of the Lord.

III.

He warns against respect of persons. He reminds us that the Lord hath chosen the poor of this world, rich in faith, and made them heirs of his kingdom. He teaches us that a profession of faith is worthless, that sees a brother or sister in nakedness and does not provide for the same. We must not claim to be children of the Father if we do not minister to the needs of the Father's children.

IV.

He makes the startling statement that if one should keep the whole law and offend in one point, he is guilty of all. He says bluntly and positively, that faith without works is dead. Merely believing there is one God is not salvation. Devils believe and tremble. Faith that saves brings light, love, and service into the soul of the saved.

V.

He warns against unwise and sinful speech. The tongue is an unruly evil, full of deadly poison. The tongue is a fire. It is to the life and character what the rudder is to the ship. He shows the inconsistency of double-mindedness. Can a fig tree produce olive berries, or a vine figs? Can the same fountain send forth fresh and salt water? So no man can curse and bless with the same mouth.

VI.

He reminds us of the brevity and uncertainty of life, and would have us saying, "If the Lord will that we should live and do this or that tomorrow." He gives a scathing rebuke to those grasping rich men who have held back the wages of the poor and warns them that the rest of their wrongfully gotten gold shall eat their flesh "as it were fire."

VII.

He exhorts us to be patient in suffering, for the coming of the Lord draweth nigh. This shall end all the conflict in glory. He reminds us of our admiration and approval of the prophets, and exhorts us to follow their example in devotion, courage, and patience, winning the final victory which crowned their lives. He closes with exhortation to prayer, and calls our attention to power with God, giving the instance of the old prophet. He cautions us not to conclude that Elias was some sort of different being from ourselves, and come to the false conclusion that we cannot move God with our petitions. If Elias could prevail he was a man of like passions; we, therefore, are to go to God in faith believing that our prayers should prevail and that answers will surely come to our insistent petition.

Odds and Ends.

Brother Timidity sat still, with his hands in his lap and let his chance pass, without a word.

Brother Tact leaped up, seized opportunity as it passed and marched with it to success.

Brother Cowardly let his words drivel over his chin so that you could scarcely hear what he said, but it did not matter much because what he said was scarcely worth hearing.

Brother Courage stood up like a true soldier of the cross and spoke like the ringing blast of a trumpet call. Everybody sat up and listened attentively and were glad to hear.

Brother Silly giggled, and squirmed, and twisted, and tried to be funny. He was either pitiful or contemptible, and it was hard to tell just how to feel toward him.

Brother Wise uttered serious, solemn truth. We felt the weight of his words, the reasonableness of his utterances; his sentences were loaded with thought. You remembered what he said, and you were made the better for hearing it.

Brother Indifferent yawned, stretched, looked at his watch and made a few remarks which had just as well not been made, because they were without point, meaning or power.

Brother Earnest uttered a few sentences that rang out like a challenge; they thrilled your soul. You could not forget him or his words. He gave you something to take away with you and to think about.

Good News For Herald Readers.

I am at this writing in the city of Sebring, Fla. It has been my very great pleasure to meet and have several delightful conversations with Rev. Elijah P. Brown. He is one of the most interesting, as well as one of the most delightful Christian gentlemen on the continent. It will be remembered that he established and edited for a number of years, that very unique and thrillingly interesting paper, *The Ram's Horn*. Dr. Brown has promised me a number of articles for

THE PENTECOSTAL HERALD. They will begin to appear in THE HERALD the month of March and run on through the current year. They will be well worth the price of the paper. Renew your subscription at once and get the benefit of the trenchant and fascinating pen of *The Ram's Horn* man. I am glad to find Mr. Brown, although 83 years of age, in excellent health, with the same brilliancy of mind and good humor that have characterized him for many years. He was at one time a most hardened infidel, was powerfully converted under the ministry of Mr. Moody, and ever since has been a tower of strength for vital Christianity, full of the beautiful sunshine of human and divine love.

Faithfully,
H. C. MORRISON.

My New Book.

Since coming to Florida we have taken opportunity to finish up the last chapters of my new book. It is now in galley proof and will be on the press very soon. The book has a rather long title: "Remarkable Conversions, Interesting Incidents, and Striking Illustrations." I tell the truth when I say I have often been solicited to put these varied experiences covering a ministry of almost a half century, into print. I send out this book believing it will be interesting and a stimulant to faith to those who read it. The price will be \$1.00, and it can be had within a few weeks from now from The Pentecostal Publishing Company, Louisville, Kentucky.

H. C. M.

That Dollar Proposition.

Let me again remind our friends that we will send THE PENTECOSTAL HERALD to NEW subscribers, only, from March 1, to Jan. 1, for one dollar. During this period we are going to make THE HERALD a very live paper and will discuss some of the most important issues that concern American Methodism. We want the assistance of the people who hold to the inspiration of the Scriptures and the faith of our fathers, to place THE HERALD into thousands of new homes. One of our most important duties just now is to inform the people concerning existing conditions, and the remarkable trend away from the Bible and evangelical Christianity. Help us to place THE HERALD into ten thousand new homes within the next few weeks.

Faithfully,
H. C. MORRISON.

Loyal Legion of Asbury College.

THE Loyal Legion is now about six months old. Although a young organization, it has about five hundred and seventy-six members, all pledged to support Asbury College with their "sympathy, prayer and financial support." Thus they have a part in the great ministry of the College which it is performing for the Church, the nation and the world, sending out from its halls groups of consecrated young people who are real soul-winners, intellectually equipped for the life that is before them.

During the summer the Legion had several representatives in the field. One of them, the Vice-President, was traveling in the interest of the Legion for nine weeks and obtained eighty-five members for the organization, about thirty students for the College, and four thousand dollars in pledges. This he did while attending seven camp meetings, in which he personally was a help and inspiration. The organization will soon be able to help the College financially in the emergency created by the necessity of erecting a dormitory for the young women after

the fire of last May. This splendid structure is nearly completed and is, in fact, now occupied by about two hundred and fifty girls, which serves as a beautiful home during their college days.

The thirty-fourth year of the school opened with a record enrollment. At present there are about seven hundred and twenty-five students attending. An organization has been made of the graduate students, who are candidates for the degrees of Master of Arts and Bachelor of Divinity. Dr. Morrison preached during the annual fall revival, and the power of God was wonderfully manifest and numbers of the student body were saved and sanctified. The spiritual life of the school is of the usual high quality this year.

Asbury College has great prospects for the future. She must continue to send her graduates out to minister to a world that is sin torn and bleeding, to strengthen weakened, and restore lost faith, to lead souls to Christ, whose grace restores and whose blood cleanses. In order to fulfill her ministry the College must have the support of her friends in prayer and sympathy. Every agency that will help her in her task must be used. In this need the Loyal Legion can aid her. Asbury's officials, the officials of the Legion, and the friends of both see great possibilities in store for the organization.

The standing committees of the Legion met during the Christmas holidays. We trust that you will plan to be at the Annual Meeting in the spring, that you may become intimately acquainted with the organization and the College and enjoy the blessed fellowship of the Commencement Season. Plan for it.

In the meantime, the Loyal Legion again extends to you and yours the Season's Greetings. May your own soul grow and prosper in spiritual things. May the New Year bring you the desire of your heart, and those material blessings which will make your life count for the glory of God and the furthering of his kingdom.

Yours in a common interest,

THE EXECUTIVE COMMITTEE:

Pres.—Rev. G. H. Keeler, Centralia, Kan.

V-Pres.—Rev. H. M. Campbell, Wilmore, Ky.

Sec.—Treas.—Prof. E. P. Barker, Wilmore, Ky.

Chairman of Board of Directors.—Rev. Andrew Johnson, D.D., Wilmore, Ky.

Soul Winning.

Mrs. H. C. Morrison.



HE Bible hits the mark every time it speaks; it was not written to fill up space, nor to give expression to something fanciful or extravagant. "Holy men of old spake as they were moved by the Holy Ghost," and what they wrote is of the most vital importance to every living creature.

In one place it is said that "He that winneth souls is wise." We would infer that he who does not win souls is unwise. We are seeking wisdom in this world, one way and another. Thousands are being expended on education, exploration, and investigation that men may become wise. We read of a man in the Word of God who was very successful from a financial standpoint, but who is known as the "rich fool." His harvests multiplied so rapidly that he was contemplating tearing down his old barns that were inadequate for his crops, and build larger ones.

One day as he was musing upon his success and planning for the future, he was suddenly informed that there would be a change in his program; instead of arranging for his vast wealth to be cared for, all that he had would be left behind and his soul called to

stand before the Judge of all the earth. The strange and unexpected stranger said to him, "This night thy soul shall be required of thee."

What a startling announcement to one who had given no thought of the hereafter, nor to the fact that he should have been the steward of what God had entrusted to his keeping. God was not in all of his thoughts, and he little dreamed of how near to the day of accounts he had come. What a surprise it must have been to him when the strange voice spoke to him notifying him that the time of settlement had come.

We are inclined to say, "How foolish was this man to hoard up his wealth, live only for this life, forgetting the fact that 'In the midst of life, we are in death.'" But was he any more foolish than the man who gives his whole time to pleasure and money-making, not giving God one thought, or recognizing that he is God's steward and must render an account of his stewardship? What we have should be regarded as a sacred trust from our heavenly Father, and used as we believe he would have us use it.

The same Book from which we have quoted also tells us that "Man shall not live by bread alone." It is not the material things of life that count most largely in one's happiness. The physical is not man's highest nature, nor should all of one's time be devoted to that which is of lesser importance. In fact, the physical is of least importance, and should be kept in its proper place. The body is to live for only a few years then go back to mother earth, and be forgotten. The soul, the body's tenant, is to live forever, either to glorify God, or to spend eternity in bemoaning its sad mistake, and in suffering that can never be told nor never end.

It would seem that when such momentous issues are at stake, when we have such definite instructions as to what will be the outcome of accepting or rejecting the plan of our heavenly Father, that the chief concern of every living creature would be to "Fear God, and keep his commandments," realizing that this is the "whole duty of man." Man was created for fellowship with God, and unless we come into harmony with his will and purpose we shall miss the purpose for which we were created. The inner, higher, spiritual nature of man is that which cries out for that which this vain world can not supply. There is no rest for a soul apart from God; this is why we have such a restless, unsatisfied world, chasing here and there hoping to find something that will satisfy, only to be disappointed.

This being true, that man must be in harmony with his Maker, the highest wisdom is that which seeks to bring man where he can fellowship with his Creator. The soul-winner is showing true wisdom in seeking the lost sheep that are on the mountains of sin, and bringing them back to the fold of omnipotent love. That man who chases after the wealth of this world will find in the end that he has made a most awful failure; but he who seeks first the kingdom of God and his righteousness, and seeks to turn others to the narrow way which leads to life eternal, will find that winning souls is the greatest thing that can engage the hearts of men while on earth, and be his crown of rejoicing throughout all eternity. Yes,

"Religion is the chief concern
Of mortal here below."

Arnold's Practical Commentary of the Sunday School Lessons.

If you have not gotten your Arnold's Commentary for the year 1925 do not delay another week. It is one of the best commentaries extant. It will be very helpful to you in the study of the Scriptures, especially so in the preparation of your Sunday School lessons. It may be had for the small price of \$1.00 of The Pentecostal Publishing Company, Louisville, Ky.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you please allow a Kentucky boy to become a member of your host of Christian young folks? My father is a subscriber to *The Herald* and I read the Boys and Girls' Page every week. I enjoy reading the editorials and I most certainly derive great pleasure from the letters which the boys and girls write. I am a high school boy; seventeen years old, have fair complexion, blue eyes and yellow hair. The subjects which I like best, in school, are grammar and mathematics. I attend the Buckeye High School and am a member of the Senior class. I expect to receive a diploma next spring, then I shall attend college. I am poet-laureate of my school; I write the school notes and a poem occasionally for my county newspaper. I have written quite a number of poems, some concerning our school and study, some ethical and some personal. In this week's issue of *The Herald*, is one of my poems entitled "Christmas Day." My birthday is in July. I will write a personal poem to the cousin who guesses, the day of the month on which my birthday comes. Please write me a letter, cousins, and tell me my birthday and I will appreciate it.

Clyde Humphrey.
Rt. 3, Lancaster, Ky.

Dear Aunt Bettie: Will you let an Arkansas girl join your happy band of boys and girls? I don't see many letters from Arkansas. I enjoy reading the Boys and Girls' corner, and there are many more interesting subjects I enjoy very much, and I think it a wonderful paper. My father is a C. M. preacher and my older sister and I go with him to his appointments. I have four brothers and four sisters living and have three sisters dead. I have two brothers in the U. S. Navy. They like Navy life fine. We miss them very much. My mother has been dead seven years. I have two sisters and one brother in school. They just completed the new building which is called the Yellville Summit School. It is a rock building, and it surely is beautiful. My age is between seventeen and twenty. The one guessing it I will write them a letter. I hope W. B. will not get this and I will see it in print.

Alice Hurst.
Box 162, Yellville, Ark.

Dear Aunt Bettie: Will try to write you and the cousins. I go to Bridge School, and my teacher's name is Miss Gladys Selby. I go to Sunday school every Sunday when the roads are not too bad. My Sunday school teacher's name is Mrs. Mary Young. At our school house we are going to have a good time, and hope you will have a good time. Well I will go before Mr. W. B. comes in.

Francis Strickland.
Elkview, W. Va.

Dear Aunt Bettie: I am in the fifth grade and go to school at "Bridge School. I go to the M. E. Church, and enjoy the Sunday school very much. My mother is my teacher, and I am in the junior class. We have an organ in our church and it is very nice. We have a very large Sunday school class. I am eight years old. Well at last I will close.

Alice Young.
Rt. 1, Box 70, Elkview W. Va.

Dear Aunt Bettie: Will you let a little Kentucky girl join your band of boys and girls? I am eleven years old and in the seventh grade. I go to Sunday school every Sunday. My first name begins with F and ends with A. I will write to the one that guesses it. As this is my first letter to *The Herald* I would like to see it in print.

Lillian Booth.
Pleasant View, Ky.

Dear Aunt Bettie: Will you let a little Indiana boy join your happy

band of boys and girls? My grandma has been taking *The Herald* for several years and I always love to read your page. Cousins, my middle name begins with E and ends with D, and has six letters in it. Whoever guesses it I will write to them. I have a pair of white rats and eight young ones. How many like white rats? Elizabeth Hess, I guess your age to be nine. If I am right remember your promise. Eston Perrott, will you answer my letter if I write to you? If any of the cousins wish to write to me just address

Frank E. LaDuke.
1839 Shelby St., New Albany, Ind.

Dear Aunt Bettie: Will you allow a Hoosier to join your happy band? I am five feet, five inches tall and weigh 115 pounds. My age is between fifteen and nineteen. To the one who guesses correctly, I will write a nice letter if I can. This is my last year in high school and I am going to go to Asbury as soon as I can. Father takes *The Herald* and I like it fine. My father is Sunday school superintendent, and my oldest brother, Ledie, is an undertaker. Well, as Mr. W. B. is coming I will close hoping to see this in print.

Paul Clevenger.
Route A, Centerville, Ind.

Dear Aunt Bettie: This is my first time to write. But I thought I would try my best on every line. I am enjoying my Christian life. I go to the Nazarene Church. My Sunday school teacher's name is Mrs. E. A. Green. My class is the Sunshine class. I am an orphan girl, but it makes no difference, God will take care of me. I want lots, but worst of all I want to live like Jesus would have me live. I have a little sister three years old. Well, good-bye.

Louise Bingham.

Dear Aunt Bettie: Will you let a New Mexico girl of fourteen join your happy circle? I am five feet tall and have light complexion, with light hair (bobbed) and have blue eyes. Where are all you New Mexico cousins? We have been taking *The Pentecostal Herald* for some time and I have never seen a letter from New Mexico. Come on and let's not let the cousins from the other states get ahead of us. I go on a school truck to a consolidated school and am taking eighth and ninth grade work. I was born in New Mexico and dearly love to live here. We have such beautiful sunsets. Herbert J. McNeese, do you have a sister, Miss Sadie McNeese, a Nazarene Evangelist? The article in the last number about the neglected in Arizona and New Mexico I liked especially well because it suits this place so well. With best wishes to all.

Wonna Mae Wingfield.
Estancia, N. Mex.

Dear Aunt Bettie: This is my second letter. I didn't see my first letter in print. I am eleven years old and in the sixth grade. I like to go to school fine. I sure do like to read *The Herald*. It is a fine paper. My father has taken *The Herald* for over nine years. I am a Christian. I have been baptized by immersion. I hope to see this letter in print.

Lorien Easley.
Rt. 2, Marland, Okla.

Dear Aunt Bettie: Will you allow a girl from Pennsylvania join your happy band? I have light brown curls and I am ten years old. I have one sister and two brothers. I was writing to a girl from California. I have seen her name in *The Herald*. I always go to page 10 as soon as I see *The Herald*. I go to the Evangelical Church. I always attend Sunday school. My teacher's name is Miss Means. Our preacher's name is Rev. J. F. White. In week-day school I am in the fifth grade. My teacher's name is Mrs. VanCott. I take music

lessons as most girls do. My sister takes music lessons and vocal lessons. The one who guesses my middle name which starts with E and ends with H, and has nine letters in it, I shall write to.

Ruth Gegan.
619 Market St., Perkasie, Pa.

Dear Aunt Bettie: I am going to join your happy band of boys and girls if you will allow me to. I am between thirteen and twenty years old. The one that guesses my age right, I will write to them. I am a Christian. I believe in the old-time teachings of repentance and holiness. I go to high school where evolution is taught in the books and I am sending you a little poem entitled "My Origination." Will you please put it in the paper and on the Boys and Girls' Page whenever you have room. I have some songs I composed, music and words together. I shall soon live in Wilmore.

"My Origination."

I fell out of a coconut tree,
That made a monkey man of me.
I went to the river to catch a whale,
The water froze and I lost my tail.
I got the itch and ran everywhere,
Scratching so hard I lost my hair.
I ran so fast after old black crow,
My toes and finger nails started to grow.
My eyes at that time were sunk in my head,
I looked like a skeleton rose from the dead.
Later my eyes came out to their place,
I ran into a tree and straightened my face.

At the time I dropped off there were only eleven,
But now they are gone to the monkey heaven.

The Bible says that God made man
In a better way than the monkey can.
Herbert Burgess Urwin.

Dear Aunt Bettie: Will you admit a Kentucky boy into your band of boys and girls? My mother takes *The Herald* and I enjoy reading the Boys and Girls' Page. Why don't more of you Kentucky boys write? I seldom ever see a letter from a boy. I lived on a farm and like farm life very well. My mother is a member of the Methodist Church, and my father is a member of the Presbyterian Church. Louise Hagemeyer, I guess your middle name is Frances. Am I right? If I am don't forget that picture. Ross Hayslip, I guess your name to be Wayne. I guess all are wondering how I look. I have black eyes and hair, weigh one hundred and thirty pounds. My birthday is June 23. Who has it? I close for this time. If this is in print I will come again. I hope to receive letters from both girls and boys. I will answer all letters received.

Ottis Coy.
Rt. 1, Cynthiana, Ky.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I am nine years old and will soon be ten. My first name begins with M and has six letters in it. The one that guesses my first name I will write them. Martha Todd, I guess your first name to be Dorothy. Am I right? This is my first letter to *The Herald*. My mother takes *The Herald* and I sure do enjoy the Boys and Girls' Page.

M. Lorene Cardwell.
Rt. 3, Madisonville, Ky.

Dear Aunt Bettie: Will you allow a little Kentucky girl to join your happy band of boys and girls? I have light hair, blue eyes and fair complexion. Am about four feet tall and weigh about sixty-eight pounds. I am nine years old and am in the sixth grade. I go to school at Tyrone. My teacher's name is Mrs. Paxton. I like her fine. I go to school on horseback. I have two pets, a dog and a cat. Louise Hagemeyer, I guess your middle name to be Frances. If I am right don't forget to send me your picture. My middle name begins with P and ends with R, the one that guesses it I will write to them. I go to church at Tyrone. We have meeting

Gospel Tents

Smith Manufacturing Company.
DALTON, GA.
22 Years in Business.



on the second and fourth Sundays. Our pastor is Rev. William Garriot. He certainly is a fine preacher. Well as I have written rather a long letter I will close for this time hoping Mr. W. B. is taking an evening rest.

Mary P. Shields.
Lawrenceburg, Ky.

Dear Aunt Bettie: Will you let a little Bridgeton girl join your happy band? I have been reading the letters that the cousins write and decided to write myself. I hope to see my letter printed because this is the first letter I have written. My mother takes *The Herald* and I enjoy reading page 10. Who can guess my middle name? It starts with B. and ends with E. Whoever guesses it I will send them a card. D. Martha Todd, I guess your name to be Dorothy, and Mary Whitley, I guess your middle name to be Elizabeth, and Pauline Terrill your name is Esther. Miriam Supples, your middle name is either Esther or Evelyn. My love to all.

Mildred B. Waddington.

Dear Aunt Bettie: Will you let a brown-eyed girl of sixteen years join in your happy circle. Come on boys and girls of old Mississippi, do not let the other states get ahead of us. I sure do enjoy reading *The Herald*. What is everybody doing these cold rainy days. Who has my birthday, April 23. If anyone has it write to me. I have black hair, brown eyes, fair complexion. Who all likes embroidery. I do. I can tat and do some fancy work. I am a member of the M. E. Church and go every time I can. I am still blessed with father, mother, eight sisters and three brothers, so you see there is a large family of us. Aunt Bettie, please print this as I want to surprise my friends. I will go hoping Mr. W. B. will be asleep when my letter arrives. If any one cares to write I will answer all.

A new cousin.
Callie Bigner.
Rt. 1, Summit, Miss.

A minister's wife, a lover of God and her children, actually wore out three copies of Aunt Charlotte's Bible Stories with the children as they came along. We are offering this remarkable book, a regular \$1.50 edition, at \$1.00.

"Stepping-Stones For Pilgrim Feet"

Is the title of a new book by Rev. Walter E. Isenhour which should be in the homes of our readers. The book contains the photo of the author and his wife, 29 chapters, 239 pages, and sells for \$1.25 per copy. It is well printed and neatly bound and contains much valuable soul food. Many people are reading the book and enjoying it. The author is one of the most distinguished religious writers of North Carolina, whose articles and sermons are read by multiplied thousands of people. We shall be glad to send you the book on receipt of price as quoted. Address all orders to PENTECOSTAL PUBLISHING CO., Louisville, Ky.

Will A Man Rob God?

Is the title of a new pamphlet on tithing by Dr. H. C. Morrison, price 10c, or \$1.00 per dozen, postpaid. Buy and circulate it.

FALLEN ASLEEP

BENNETT.

Nearer and nearer is the thought and the hope of Eternal Life, since dear Alsa, our beloved sister, went to be with Jesus on Sunday, Jan. 25, 1925.

Alsa Dowell Bennett was the seventh daughter of Griffin S. Dowell and Sallie K. Dowell. She died at her home, the old Dowell homestead, in Breckenridge county, Ky., near the old High Plains Church, of which she was a member. She was in her sixty-eighth year. She was converted in early girlhood, going home from the Big Spring Church she shouted aloud the praises of God, which she often did all along her pilgrim way. She joined the Methodist Episcopal Church, South, when about seventeen years of age and ever after lived a faithful and consistent Christian.

She is survived by her husband, Moses Bennett, and her only child, Mrs. Sadie May Wood, and three grand-children, Virginia, Lamar and Karl M., and one brother, Gus Dowell, of Vine Grove, Ky., and only living sister, the writer of this memoir. She died of that dreaded disease, pneumonia. She knew everything to the last, the watchers said, and finally, after so much suffering, closed her eyes and dropped off like going to sleep. She sat up some Sunday morning and Sunday evening gave directions about the work.

I did not know she was sick until I received the message she was dead, they had written but the end came ere it reached me.

That Monday night when she lay a corpse a silent snow fall came and robed the hills in white and crowned the forest trees kings. It appeared so befitting that everything should be draped in white, for her life was such a pure life.

She was an officer in the Corners' Auxiliary of the Missionary Society, Superintendent of Social Service.

Her body was laid to rest, to await the great resurrection morning, in the old family burying ground, near the old home. Her pastor, Rev. Orian Lockard, conducted the services. She was sanctified years ago and lived the life. The call to cross over the chilly river was very sudden but she was completely ready, because she had lived ready.

She has beaten us in the race, is over in the Sun-bright Clime of Music; and she loved to sing and had a beautiful voice. Yes, no doubt as her spirit wended its way through trackless ether, the angels struck all their harps of gold.

"A few more years shall roll,

A few more seasons come,
And we shall be with those that rest,
Asleep within the tomb,
A few more storms shall beat
On this wild, rocky shore,
And we shall be where tempests cease
And surges swell no more."

Mrs. Robert Johnson.

Vine Grove, Ky.

ALEXANDER.

Mrs. Mary Alexander, wife of J. I. Alexander, was born Nov. 8, 1858, and departed this life Jan. 27, 1925, at her home in Dyer, Tenn. She was converted at the age of fifteen years and was sanctified at the age of forty-one years, and was one of the pioneer supporters of the Vincent Springs Camp Meeting Association. Mrs. Alexander was a good, kind, and affectionate wife and mother. She was loved by all who knew her. She left a vacant place in her home that can never be filled. She was a devoted Christian, her heart was in the Lord's work and always ready to help those in need. Until the last she testified to a clear experience with God, and the joy of God upon her soul. Calling her children around her bed, she bade them good-bye, and her last words were, "Jesus is calling me home."

She leaves a dear husband and four children, her two sons, G. L. Alexander, Vardaman, Miss, K. O. Alexander, Eaton, Tenn.; two daughters, Mrs. Ellen Sims, Dyer, Tenn., Mrs.

Addie Sanders, Dyersburg, Tenn., three brothers, one sister, seventeen grandchildren and a host of friends and relatives to mourn her loss. To the friends and relatives we say, "Live for God as she has done and there will soon be a sweet reunion in heaven where there will be no more parting."

Funeral services were conducted at Mt. Olive, by Bro. O. L. Sanders and Bro. Kennel, and she was laid to rest in the cemetery at this place.

A dear one from us now is gone,
To that fair land of joy and song,
God called her there with him to rest,
What He may will is always best.

A vacant chair is in our home,
For this dear one rests at the throne.
God called her to that land so fair
For she was surely needed there.

God called her from the old home nest
To be with all the pure and blest.
She's resting there with heaven's throng,
And singing there the glad new songs.

O brother dear, and sisters, too,
Let's meet this one beyond the blue.
For us she waits with outstretched hands,
To join with her the angel bands.

Her Daughter-in-Law.

AUSTIN.

In memory of little Robert Austin, who departed this life Jan. 13, 1925, to rest in the bosom of a great Redeemer never to return to this sinful world. He is where he can ever sing God's hallelujah and ever drink at the fountain that is always fresh and never runs dry. While his loved ones view his little coat and cap on the wall as he left it himself when the summons came. He bore his burdens well and when pain was almost unbearable he was heard singing his favorite hymn, "Beulah Land."

Leaving behind words of assurance that he had finished his fight and that God had permitted him to leave these testimonies to be cherished by father and mother, brothers, sisters and friends. While we mourn his loss to the fullest extent, we are reminded of his cheerful disposition, his energy and pleasing manners which captivated his hosts of friends, for all who knew him loved him. So we will just say to schoolmates and friends, emulate the life of little fourteen-year-old Robert Austin and all will be well when God shall declare the time when we will be no more.

Jim D. Miller.

INDIANAPOLIS, INDIANA.

This is to introduce and recommend Rev. P. P. Belew, of 110 S. Forest Ave., Marion, Ind., who is re-entering the evangelistic field, following his pastorate at Marion. Rev. P. P. Belew is a splendid young preacher with gifts and marked ability, having had eleven years' experience as pastor and evangelist. Brother Belew is a student and preacher whose life is straight and clean. He is a holiness preacher with a future; we should keep him busy in our churches and camps. God bless him in his new field of labor. He leaves here with the confidence of the church and his many friends, who desired him to remain here. In his service,
J. W. Short, Dist. Supt.

FOR SALE.

A six-room bungalow with pantry and built-in back porch, cellar, good water. Conveniently located near the College on a lot 70x190 feet. Garage and large hen-house, about fifteen fruit trees and grapes. For further particulars address Box 139, Wilmore, Ky.

"WANTED:—To buy a large second-hand tent. Address M. E. Borders, 3109 West 14th St., Little Rock, Arkansas."

DO YOU WANT TO DO SOME GOOD?

Send and get a few sets of our Bible Story booklets, illustrated. There are 10 volumes in the set, for only 25c. Pass them out to some children.

Thousands have enjoyed and been helped by reading "The Influence of a Single Life." It's an interesting story that one can hardly lay aside until having finished reading it. Yet it is very suggestive of a higher and better life. Price, cloth, \$1.00; paper binding, 40c.

EVERY MAN, WOMAN AND CHILD

Should have a nice edition of the Bible that they can call their own. Don't you think so? It's the guide book to heaven. See our advertisement of special prices in this issue.

Black Face Type Testament and Psalms

You will be delighted with this large, clear type Testament, self-pronouncing pocket size, 4x6, and very thin. Splendid fine Bible paper and French Morocco binding, postpaid for only **\$1.60** ing. Regular price \$2.20. Same as above in fine Persian seal binding. Regular \$3.50 value **\$2.20** for

I'll Give You a Dollar to Read This Book

Said one of our great preachers to his son, "The boy asked for a better offer, so the preacher said, 'I'll give you a dollar to read half of it. An hour later the minister passed through the boy's room and he said, 'Father, I'll read it all and I don't want your dollar.' The book was 'The Man and His Ministry,' the Life of Dr. H. C. Morrison. Why not try your boy on it. Price, \$1.50.

Precious Promise Bible

Marked and indexed on the theme of PRECIOUS PROMISES or TEMPORAL BLESSINGS. The following index will give you a faint idea as to the marvelous features of this Bible.

All things working for Good. (22 references on this theme).
The Lord's Blessing on Fields and Flocks. (81 references on this).
Clothing provided for God's Children. (20 references on this).
Some Reasons why Diseases are allowed. (146 references).
Examples of Healing for the Body (About 150 references).
Food provided for the Lord's Children. (About 140 references).
Health and Healing Promised. (About 75 references).
Joy and Trust in Times of Trial. (About 50 references).
The Lord's Love and Care for His Children. (About 250 references).
Prosperity in Business and Finance. (About 60 references).
Blessing on Children, Relatives, and Friends. (About 30 references).
Safety from all Harm and Danger. (About 90 references).
Why Temptations and Trials are allowed. (About 70 references).
The Upright are Blessed and Prospered. (About 240 references).
Victory over Enemies and Troubles. (About 280 references).
Worry and Anxiety Contrary to God's will. (About 50 references).

In opening your Bible at any place you will find one of the above references with a key letter telling you at a glance what phase of the subject it deals with and at the end of the verse it will give you a reference where you will find some more scripture on same subject.

Bible Encyclopedia and Concordance Under One Alphabetical Arrangement, Comprising

A Complete Concordance to the Scriptures.
A Subject Dictionary, showing where each topic in the Bible is found and how used.
A Biblical Geographical Dictionary, giving the location of places on the Maps.
A Dictionary of Archaic and Obsolete Words in the English Bible.
Dictionary of Biblical Antiquities, Customs, Musical Terms, Plants, Animals and Precious Stones.
The Pronunciation of Words.
The Translation of Classical Words; and
Encyclopedic Descriptions of the Books of the Bible, Translation of the Bible and Many Other important Subjects of Interest to all Bible Students.

PREPARED IN SIMPLE LANGUAGE PRINTED FROM BOLD FACE TYPE PROFUSELY ILLUSTRATED.

This Bible has the regular King James Version, large, clear, long primer type, self-pronouncing, 40,000 references, bound in fine flexible leather with overlapping edges, extra fine thin Bible paper, beautifully printed, chapter headings in silver, silk head bands and marker, red under gold edges, size 6 1/2 x 8 1/2 inches thick, beautiful and convenient.

This splendid and wonderful Bible sells at a net price of \$6.50. We are offering just 200 copies at a very special price of \$5.00 postpaid. Order today as this 200 will go quickly.

Pentecostal Publishing Company, Louisville, Ky.

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson X.—March 8, 1925.

Subject.—The Savior on the Cross.
Luke 23:33-46.

Time.—A. D. 30.

Place.—Jerusalem.

Golden Text.—He that spared no man his own Son, but delivereth him up for us all, how shall he not also with him freely give us all things. Romans 8:32.

Introduction.—At the close of our last Sunday's lesson, we left Jesus in the common hall connected with Pontius Pilate's court-room where he was suffering the persecution and torture inflicted upon him by the Roman soldiers. We cut our comments rather short because we were really sick at heart as we contemplated the horrible infamy that was being heaped upon our Lord. They had taken off his seamless robe, and had put upon him a purple robe in imitation of royalty. They were making fun of his kingship by clothing him with this gorgeous robe, and by the thorn-crown that they pressed upon his brow, together with the bended knee and the mock-scepter which they placed in his hand.

If one will use his imagination a bit, it will add zest to this study by making it far more real. After the scourging and the mockery in the common hall, came the march to Calvary. Picture for yourself the two thieves bearing their crosses, but not falling under them. They too, had been scourged, but were still able to bear their crosses. Soon they must be crucified beside the Master; and we shall need to watch them a bit. In obedience to commands from the centurion Jesus shoulders his cross, and tries to carry it, but falls beneath it. But why could he not bear his cross as the two thieves were bearing theirs? He had assumed in Gethsemane a burden that was heavier than a cross. Isaiah gives us some conception of it: "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." When he broke down under his cross, "they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus." One almost envies Simon that privilege. It would have been a pleasure to carry the cross for him who was carrying our sins.

An immense multitude followed him to Calvary; and the women were bewailing and lamenting him, but he said to them: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?" He tried frequently to warn the Jews of the terrible days that were soon to come upon him because of their rejection of him; but they heeded none of his words.

Commentary on the Lesson Text.

33. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.—Before commenting on this verse, permit me to say that the thirty-second verse is a bit awkward, in that it seems to indicate that our Lord himself was a malefactor. Dr. Clarke thinks it should read: "Two others, Malefactors." Calvary means the place of a skull, so called, either from the shape of the hill, or from the fact that it was a place frequently used for capital punishment of criminals. Christ's having been crucified between two thieves was in fulfillment of prophecy. Calvary was outside of the city wall; for our Lord being an offering for sin could not make the sacrifice inside of the city; besides, the Jews would have thought their city defiled by a crucifixion within its walls. They could commit a foul murder, but would not suffer their city to be defiled thereby. Fanaticism strains out gnats, and swallows camels.

34. Then said Jesus, Father, forgive them.—I suppose that this is the top of love and mercy. How few of us can reach it toward our enemies! They know not what they do.—They did not fully realize the meaning of their conduct, and he was willing for mercy to reach them; but suppose they had known what they were doing? And they parted his raiment, and cast lots.—There is a remarkable prophecy in the 22nd Psalm concerning this matter: "They pierced my hands and my feet.... They look and stare upon me, They part my garments among them, and cast lots upon my vesture." This psalm is supposed to have been written by King David something like a thousand years prior to the crucifixion of our Lord. According to Roman law the garments of a criminal belong to the soldiers who crucified him.

35. He saved others: let him save himself, if he be Christ, the chosen of God.—These taunts came from the Jewish rulers. Matthew quotes them as saying that they would believe in him if he would come down from the cross; but of course that was all banter: they meant nothing of the kind. They never uttered a greater truth than when they said: "He saved others; himself he cannot save." Sacrifice is the law of salvation. He could not save his own life, and make a blood redemption for us.

36. Offering him vinegar.—Much learned discussion has been spent on these words, or their equivalent as they occur in other passages in the gospels. It was done by the soldiers, perhaps as a matter of heathen mercy, in order that he might be benumbed to prevent the severity of his sufferings. It was also a Jewish custom, as we find in the Old Testament. It is not certain whether they offered him vinegar or wine, it being mixed with either myrrh or gall.

37. If thou be the king of the Jews, save thyself.—These were the words of the soldiers who had joined the Jewish rulers in mocking him. They could not get rid of the idea of

his kingship. There was something about him that stamped him as a king.

38. This is the king of the Jews.—It was Roman custom to place at the top of the cross a superscription telling who the criminal was and the nature of his crime. Pilate put this in few words, written in Greek, Latin and Hebrew, so that all could read it. The Jews tried to get him to alter it so as to read: "He said he was the king of the Jews," but he replied: "What I have written, I have written." He was stubborn, but did not know that he had written the literal truth, and that it must stand.

39. One of the malefactors..... railed on him, saying, If thou be the Christ, save thyself and us.—Matthew implicates both the thieves in this; but there is not necessarily a contradiction, for it is altogether possible that both of them did so at the beginning of their sufferings, but that later on one of them repented. Our report is too meager for us to pass a criticism on the passage. The record seems quite clear that one of them repented and was saved on the cross.

41. This man hath done nothing amiss.—This penitent thief must have known something about the trial of Jesus. While he confesses his own crime and implicates his companion, he completely exonerates the Lord, and does it in a spirit that indicates that he knows definitely what he is affirming.

42. Lord, remember me when thou comest into thy kingdom.—The language indicates that he did not know what he was asking for. He was possibly looking for an earthly kingdom, but perhaps spiritual things were in some measure dawning upon him.

43. Today shalt thou be with me in paradise.—Blessed promise! Paradise meant to a Jew the abode of the righteous in the world of spirits. The salvation of this thief on the cross does not warrant anyone in hoping to be able to repent on his deathbed. Many have presumed upon this to their own everlasting ruin. This thief, possibly, was using his first opportunity.

44. It was about the sixth hour.—Twelve o'clock. There was darkness over all the earth until the ninth hour.—A supernatural darkness covered the earth till three o'clock in the afternoon.

45. The sun was darkened.—This worries the critics; but miracles are small matters with God. The veil of the temple was rent in the midst.—The veil that shut in the Holy of Holies was a type of his flesh. The rending of the veil typified the rending of his body. The rending of the former opened the way into the earthly Holy of Holies; the rending of the other opened the way into the very presence of God for all of us.

46. When Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit, and having said thus, he gave up the ghost.—This heart-breaking verse means everything to us sinners. Herein we read redemption's full story. The work was finished. A complete atonement was made for the sins of the whole world. Thank God, "where sin abounded, grace did much more abound." The Son of God "tasted death for every man."

J. H. DICKEY

of

BARRETT, ROBINSON & DICKEY

General Insurance—Bonds, etc., solicit your patronage.

7th Floor, Columbia Bldg.
Louisville, Ky.

The Christian Worker's Manual

H. S. MILLER 12mo. Net \$1.50.

"Clear, orderly, concise—just the facts every successful personal worker should keep in mind."—*Sunday School Times*. "A most valuable compendium of vital truth set forth with luminous clarity."—*Philip Mauro*.

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY

Jack Linn's Song Books

The price of the Blue Solo Book has been reduced to 25 cents, uniform in price with the Red Solo Book. If you have failed to send for these booklets of inspired songs by Mr. and Mrs. Jack Linn, do not delay longer. Thousands have been sold. Order from

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

His Best

"Mastery of Manhood," by Rev. C. F. Wimberly, D.D. This author has written a score of good books. Not a dull page in anything Dr. Wimberly gives to the public. This book is his last, and the author himself considers it his best. Then a real intellectual, literary, scientific, religious, and inspirational treat is waiting for all who can secure this book. Dr. Wimberly is one of the most voluminous writers in the country, and the cream of his best thinking in "Mastery of Manhood." Neatly bound. Price \$1.25.

Lord Teach Us To Pray

I only brought a few books with me when I crossed the Atlantic a little while ago, but among them was Dr. Alexander Whyte's book on Prayer. I have read many books on prayer, but none has ever helped me so much as this book of Dr. Whyte's. It is a humbling book, for the possibilities of a prayer, if it is brought home to the reader with tremendous power. It is an inspiring book, for it teaches the readers how little they have understood the creative power of prayer. I introduced the book to a minister in Chicago who was very powerfully impressed by it. He recommended it to his people in such glowing terms that a considerable number was ordered from a local bookseller to supply the demand. Now that it is to be obtained for a dollar from The Pentecostal Publishing Company no reader of this paper can make a mistake in obtaining it, for the greatest thing any one of us can do is to pray. No one who orders the book on this recommendation will ever do anything but thank me for it.

J. Gregory Mantle.
Regular price \$1.50. Our special price, \$1.00.

ARMAGEDDON: OR THE NEXT GREAT WAR.

By Evangelist L. L. Pickett. \$1.25.

Thousands have listened with wonder as the author has unfolded those wonderful scriptures which portray the coming greatest of all wars. This book will certainly make you think.

SERMON ON THE MOUNT.

By William David Gray, Ph.D.

Expository and Practical. First thousand copies to be sold at \$1.00 a copy. Then the price will be \$1.50 or \$1.75. Get your order in now at \$1.00 before the book goes to press.

GREATEST SERMON EVER PREACHED.

The congregation assembled at the 11 o'clock hour. The minister did not appear and they sent the sexton to see about him. He returned saying the preacher was begging some one to go with him into the pulpit. Soon Jonathan Edwards appeared with his unseen guest and the people knew that Jesus was with him as hundreds fell from their pews and sought God. He preached on "Sinners in the Hands of an Angry God." We have this sermon in pamphlet form, price 20c.

150 Revival Songs 10c

A cheap collection of songs
But not a collection of cheap songs
CHARLIE TILLMAN SONG BOOK CO.
ATLANTA, GA.

BECAUSE HE LIVES.

J. A. Harris, Evangelist.

By living faith I see my Lord
On Calvary's cross in pain;
He bears the agonies of death,
But suffers not in vain.
He yields His life to save a world
From sin and death, and raise its slain.
And though entombed, he cometh forth,
And mounts His throne to reign.

Refrain—

I too shall live because He lives!
This blest assurance Jesus gives.
In yonder land so bright and fair,
My home, my home is there!

And now my eye of faith beholds
My reigning Lord and King.
O matchless beauty of His face,
That makes the angels sing!
Adoring hosts around him throng,
And gladly all their worship bring.
His wondrous power hath brought them home,
As on a seraph's wing.

And with this hope—O blessed hope!
Which Jesus' promise gave,
I'm sailing onward toward the goal
Of life beyond the grave.
Though tempests rage and thunders roll,
I know that He can still the wave,
And guide my bark in safety home,
And prove his power to save.

To That Young Lady

Of your acquaintance who needs some help and guidance send a copy of "Beautiful Girlhood." It will be one of the best investments of \$1.00 that you ever made.

NOTICE!

I have the month of April open to any call. Anyone desiring my help can write me. Can lead singing and work around the altar and preach. References: Rev. N. B. Herrell, Dist. Supt. Nazarene churches, Rev. W. W. Hanks, Ashland, Ky. Will be glad to hear from anyone needing my help.

Rev. F. C. Brown,
Sciotoville, Oh'o, Box 152.

The Dairyman's Daughter

Is said to have been the means of the conversion of more people than most any other book on the market. Don't you want to pass out a few copies? Paper binding, 40c, or three for \$1.00. Cloth binding, special, 70c.

BAMBERG, S. C.

A great revival meeting was recently held in our town by Rev. Raymond Browning, of Hendersonville, N. C. The meeting began on Jan. 4th, and culminated on Feb. 8th, making a total of thirty-six days, or five weeks, that the meeting was in progress.

Rev. Browning is a man of deep consecration, pleasing personality and genuine enthusiasm in his calling. The tobacco warehouse, with a seating capacity of nearly two thousand people, was used as a tabernacle. A large choir was organized under the direction of Mr. James V. Reid, evangelistic singer from Fort Worth, Tex. The music was further supplemented with a large congregation of negroes seated to the extreme

left, who made the tabernacle ring and resound with their stirring spirituals. Genuine enthusiasm for the meeting spread quickly through the surrounding country. The dynamic spirit of Rev. Browning stirred and inspired all who heard him. The keynote of his preaching was a higher consecration to God and a complete surrender of our lives to his will. He stressed the perfect peace and joy which men receive from such a surrender. We feel that Rev. Browning's message was one which all people, regardless of creed and dogma, might heartily embrace and profit by. Many gave their hearts to Christ and promised to serve him under the influence of this meeting.

We feel that our town and community have received a great and lasting blessing and our prayers and good wishes will go with Brother Browning and Brother Reid in their future work.

Miss Mary Matheny,

Begin Early With the Child.

Get them in the habit of reading—reading good literature. This will be a valuable asset through life, as they will seek good literature instead of questionable entertainment. We are offering Bible A B C's and Stories, printed on linen in colors, with illustrations, a regular 50c value for 90c. Help some child today. For the boy from 6 to 15, get "John Wesley the Christian Hero," price 75c.

NORTH LEWISBURG, OHIO.

We are praising God these days for the precious articles and reports of the workers in *The Herald*. May the Lord continue his rich blessings upon *The Herald*. We recently closed a meeting with the Methodist Protestant people here at North Lewisburg; it was a battle from the start, but the blessed Lord gave victory. We are now in our third meeting here; this one we are now in is with the United Brethren. After this meeting we are open for any who call in the Lord. Our terms are entertainment and freewill offering.

Chas. and Lena Emminger.

North Lewisburg, Ohio.

The Best Book I Ever Bought.

A minister paid \$2.00 for a copy of "Lord, Teach us to Pray," by Whyte, and said it was the best book he ever read. We are offering this wonderful book on prayer now for only \$1.00, postpaid. Send in your order today. Guaranteed to please you.

WILMORE, KENTUCKY.

I have just closed a two months' campaign in the east in which scores of souls found God in saving and sanctifying grace. Our last meeting was at Starford, Pa. This was a wonderful meeting; souls found God in the old-time way. With the exception of two the entire head members of the church was sanctified wholly. I have some open dates in February and March; also I have a few open dates through the summer to give some camp meeting committee, tent or church. Anyone who may desire my help please call at once, so I may be able to arrange my slate.

I am your brother in Christ,

L. E. Williams.

Wilmore, Ky.

The Young Man Needs Help.

Send today and get Col. George W. Bain's "Popular Lectures," eight great helpful lectures that will prove a blessing to him. The one chapter, "If I could Live Life Over Again" is worth the price, \$1.10, postpaid.

BIG RAPIDS, MICHIGAN.

The greatest and most thorough revival that Big Rapids, Mich., has ever witnessed was held in the Third Ave. M. E. Church from Jan. 25 to Feb. 8. During this short time eighty-one seekers were at the altar either for the forgiveness of sin or for heart-cleansing.

Prof. and Mrs. C. C. Crammond were so thorough in their work that 33 members were added to the church the last Sunday and more to join in the near future; 18 family altars were established; 19 willingly promised to become tithers, and the whole church wonderfully revived.

We gladly recommend them to any church that is planning for a revival. They present the Gospel of full salvation in a delightful manner. They build, not around themselves, but around the Lord.

Byron A. Hahn.

Would It Not Be Well

In the study of your Bible to have by your side a book that you could quickly refer to for a description or explanation of the place, person or any important word. Just now we are offering Smith and Peabody's Bible Dictionary, a \$2.50 value for only \$1.25, postpaid.

ANNOUNCEMENTS.

Good singing is the life of the Revival. Young man attending Asbury will have open dates during the summer months of this year for song leading. Write for particulars.

Harold T. Young,

P. O. Box 28, Wilmore, Ky.

Dr. S. A. Danford is pushing a vigorous revival campaign in Oregon with Miss Caffrey, Rev. L. J. Miller and Rev. W. H. Tullis helping on his District. Dr. Danford has also been conducting some meetings personally in Portland churches.

Rev. Joseph H. Smith is to be with the King County Holiness Association of Seattle, Wash., for a Convention beginning Feb. 24-March 1st, in the Swedish M. E. Church.

Mrs. A. B. Eddy, Sec'y.

E. N. Rumbaugh, Stillwater, Okla.: "I have spent 31 years in the ministry and more than 10 years in evangelistic work. I am a member of the Evangelistic Commission of the United Brethren Church. I preach full salvation and the Baptism of the Holy Spirit. Any one of *The Herald* readers needing evangelistic meetings I would be pleased to arrange meetings with them."

Don't Let Your Child

Go any longer without reading the greatest book next to the Bible, Bunyan's "Pilgrim's Progress." We have a nice, illustrated child's edition, 75c value that we are offering just now for 40c. Stamps will be acceptable.

Self Help

Is a great English Classic for young men. If boys would read this with care it would develop in them a spirit of self-reliance that would be valuable to life. Price, 75c.

THE GIST OF THE LESSON

By R. A. Torrey, D.D.

Dr. Torrey's Original Vest-Pocket Lesson Companion.

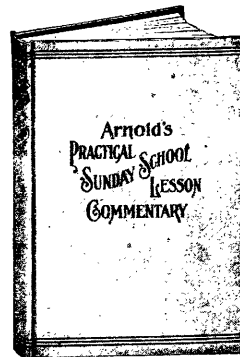
The Religious Telescope says: "Has proved a blessing to Sunday school teachers and pupils. In addition to the digest of the lessons, comments, etc., it contains attendance record, blank pages for names, and addresses, calendar and the Ten Commandments. Price, 35c."

Practical Spiritual Illustrative

Arnold's Practical Commentary

ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1925.

Rev. Burton J. Vincent, A.B., Editor.
A COMMENTARY FOR THE MASSES
GROWING BETTER EVERY YEAR



It contains: 1. Home Readings. 2. Lesson Text. 3. Golden Text, Practical Truth Topic and Outline arranged as a responsive exercise. 4. Time. 5. Place. 6. Introduction. 7. Commentary. 8. Practical Teachings. 9. Questions. 10. Teaching Principles. 11. Comments on the Golden Text. 12. One Minute Mission Talk. 13. Sidelight from Science. 14. Practical Applications. 15. Blackboard exercise. 16. Lesson Plans for the Adult and Senior. Intermediate, Junior, and Primary Classes. 17. Maps. 18. Bible Dictionary. 19. Subject Index.

The Advance: "The leading purpose of the Sunday school teacher should be conversion. This book is prepared for aiding along this line."

The Christian Witness: "The best Commentary from a holiness point of view." The Union Signal: "The special features of the Commentary are the excellency of the tabulated quarterly reviews and the Bible Dictionary bound within the same covers."

Christian World: "In every sense practical and comprehensive.... Many of our teachers prefer this to any other commentary on the International Lessons."

Evangelical Messenger: "Great in its low price, its reliability, its aptness of exposition and illustration, its spiritual suggestiveness, its many unique features." Free Methodist: "Fresh and inspiring, adapted to every department of Sunday-school work... Comments Biblical and scholarly."

Fleming H. Revell Co.: "Its high spiritual tone has endeared this popular handbook to thousands of readers. Its reliability, its aptness of exposition and suggestiveness are well known."

Cloth, \$1.00, postpaid.

Select Notes,

A COMMENTARY ON THE INTERNATIONAL UNIFORM LESSONS FOR 1925.

By Amos R. Wells, Litt.D., LL.D.

For fifty years Poloulet's SELECT NOTES has been an annual visitor in the homes of Sunday school workers the world over. The fifty-first annual volume embraces all the advantages which the highest and most practical scholarship can bring together. Never before has so much material been compiled and tabulated and in such a way that it can be easily and effectively used as in this volume. Its very broad range of quotations, illuminating thoughts from the highest authorities, its clear and convincing explanation of the text itself, all tuned to spiritual interpretation make of it one of the most unusual volumes, unlimited in its possibilities for helpfulness. Throughout the text there are beautiful and instructive pictures, maps, chronological charts and a helpful index, making it a complete helper for every Sunday school student. For the first time the Sunday school worker has been permitted to make a complete survey of the Bible by the use of the lessons for 1921 and 1925. Together the two volumes give a complete outline of the Bible. Poloulet's NOTES follows the International Uniform Lessons both in text and adaptations for all grades in the Sunday school and so can be used by the teachers of all departments.

Price, \$2.00, postpaid.

Tarbell's Teachers' Guide, 1925.

By Martha Tarbell, Ph.D.

Twentieth Annual Issue. Now at the head of all Lesson Helps. Endorsed by up-to-date Sunday school workers, teachers, preachers and Bible students! *Journal of Christian Education*: "We do not hesitate to recommend it as the best single lesson help on the new Uniform Lessons now available."

Methodist Quarterly Review says: "Up to the usual high mark of excellence.... Illustrated by the best thinkers in the field."

Prof. William Allen Harper: "It not only maintains the high standard of the past eighteen years, but the latest issue is an advance upon it." Cloth, price, \$2.00.

EVANGELISTS SLATES

ANDERSON, T. M.
Rochester, Pa., Feb. 17-March 1
Alliance, Ohio, March 5-15
Sebring, Ohio, March 22-April 5
East Liverpool, Ohio, April 12-26
Columbus, Ohio, May 3-17
Indianapolis, Ind., May 24-June 7

ATKINSON, THELMA.
(Evangelistic Singer and Pianist)
Davidson, Mich., Feb. 22-March 15
Elba, Mich., March 22-April 12
Home address, Upland, Ind.

AYCOCK, JARRETTE AND DELL.
Spokane, Wash., Feb. 15-March 1
Moscow, Idaho, March 8-22
Mail address, 2109 Troost Ave., Kansas City, Mo.

BERNARD, GEORGE.
El Monte, Calif., Feb. 16-March 1
Redondo Beach, Calif., March 8-22
Glendale, Calif., March 29-April 12
Inglewood, Calif., April 16-May 3
Home address, Hermosa Beach, Calif.

BOYLES, E. C.
Logansport, Ind., March 5-22
Home address, Lucerne, Ind.

BROWN, F. C.
Sciotoville, Ohio, Feb. 22-March 11
Ashland, Ky., March 12-22
Open date, April
Home address, Sciotoville, O., Box 152.

BROWNING, RAYMOND.
Mart, Texas, March 1-22
Home address, Hendersonville, N. C.

CAFFRAY, D. WILLIA—CHRISTENSEN, CLARA.
Seattle, Wash., Feb. 22-March 8
Portland, Ore., March 15-19
Hardin, Mont., April 5-19.

CAIN, W. R.
Newark, Ohio, Feb. 22-March 15
Ironton, Ohio, March 22-April 5.

CANADAY, FRED.
Ferdale, Wash., Feb. 22-March 8
Port Townsend, Wash., Mar. 22-April 6
Home address, Rt. 4, Box 1100, Portland.

CLARKE, C. S.
Drumright, Okla., March 1-15
Loyal, Okla., March 22-April 5

CLARKSON, S. F.
Open date after March 1
Home address, Donnellson, Ill.

CONLEY, PROF. C. C.
(Song Evangelist)
South Bend, Ind., Feb. 9-March 1
Celina, Ohio, March 5-21
Home address, 586 1/2 N. Howard St., Akron, Ohio.

DAVIS, C. C.
Wauseon, Ohio, Feb. 8-22
Country Church, March 1-15
Marion, Ohio, March 22-April 12
Wauseon, Ohio, April 12-26
Home address, Sta. B, Evansville, Ind.

DICKERSON, H. N.
Sparta, Ky., March 1-11
Home address, 338 Newman, Ashland, Ky.

DULANEY, EARL.
Huntington, W. Va., Feb. 19-March 1
Bramwell, W. Va., March 18-29
Home address, Ashland, Ky.

DUNAWAY, C. M.
Akron, Ohio, Feb. 22-March 15
Clarendon, Pa., March 16-April 5
Eastman, Ga., April 12-26
Mart, Texas, May 3-24
Wilmore, Ky., May 26-31
Home address, Decatur, Ga.

EDEN, THOS. F. AND ETHEL.
Protection, Kan., Feb. 9-March 1
Home address, Audubon, N. J.

ETHELGEORGE, W. J.
Canton, Ohio, Feb. 16-March 14
Minerva, Ohio, March 15-April 4
Canal Fulton, Ohio, April 5-19.

KLERNER, THEO. AND WIFE.
Princeton, Fla., Feb. 28-March 2
Jacksonville, Fla., March 8-12
Bloomington, Pa., March 15-29
East Palestine, Ohio, April 2-19
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLANERY, B. T.
Princeton, Ind., Feb. 12-March 1
Churubusco, Ind., March 4-22
Open, March 25-April 12
Home address, Star Rt., Cumberland, Wisc.

FLEMING, JOHN
Newcastle, Ind., March 1-15
Home address, 317 Holt St., Ashland, Kentucky

FUGETT, C. B. AND WIFE.
Toler, Ky., Feb. 27-March 15
Middletown, Ohio, May 17-31
Home address, 250 Mackworth St., Ashland, Ky.

GADDIS, T. B.
Chesterville, Ill., Feb. 13-March 1
Brooms Island, Md., March 6-22

Baltimore, Md., March 23-April 5.
Dover, Dela., April 6-19.
Home address, 3806 Isabella Ave., Cincinnati, Ohio.

GLEASON, RUFUS B.
Open date, Feb. 26-March 15
Akron, Ohio, March 17-22

GOULD, ARTHUR WM.
Topeka, Kan., Feb. 24-March 2

HALLMAN, W. R.
Wauseon, Ohio, Feb. 15-March 1

HEIRONIMUS—FURBAY PARTY.
Wake Forest, W. Va., Feb. 15-30
Dakota, W. Va., March 15-30
Friendsville, Tenn., March 1-15
Columbus, Ohio, March 1-15
Home address, Wilmore, Ky.

HEWSON, JOHN E.
Bowling Green, Ind., Feb. 16-March 5
Pleasant Unity, Pa., March 15-29
Open dates—April, May, June.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HOLLENBACH, ROY L.
Monongahela, Pa., Feb. 12-March 4
Washington, Pa., March 5-12
Toledo, Ohio, March 26-April 5
Home address, Mansfield, Ill.

HUDSON, OSCAR.
Oakland, Calif., Feb. 22-March 8
Pasadena, Calif., March 11-30
Sacramento, Calif., April 1-20
Home address, 2109 Troost Ave., Kansas City, Mo.

HUNT, JOHN J.
Shelby, Mich., March 1-21
Springville, Pa., April 19-26
Home address, Media, Pa.

JOHNSON, LEO M.
Open date, Feb. 15-March 1

JOHNSTON, A. H. AND WIFE.
(Song Evangelists.)
Akron, Ohio, March 1-22
Alliance, Ohio, March 29-April 26
Permanent Address, 800 Princeton St., Akron, Ohio.

KENDALL, J. B. AND PARTY.
Malden, Mo., March 1-22.

KENNEDY, ROBERT J.
(Singer)
Snyder, Okla., Feb. 22-March 8
Grandfield, Okla., Mar. 9-22
Bonham, Tex., March 29-April 12
Dallas, Tex., April 13-26
Markham, Tex., April 29-May 10
Home address, 411 Menger Ave., Dallas, Texas.

KINSEY, W. C. AND WIFE.
(Song Evangelists)
Jonesville, Ind., Feb. 19-March 8
Home address, 252 So. W 2nd St., Richmond, Ind.

LAWTON, MELVIN M.
(Singing Evangelist and Children's Worker)
Clairton, Pa., Feb. 15-March 1
Home address, 2638 N. Lawrence St., Philadelphia, Pa.

LINN, JACK, TRIO.
Charleston, S. C., Feb. 15-March 1
Home address, Oregon, Wisc.

LOVELESS, W. W.
Parkersburg, W. Va., Feb. 13-March 1.

LUDWIG, THEO. AND MINNIE E.
Dexter, Mo., Feb. 22-March 1
Rock Island, Ill., March 5-21
Bloomington, Ill., March 25-April 12
Mansfield, Ill., April 13-26
Home address, 772 N. Euclid Ave., St. Louis, Mo.

MACKEY SISTERS.
Polk, Pa., Feb. 22-March 8
Home address, New Cumberland, W. Va.

MCBRIDE, J. B.
Chicago, Ill., March 25-April 5
Home address, 112 Arlington Drive, Pasadena, Cal.

MCCLINTOCK, J. A.
Greenup, Ky., Feb. 22-March 8
Home address, Richmond, Ky.

MADSEN, C. B.
Montana, March
Open date, part of March and April

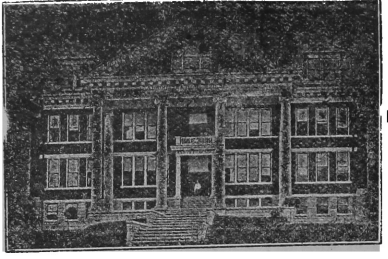
MANLEY, E. P.
Niagara Falls, N. Y., Feb. 20-March 15
Home address, Naperville, Ill.

MILLS, F. J.
Open date, Feb. 22-March 15
Rosholt, S. D., March 22-April 6.

MINGLEDORFF, O. G.
Baltimore, Md., Feb. 11-March 8
Girdard, Ga., March 15-29.

MOORE, GEORGE AND EFFIE.
Philadelphia, Pa., Feb. 18-March 1
Mitchell, Ind., March 15-29
Mannington, W. Va., April 5-19
Home address, 1204 Comer Ave., Indianapolis, Ind.

MOORE, I. P.
Port Huron, Mich., Feb. 8-March 5
Detroit, Mich., March 8-15
Home address, Elkhart, Ind., Rt. 3, Box 121.



ASBURY COLLEGE

"In the Heart of the Far-Famed Blue Grass."

HENRY CLAY MORRISON, D.D., President.

A STANDARD COSMOPOLITAN COLLEGE registering last year seven hundred students from forty states and seven foreign countries.

A DYNAMIC CENTER OF SPIRITUAL POWER for those contemplating Christian Service at home or abroad, but furnishing basic courses for the regular professions of life, noted for its fidelity to Methodist standards.

THE COLLEGE OF LIBERAL ARTS provides twelve majors leading to the bachelor's degree in Classics, Modern Languages, Education, English, History, Philosophy, Political and Social Science, Biology, Mathematics, Physics, Chemistry, and Religious Education.

ASBURY THEOLOGICAL SCHOOL, six departments leading to B.D. degree.

CONSERVATORY OF MUSIC AND SCHOOL OF EXPRESSION supervised by accomplished and experienced teachers.

EDUCATION. Special attention given to this department in order to meet the various state requirements.

EQUIPMENT. Commodious and modern brick buildings including the beautiful new dormitory for 300 girls, the largest in the State, and one of the finest in the South.

ENVIRONMENT. Seventeen miles south of Lexington on Southern Railway. Wonderful scenery adjacent. Two miles from the Kentucky River. Four miles from High Bridge.

For Catalog and Seminary Bulletin, write
L. R. AKERS, D.D., Vice-President, Wilmore, Kentucky.

MORROW, HARRY.
Uhrichsville, Ohio, Feb. 22-March 8
Chester, S. D., March 15-29
Colton, S. D., March 30-April 12
Home address, 421 So. Scoville Ave., Oak Park, Ill.

NATIONAL COAST-TO-COAST CONVENTIONS.
Paul S. Rees,
Topeka, Kan., Feb. 24-March 1

PETTICORD PARTY.
Mt. Carmel, Ill., March 8-29
Akron, Ohio, April 5-26
Columbus, Ohio, May 3-24
Home address, 567 Berkeley Road, Columbus, Ohio.

QUINN, IMOGENE.
(Hoosier Girl Evangelist)
Brownstown, Ill., Feb. 15-March 1
Fairfield, Ill., March 1-22
Calhoun, Ill., March 22-April 5
Home address, 909 N. Tuxedo, Indianapolis, Ind.

REID, JAMES V.
(Chorus Director)
Mart, Texas, March 1-22
Home address, Rt. 4, Box 337-A, Ft. Worth, Texas.

REIDMON, J. E. AND ADA.
Booneville, Ind., Feb. 15-March 1
Indianapolis, Ind., March 6-22
Wurtland, Ky., April 5-26
Home address, Brookville, Ind.

RICH, N. W.
Phoenix, Ariz., March 1-15
Orange, Calif., March 19-April 5.

ROBERTS, T. P.
Nebo, Illinois, February.

RUTH, C. W.
Ashtabula, Ohio, March 5-15
Decatur, Ill., March 17-22
Springfield, Ill., March 24-29
Harvey, Ill., March 31-April 5
Racine, Wis., April 10-19.

SANFORD, E. L.
Ft. Lauderdale, Fla., March 1

SELLE, ROBERT L.
Bozeman, Kan., March 22-April 12
Home address, Oklahoma City, Okla., Y. M. C. A.

SHELL, W. L.
Kingsville, Ont., Can., March 15-29
Detroit, Mich., March 30-April 12
Corbin, Ky., April 23-May 10.

SPENGLER, J. J.
Bowling Green, Ohio, Feb. 23-March 15
Bucyrus, Ohio, March 16-April 5
Permanent Address, Waldron, Mich.

SWEETEN, HOWARD W.
Dayton, Ohio, March 15-29
Alliance, Ohio, April 4-27
Boulder, Colo., May 3-18.

TEETS, ODA B.
Volga, W. Va., Feb. 23-March 8
Home address, Aurora, W. Va.

THOMAS, JOHN.
Syrause, N. Y., March 1-15
Pittsburgh, Pa., March 16-22
Louisville, Ky., March 29-April 12
Lynn, Mass., April 19-May 3
Permanent Address, Wilmore, Ky.

The Gospel of the Body.

This is the title of the latest effort from the facile pen of Dr. C. F. Wimberly, who is well known as a writer throughout the civilized world. But in this he has given the public something so new and original, that Dr. E. A. Baker, noted surgeon and physician—head of the Baker Sanatorium of Charleston, S. C., pronounces it "A masterpiece, dealing with a subject known only among the professional men, but given in the language of the laity." It was published first in the Sunday News and Courier of Charleston, at the request of several physicians. It also is followed with one of the keenest criticisms of "Lady Nicotine" ever published. This booklet ought to be in the hands of every young man and woman in the land. It will cost but 15 cents. Place your order now, get them by the dozen, and give them out. This booklet with 11 others may be had, same price each, or cheaper by the set of 12.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

TILTON, JOHN L.
Louisia, Ky., Feb. 15-March 7
Ashland, Ky., March 8-28
Ashland, Ky., March 14-18
Home address, Ashland, Ky.

TULLIS, W. H.
Toledo, Oregon, Feb. 15-March 1
Sutherland, Oregon, March 8-22
Home address, 1550 Atchison St., Pasadena, Calif.

VAYHINGER, M.
Cincinnati, Ohio, Feb. 24-March 1
Shoals, Ind., March 4-22
Tell City, Ind., March 26-April 12
Home address, 1618 S. Buckeye St., Kokomo, Indiana.

WHITCOMB, A. L.
Hanford, Calif., Feb. 15-March 1
Tulare, Calif., March 8-22
Pomona, Calif., March 29-April 12.

WELLS, KENNETH AND EUNICE.
East Liverpool, Ohio, Feb. 25-March 15
Muncie, Ind., March 17-April 5
Permanent Address, 2115 Barth Ave., Indianapolis, Ind.

WERKHAUSER, WM.
February—Boone, Iowa, Lincoln, Neb., and Omaha, Neb.
March 1-22—Racine, Wis.
May 3-17—Carbondale, Pa.
Home address, 332 Wesley Ave., Oak Park, Ill.

WILLIAMS, LIFE E.
Open dates, February and March.
Home address, Wilmore, Ky.

WILLIAMS, J. E.
Council Bluffs, Iowa, Feb. 18-March 8
Way City, Mich., March 15-April 5.

WRIGHT, MR. AND MRS.
Sandusky, Ohio, Feb. 22-March 8

YATES, W. B.
College Corner, Ohio, Feb. 17-March 2

YOUNG, ROBERT A.
Steele, N. D., Feb. 8-March 8
Starkweather, N. D., March
Coopertown, N. D., March 31-April 12
Home address, Wilmore, Ky.

The Danger Signal.

A former nominee for the presidency, reviewing this book in his paper, stated, "It ought to sell a million." A present member of the Senate said, "It is in its 4th edition, it should be in its 10th." Price, \$1.50.

Who is the Beast of Revelation?

You should read this book and be convinced, it is unanswerable, say many. Price, \$1.25.

Uncle Sam or the Pope, Which?

Every loyal American should buy, read and pass this book on. An eye opener. Price, \$1.50.

These above books were written by two prominent Evangelists—Rev. Pickett and Rev. Wimberly. These will open your eyes and should not go unheeded. Special price choice of the above, \$1.50 postpaid. All three for \$4.00 postpaid anywhere. PENTECOSTAL PUBLISHING COMPANY Louisville, Kentucky.

Scripture Promises

OR THE CHRISTIAN'S INHERITANCE.

By Rev. Samuel Clark, D.D.
With an Introduction by
Rev. Isaac Watts, D.D.
Price, 75c.

"The river of life runs through this book in a thousand rills of peace and joy."
—Rev. Isaac Watts, D.D., in the Introduction.

This well-known collection of the Bible promises is divided into three parts: Blessings Promised to Believers; Promises to Several Grades and Duties; Promises relating to the State of the Church. These parts are sub-divided into eight chapters as follows:

Promises of Temporal Blessings;
Promises Relating to the Troubles of Life;
Promises of Spiritual Blessing in this Life;
Promises of Blessing in the Future World;
Promises to Duties of the First Table;
Promises to Duties of the Second Table;
Promises Belonging to Both Tables;
Promises Relating to the State of the Church.

My father used one of these little books for several years. I secured a copy soon after my conversion and wore it out. My knowledge of the promises obtained in this way has been a great support to me through the years. I have long felt that Clark's Scripture Promises should be placed in the hands of all believers especially of those beginning the Christian life.

W. B. Rose.

A Highly Commended Book

The following review is from The Protestant, one of the greatest magazines of our times, edited by Judge Nations, recent nominee for the presidency on the American Party Ticket. Many have spoken of this great book in the same vein as Judge Nations. One customer recently bought four copies to pass out among friends. Who will do likewise?

Who Is The Beast?

By Rev. L. L. Pickett.

This volume of two hundred pages outlines the schedule of the ages and defines "The times of the Gentiles" with startling and convincing clearness and power. Widely known and loved as an evangelist, Mr. Pickett is a thorough and accurate student of the Bible and especially of the books of prophecy.

His identification of the Papacy as the "Man of Sin" and the "Babylon" and "Beast" of John leaves nothing to be added. It amounts to a demonstration. The book is written in the clear, terse and trenchant style that gives a peculiar charm to all the author's writings. All patriots need it. Price, \$1.25.

Judge Nations has also highly commended Bro. Pickett's book, "Uncle Sam or the Pope, Which?" \$1.50. Both for \$2.50.

LOOSE-LEAF BIBLE

A Practical Bible for Notes—At Last!!! ELASTICITY.

Add Pages Anywhere In Any Number.

With the International Loose-Leaf Bible, pages containing your notes can be added in any number anywhere in the Bible. Included with the Bible are more than 250 pages of faintly ruled writing paper which can be used to write on the lines or without regard to the lines and can be inserted right with the passage in the Bible to which your notes refer.

Loose-Leaf Advantages.

The writing pages can be separated from the volume, thereby making it more convenient to write upon than if bound with the volume. For those who use a typewriter, this system will also be found a great convenience.

Only One Inch Thick.

The International Loose-Leaf Bible is printed from black face type on India Paper so thin that a thousand pages measure only five-eighths of an inch thick. The complete Loose-Leaf Bible including the more than 250 pages of writing paper, make the complete volume only one inch thick. The volume measures 6 1/2 x 9 inches. Looks exactly like a regular Divinity Circuit Bound Bible. Bound in genuine morocco, divinity circuit style (with overlapping edges on cover), round corners, red under gold edges.

Price \$12.00. Our Sale Price \$8.00

BELLINGHAM, WASH.

A wonderfully successful revival meeting closed Sunday night of Jan. 18 at the Fairhaven Methodist Episcopal Church in Bellingham, Wash., with Rev. Fred Canaday, of Portland, Ore., a holiness preacher, mighty in the power of the Spirit, in song, and in burning messages as the evangelist, with Rev. J. M. Hixson, pastor.

Many backsliders were reclaimed and made happy. Lukewarm Christians were made hot, sinners were converted and gave ringing testimonies. Believers were sanctified wholly and went to work in real earnest to get others saved. The altar was crowded nearly every night; people from several of the other denominations in the city came and were greatly helped and blessed.

Some folks say the devil never was, or is dead, but there are other folk, thank God, who believe that he was and is very much alive and on the job. At least he seemed to be very much in evidence during the meetings, and tried to get the tongues of some of the people, as well as their bodies, twisted, so that they could not speak intelligently, nor act straight. But thank God, Brother Canaday and his helpers at the altar and from the pulpit, were able, by, and through the Holy Ghost, to straighten out many of them; and while some could see nothing in our manner of preaching holiness, left the church in disgust to go their own way, and to their own place. Verily, verily holiness fanatics are not all dead yet. But thank God, there are few, if any, Holy fanatics!

The Fairhaven Church seems to be in as good, if not a better spiritual condition now than it has been in years. Brother Canaday is safe and fair in his dealing with the people, preaches and sings the pure unadulterated, unshorn gospel, in all its pureness and power, which includes all the fulness of God with sanctification as a second definite work of grace after conversion. He began a meeting in the M. E. Church in Burlington, Sunday, Jan. 25th, with Bro. A. O. Quall doing the preaching.

Just at the closing up moments of the service on Sunday evening of Jan. 11th, it was discovered that the furnace flue was on fire, and that the woodwork was ablaze around an old register in the flue, of the Fairhaven M. E. Church. It was discovered in time, so that by the presence of mind on the part of the leaders, the people all got out in good order, and with the prompt action of the Bellingham Fire Department, the blaze was soon extinguished with but little damage, which was promptly paid by the Insurance Companies. The altar was full of seekers at the time the fire was discovered, with some on the way in the aisles who did not reach it that night. So will it be with some lives at the end of their journey—started too late.

On Tuesday night, Jan. 27, thieves broke the lock on the door of the Fairhaven Methodist Church garage and stole the pastor's Chevrolet Sedan and went for a joy ride, but the pastor had a few days before drained the radiator, and it seems the joyriders did not know that, so before they had gone far they began to have troubles all their own. They burned the engine so bad that it had to be rebored and generally overhauled. Spare cord tire, rim, and cover were

taken off and made away with. The car was found by the side of the highway the next day in a sorry plight. Some folks say the devil never was, is not, and never will be; but some folk are from Missouri!

FRUITFUL REVIVAL.

God has given a fruitful revival in the Church of the Nazarene in Baltimore. During the two weeks souls prayed through every night except one, when a heavy snow storm almost prevented having a service. On Sunday nights the building would not hold the people and the last night of the meeting the altar would not hold the seekers. They are to erect a new and larger building this spring. I go from Baltimore to Bloomsburg, Pa., Feb. 4-22. Under the cleansing Blood, in the battle for souls.

M. M. Bussey.

DENNISON, ILLINOIS.

We have just closed a good meeting at Dennison, Ill., with Evangelist Stella Gasaway, of Terre Haute, Ind., assisting the pastor. Fourteen souls prayed through and dug down to rock bottom till six of the men and boys realized the filthiness of tobacco and threw it away.

Good weather and good roads favored us and the crowds increased from the beginning; people came from all the neighboring churches and all worked together in perfect harmony to see souls saved.

Everyone in attendance felt the

spirit and the church has feasted spiritually. Eternity alone can tell results. Sister Gasaway has held four meetings for me while on this field of labor and I can recommend her to any pastor who wants a whole wheat gospel preached. She preaches the full gospel without fear or favor and fights sin in its every form. Her wonderful personality makes her work very effective in the congregation as well as in the pulpit. Anyone desiring her help address her at 1112 7th Ave., Terre Haute, Ind.

Roy Purdue, P. C.

Modernism

Its Character	Its Extent
Its Teachings	Its Dangers
Its Advocates	Its Deceit
Its Methods	Its Antidote

EXPOSED

IN
MODERN RELIGIOUS LIBERALISM

By John Horsch
With an Introduction by James M. Gray, D.D.

Dr. William Brenton Greene, Jr., of Princeton, says: "An instructive, interesting, and most timely volume. The author discusses the New Theology from, it would seem, every possible viewpoint and in every conceivable relation; and he clearly shows that the Old and the New can be fused no more than can oil and water. To his work he brings an adequate knowledge of orthodoxy and a most exceptional knowledge of Modern Religious Liberalism as set forth in the more popular magazines and newspapers of our day. For this reason he is able to make the new theologians, even those who demand and command authority not to be questioned, refute themselves out of their own mouths; and this he does again and again."

New (second) Edition Brought Down to Date. Cloth, \$1.50. Net, Paper, \$1.00. Net.

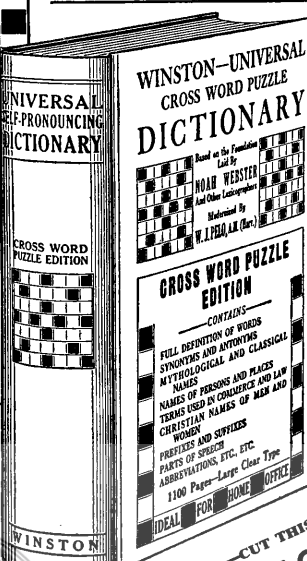
350 Pages.
PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

One of the greatest books ever published on holiness is the "Central Idea of Christianity," by Bishop Peck. We are offering it now, regular \$1.50 edition, for \$1.00.

AN ABSOLUTE NECESSITY TO EVERY CROSS WORD FAN

CROSS WORD PUZZLE DICTIONARY

SELF-PRONOUNCING 1100 PAGES LARGE CLEAR TYPE



Based Upon the
Foundation of
Modernized
by **W. J. PELO, A.M.**

Will Help You in Solving Cross Word Puzzles

—Contains—

**Full Definitions of Words
Synonyms and Antonyms
Mythological and Classical
Names
Names of Persons and Places
Terms Used in Commerce and
Law
Christian Names of Men and
Women
Prefixes and Suffixes
Parts of Speech
Abbreviations, Etc., Etc.**

**HANDSOMELY AND DURABLY
BOUND IN CLOTH, WITH
GOLD STAMPING
SIZE 6 1/2 x 7 1/2
INCHES**

CUT THIS COUPON

OUR SPECIAL OFFER

**A REGULAR \$2.00 VALUE
FOR 98c.**

NAME _____

ADDRESS _____

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

The People Must Have Light

Ten Months for \$1.00

My Dear Friend:

We have come to a very critical period in the religious history of this nation. There has crept into the Church and schools of this country a most insinuating and dangerous type of skepticism; it professes to be religious, at the same time, it comes in conflict and is at war against every fundamental doctrine of our holy Christianity.

The worldly press, which is largely skeptical is in sympathy with the loose and liberal teachings of the modern liberalism which is making such rapid progress in the churches. Much of the literature of our times in magazines and books of fiction is dangerously skeptical, and carries a spirit of ridicule of the Christian faith which saves the souls of men.

Many of the school books have been written by men who have no clear conception of inspired truth, who are unfriendly to a vital gospel; who believe their ancestors were apes, and who are poisoning the very fountain of knowledge, from which the stream of instruction is flowing, out of which the youth of the nation is drinking. These are solemn and serious facts.

It is because of these conditions that lawlessness is rampant throughout the nation; not only among the common people, and the low and illiterate masses, but among high officials, bank presidents, and men who have been entrusted with the most vital interests of the nation. The only way to check these influences and bring the people back to the fear of God, to a deep spiritual life and high moral standards, is to bring about a great revival of pure religion. This is what THE PENTECOSTAL HERALD is laboring to do. We want your sympathy; we need your help. We believe THE HERALD will prove a blessing to the people of your community; it will contain good reading matter for every family and be a moral and spiritual tonic for the entire household.

You may be sure that from now to the first of January next, it will be a live sheet, thoroughly aggressive, boldly contending for the faith and earnestly advocating all those doctrines and principles that stand for the very best things in the Church, the home and the nation. We are securing the services of some of the best writers in the country. Our only method of getting these facts before the people is through your personal touch with the folks of your community. We are counting on you.

Faithfully yours,

A. C. Morrison

Special Trial Subscription Offer

During March Only

That we may send the great and important messages *The Pentecostal Herald* will have during the next ten months, into some new homes in your community, we are offering the paper from now until January, 1926, for \$1.00, new subscribers only.

Please help us place it in as many new homes as possible in your community. You can. Will you?

THE PENTECOSTAL HERALD, Louisville, Ky.