

PENTECOSTAL HERALD

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OBEDIENCE AND FAITH.

By The Editor.



HERE can be no such thing as the Holy Spirit dwelling in a disobedient heart. If we would have fellowship with God we must obey him. If we would enjoy the fulness of Christ's redemption we must have an unhesitating faith in him.

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Faith and doubt cannot live in harmony together within the same human breast. If you would have the peace, the purity, and the full assurance that our Lord Jesus can give you must believe in his Godhead, you must trust in the atonement he has made for you upon the cross.

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The Lord Jesus must become more to us than the Christ of prophecy, of the Gospels and the Epistles. He is all of this. We must accept the written testimony concerning him, but this testimony must guide us to him. We must have a personal revelation of the Lord Jesus as our own Saviour. We must know Christ by the inner revelation of the blessed Spirit.

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The Holy Spirit can take the things of Christ and reveal them unto us. He can make the words of Christ spirit and life. He can so reveal Jesus to us that we can know him; know that he is the Son of God, the crucified and risen Lord, able to save to the uttermost. The revelation of Jesus to the individual by the Holy Spirit does not destroy, but confirms our beliefs in the inspired record concerning him. It also reveals him to us as our living Lord and Saviour.

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After the resurrection Jesus declared that all power was given unto him in heaven and in earth. He is Master of the spheres. Devils must obey his command; diseases, at his word, must relax their grip upon the suffering. He hath power on earth to forgive sins. In his atoning blood there is all the cleansing that trusting heart can desire, or that God requires of those whom he welcomes into the glory of his everlasting kingdom. Have no doubt that Jesus is all-sufficient. In him all fulness dwells.

* * *

Words fail us. How can we speak of the greatness, the graciousness, the almightiness of Jesus to save and to keep. How wonderful the security of those whose lives are hid with Christ in God. Time is too short, and eternity will not be long enough in which to discover the infinite resources of the Lord Jesus, the depths of his love, the heights of his power, and the wonders of his grace. Let us be forever done with unbelief that would hinder us from embracing the Christ as the One all-sufficient Saviour, Sanctifier and Keeper. Thank God, multitudes through this faith have entered into the glory of his presence. Untold thousands who have trusted in him, who worship and adore him, are

marching happily homeward, while countless millions more, with hungry hearts, walk in darkness who have not yet found the all-sufficient and glorious salvation obtained by faith in Jesus Christ. May his gospel spread. May the knowledge of Jesus and his power to save go out into all the earth.

A Chapter From My Autobiography

CHAPTER IX.

MY MOTHER'S PEOPLE.



MY mother's maiden name was Emily Durham. The Durhams were of English descent, moving from Virginia and settling in the Bluegrass section of Kentucky in the early history of the state. They were large land and slave owners and devoted Methodists. My great-grandfather was one of the first Methodist class-leaders in Kentucky. My grandfather Durham was a great Methodist and kept open door and the "prophet's chamber" for Methodist preachers. The renowned Methodist orator, Bishop Bascomb, when a young man riding a circuit, made his home with my grandfather. The Durhams, white and black, were shouting Methodists. The heads of the colored families were always called in to my grandfather's fireside for family prayers. If any of the Durhams ever sold a slave I never heard of it. After the war the colored people in the Durham family, most all of them, stayed with their old masters, and ties of genuine Christian fellowship existed between them. All of the old generation of my mother's people have passed away; one of the old slaves who was set free, black as a crow, was a member of the white folks' church. His name was Jim Ewing. He had grown up at the family altar of Aunt Sallie Ewing, a sister of my mother. He was an aristocratic old colored gentleman, and spent the last of his years with me building fires and sweeping floors at THE PENTECOSTAL HERALD office. He wept like a child when my boys went away to France and, although about eighty years of age, wanted to go with them. I was at dear old Jim's bedside a short time before he died and he assured me that the Lord Jesus was his personal Saviour.

My mother's first husband was Mr. English, of Indiana. He was a cousin of the Mr. English who was afterward candidate for the vice presidency. Mother's first husband died and left her with four children; some years afterward my father met her and they married at Westport, Ky. There were several children born to them, all but two dying in infancy. My sister, Mrs. Emma Pritchard, and myself are the only living offspring of that marriage.

On the death of my mother father took the English children of her first marriage to live with the Durhams at Danville, and took my sister and myself to live with our grandfather Morrison near Glasgow, Ky. Father was a trader in livestock. He bought up mules and horses, drove them through the country and sold them to cotton planters in the south. He was in the south with a drove of livestock when the Civil War broke out. He had just disposed of his mules and horses and was arranging to return home, when he was taken suddenly ill and died near Vicksburg, Miss.

In the confusion, separation and distress that came with the Civil War we orphan children of my mother, the Englishes and Morrisons, lost sight of each other. At the close of the war my half brother, Captain T. D. English, went to school to Dr. Godbey, at Perryville, Ky. Quitting school he entered upon a successful business career and later on, commenced an inquiry for his little half brother and sister, the Morrisons, finally located us near Glasgow and came down to see us. It was a great meeting. We had been separated when I was but two years of age, and was now a lad of about seventeen years old.

Our Morrison grandparents were dead and Sister Emma and I were living with Aunt Lizzie at the old Morrison home on a road leading from Glasgow to Tompkinsville, Ky., surveyed by my great-grandfather and called the "Morrison Road." This meeting with my brother and half sister, Mrs. Fanny English Meyer, was one of the greatest episodes of my young life. My brother insisted that Aunt Lizzie should let him take us away to Central Kentucky, which she consented to in view of the fact that he could give us better opportunities than she could. Captain English at once placed my sister in a boarding school, made arrangements for me to come to Central Kentucky after our little crop on the old farm near Glasgow had been gathered in. In the late fall Aunt Lizzie bought me a suit of store clothes, packed my belongings in a pair of saddlebags, and I mounted a pony which I had raised, and started for the Bluegrass.

This was the beginning of a new and important chapter in my life and I shall never be able to repay my half brother, Captain Thomas Durham English, now living near Danville, Ky., for opening this door of opportunity to me. My first winter after coming to the Bluegrass I attended school at Ewing Institute in Perryville, a village in the center of one of the great battlefields of the Civil War. The principal of this school was Professor Borden, a great scholar, a devout Christian, and one of the best friends of all my boyhood. His memory is very dear to me. It was while at Ewing Institute that I joined a debating society, took part in the debates, enjoyed them very much and made quite a reputation as a boy orator. The folks

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Wrong Impulses---Pitiable Results.



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

John 21:3: "Simon Peter saith unto them I go afishing.... We also go with thee..... They caught nothing."



N John's Gospel we have some wonderful stories not told by any of the other gospel writers. One of the most striking stories is this one about Peter who said, "I go afishing." The sequel is just as striking, "They caught nothing."

At the outset we assume that there was nothing particularly wrong or sinful in Peter's going afishing—he was born to that kind of life—boats and nets and fishing hooks, oars and sails, winds and waves and storms beating upon him in Galilee's little sea were the common occurrences of his life; he was born and bred, we think, upon the bosom of the waters; fishing was second nature to him. No harm of course, to Peter going fishing under ordinary circumstances, but here was a time when fishing was quite out of order—there were momentous issues at stake. Calvary had just been enacted, darkness and test of faith was now on. The Resurrection was ahead—and it was a time of wailing, praying, believing. It was more essential that Peter and the disciples hold on in desperate faith and prayer and not a time for going fishing. Fishing they did, but they caught nothing.

We find modern applications of this truth in the strange and unauthorized doings of many of the Lord's people of today.

I. There is a strong tendency of dropping out of the Lord's order and going fishing in the matter of money and property.

II. There is a dangerous tendency to get out of the divine order and "go fishing" in the matter of literary and intellectual pursuits.

III. There is a perilous drift in the church and ministry of going afishing in matters of belief and doctrine.

IV. There is a growing tendency of the church of leaving the old paths of redemptive grace and go fishing in the waters of modernistic expediency.

V. "They caught nothing." This is inevitably the result of getting out of the Divine order—Results are poor; unsatisfactory, too often total failure.

To enforce the lesson named in the foregoing proposition let us say:

I. Many get out of the Divine order, give up the ministry, evangelism and the work of God and go fishing in matters of money and property.

"The love of money is the root of all evil," said Paul. 1 Tim. 6:10. When people of God get the money heart, the prayer heart and the faith heart dies. Money adds nothing to religious zeal but detracts from it. Money talks big, so does an iceberg. Money promises much; but dearer to God are the prayers of the poor than the promises of the rich. Money can buy mansions, yachts, automobiles, fine clothes, but piety and power cannot be bought with dollars, but with tears. Stocks and bonds make no appeal to the God of grace; too often they bring disgrace.

When ministers of the Gospel, evangelists and called workers go in quest of gold their piety goes to tin, their zeal into sounding brass, their prayers into lead.

We remember Evangelist Thunderclap—he had great revivals till he went after gold, then he became worldly and a failure. Evangelist Cloudburst took to selling bonds and lost his title to mansions in the skies. Evangelist Intense had great meetings till real estate got him and then he forgot about the lost estate of man through the Fall. Preacher Review was noted for his passion for souls till oil struck his country and money be-

PERILS OF INTELLECTUALITY.

A dear friend of mine—we were at college together—who the same year we came out settled in H..... came to the sixth anniversary of my pastorate. I said, "H....., what is the matter with you?" He said, "Do you know, I am going through tremendous agony. I have one woman in my congregation and she is the profound thinker. I am feeding my mind on the H..... Journal. I am going through terrible agony." I said, "H....., if you continue in that way you will have to pay for it." He had a nervous and mental breakdown five years ago and is just now recovering, and has a little church. Preparing his messages to suit this one and satisfy the other was too great a strain.

I know something along this line. I have passed through very definite religious experiences, and have been privileged of the Lord again and again to see hundreds of souls won to Christ. After I came out of the university I said, "I am going to feed my people on philosophy." I had my certain text-books. I took up a great work for my morning studies on the incarnation. I said, "I am going to feed this church on the incarnation," and began addressing my members along that line, dealing with the subtleties of thought—certain branches of metaphysics—and I found the students from the college coming; I found leaders in the neighborhood attending the church; one Sabbath morning a poor woman—a laborer's wife—came with tears streaming down her face (there was not only the tear in her eye, but the pathos in the voice), and she looked up very lovingly, tenderly and sympathetically into my eyes, and said, "Oh, pastor, you are talking to us all as if we had university training; why don't you talk to us as Jesus talked?" And she wept, and I wept, too. And for the next three months I went through mental agony—torture of mind; it was exactly as though the Holy Ghost came into the realm of my brain and emptied it of its lumber. Halleluiah!

—(An English Preacher)

came easy; he got barrels of oil but lost the anointing oil of the Spirit. Brother Save-the-Lost was always at his best for God till the boom struck his section and he became so engrossed in divisions and subdivisions that his soul grew small in proportion as his bank account grew large.

II. In Literary and Intellectual matters many souls go fishing only to catch nothing.

Many a good man and woman has lost out through intellectualism. They went in for intellect and their soul dwindled. The zeal for learning consumed them and they lost the zeal of the Lord. Intellectuality minus the Holy Ghost brings no blessing but a frost. Thousands of preachers have purchased intellectuality at a fearful cost. They gave up Moses for Darwin, Genesis for Evolution; Kant and Hegel became their teachers more than Paul; Wellhausen and Strauss more than Wesley. Philosophy took the place of theology, psychology the place of the prophecy; personality the place of "power from on high."

Many libraries could be burned to advantage to the preacher. Much study, said Solomon, is a weariness to the flesh, too often it means leanness of the soul. Degrees from college, university and seminary are no guarantees of godliness, too often alas! they are substitutes for piety and signs of intellectual pride. Many go in for degrees who have never entered the school of prayer. They look for their success in diplomas more than battles for God and souls. They win victories in the arena of learning but none at the mourners' bench. They know no Peniel, no brook Jabbok, no Carmel, and no Pentecost.

III. In matters of faith and doctrine the church is going fishing and catching nothing.

Time was when the church was the place of sound doctrine and faith was fixed and abiding—not so any longer. Infidelity has

an office in the church and skepticism a high place. Many a sermon is more inspired of doubt than of the Holy Ghost, and the pulpit deals with problems not faith. Ingersoll and Voltaire would nowadays be invited into the pulpit, as many preachers see no difference between modern infidelity and the truth. The gospel preached from the modern pulpit is the gospel so-called of intellectual progress; doctrine and creed are discarded and "new thought" takes the place of the fundamentals, modern philosophy the place of creed; Paul is repudiated and the doctrines of grace deemed to be out of date.

But this singular thing happens. The church that discards the old doctrines of grace catches nothing worth holding. Modern thought rejects the mourners' bench, puts out revival fires, shuts up the prayer meeting, freezes the pulpit and bars all progress and success.

The church that gives over itself to fishing in strange waters catches few fish but suckers. It catches members but not converts, numbers maybe, but no Saul of Tarsus.

IV. The church makes a foolish bargain when it leaves the spacious River of Salvation and goes afishing in the creeks of worldly policy and forsakes redemptive grace for reformation and religious education.

The old-time religion has proven to be the soul's best source of salvation, peace and comfort. The old paths have led millions to the throne of grace and to their heavenly home. Patriarchs, prophets, martyrs, apostles and saints of all the ages have found the way to victory and conquest by the pathway of the cross. Light streaming from Calvary has lit up the way to God and glory.

When the church forsakes the old paths "she catches nothing" but doubt and holds nothing but fear; her light becomes darkness and her message dim and cheerless. She has substituted for the hope of heaven "the new social order." She has bargained away the certainties of redemption for the guesses of Science and the suppositions of philosophy. In conclusion let us be admonished to hold steady during stress and trial of faith. Let us not go fishing and get out of the Divine order. It will result only in doubt and defeat. We shall have to come back from our ventures disappointed and have to report, "We have caught nothing."

Some Impressions of Asbury College.

W. D. Akers, D.D.

In the year 1901, the writer became associated with Rev. (now Dr.) J. W. Hughes, as an instructor in Asbury College. This association continued for some years. It was terminated by a nervous breakdown which made it necessary to give up teaching. One of the most blessed reflections of my life is that the Lord used me in some measure, to help in starting some of the students on their way to a marked success in the various fields of Christian service. Those were really great days. Fine work was done in this premier holiness college in developing intellectual culture and in building Christian character. Brother Hughes made a remarkable impress upon the mind and heart of the student body. All honor to him and his sainted wife for their sacrificial service for souls. After an interval of more than twenty years, it has become my high privilege to be again associated with Asbury as an instructor in the new Seminary. The growth of the College has been phenomenal. Its group of noble buildings elicits expressions of surprise and admiration from all who visit the College. It has a finely equipped faculty and a remarkably promising body of students. It has been accorded a recognition by the educational

world that puts it in the front rank of our educational institutions. In comparing the larger with the smaller Asbury the question naturally arises: "While the educational standards have been raised, has the old-time spirit been retained?" This is certainly a pertinent question to ask in an age that lays its chief emphasis on the intellectual, to the neglect of the spiritual. The answer to this

question is: "Asbury has not lowered its standards of doctrine or life." It is the consensus of opinion here that the tides of religious life have never run higher than during the days preceding the holidays. A quiet revival began among the students and souls were saved and sanctified daily. Then special services were held for a few evenings conducted by Drs. H. C. Morrison and L. R.

Akers, and the altar was well filled with earnest seekers after pardon or purity.

The Spirit's presence was so manifest in the class rooms at times that recitations were interfered with. It can be safely affirmed that it is being demonstrated here that our young people can receive a high grade education and not lose their religious experience in getting it.

Bible Reading on Sanctification.

REV. C. W. RUTH, Evangelist.



WE will give this reading in the form of couplets,—coupling two passages on sanctification, so as to present our thought.

FIRST COUPLET:—

1 Thess. 4:3:—"This is the will of God even your sanctification, that ye should abstain from fornication."

Jude 1:1:—"Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called."

Here we see that God the Father *wills* our sanctification: and that God the Father *sanctifies*: "sanctified by God the Father." According to this, some folks who were still on earth were "sanctified," and had a letter written to them.

SECOND COUPLET:—

Heb. 13:15:—"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

Eph. 5:25-27:—"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

These two passages teach us that Christ "suffered without the gate" to provide and make possible our sanctification; and that we are sanctified "with his own blood," and not by growth, nor death, nor purgatory; and that sanctification is for "the church," (the *Ecclesia*) and not for backsliders, or sinners; and that sanctification is not merely a "setting apart," as many would teach; but that there is a divine act of "washing" and "cleansing," so that there shall remain no "spot," or "wrinkle," or any such thing, but that we should be "holy, and without blemish." This accords with the Methodist Episcopal Catechism, when it says, sanctification is "the act of Divine grace whereby we are made holy."

THIRD COUPLET:—

Rom. 15:16:—"That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

Heb. 10:14, 15:—"By one offering he hath perfected forever them that are sanctified; whereby the Holy Ghost also is a witness to us."

We read these two passages simply to indicate that the Holy Ghost sanctifies—"sanctified by the Holy Ghost,"—and that the Holy Ghost witnesses to the work of sanctification; that just as a sinner may know his sins forgiven, by the witness of the Spirit, so in like manner the Spirit bears witness to the work of sanctification.

We have brought these three couplets to show that the three persons in the adorable Trinity—"God the Father," Christ the Son, and the blessed Holy Ghost,—are all interested and engaged in the work of sanctification: "Sanctified by God the Father"; "that he, (Christ) might sanctify the people with his own blood"; "sanctified by the Holy Ghost." It would seem to us that if God the Father sanctifies; and God the Son sanctifies, and God the Holy Ghost sanctifies as though a person might actually become sanctified.

Certain it is, if it is the will of God, our sanctification, that we are not fully in the will of God; or that God's will is not fully wrought in us until we are sanctified; that if the atonement of Christ contemplates and provides our sanctification, then we have not yet received all that the suffering and death of Christ purchased and provided for us until we are sanctified; that if the Holy Ghost is in the world to make effective in us, the finished work of Calvary, then we have not yet received all that the Holy Ghost is waiting to do for us until we are sanctified.

What should be our attitude toward the clearly revealed will of God? the suffering, and shed blood of Christ? and the wooing, and working of the Holy Ghost? God the Father has willed our sanctification; Christ the Son has purchased and provided our sanctification; and the Holy Ghost is present to accomplish within us the work of sanctification. Let him have his way with thee.

The foregoing has had to do mainly with the divine aspect of sanctification. We will now make the transition from the divine to the human side of sanctification.

FOURTH COUPLET:—

Leviticus 11:44:—"I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy: for I am holy."

Leviticus 20:7, 8:—"Sanctify yourselves therefore, and be ye holy: for I am the Lord your God, and ye shall keep my statutes, and do them: I am the Lord which sanctify you."

These two passages clearly show that there is a human sanctification and a divine sanctification; that we need to sanctify ourselves, in order that God may sanctify us. Accordingly every authentic dictionary, such as, The Webster, The Universal, The Imperial, The Worcester, The Standard, The American Encyclopedic, all give this two-fold definition. We will merely quote the Webster Dictionary: "1. To make sacred or holy; to set apart to a holy or religious use; to consecrate by appropriate rites; to hallow. . . . 2. To make free from sin; to cleanse from moral corruption and pollution; to purify. John 17:17. Eph. (Theol.) the act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God."

They who teach that sanctification is merely and only a setting apart, are either woefully ignorant touching this matter, or they are purposely and maliciously withholding the truth. While we admit that the human side of sanctification is to separate, and consecrate, and dedicate, the divine act of sanctification is the acceptance of the consecration made, purifying, making free from sin, and making holy. To this definition all authorities agree. This means, in Christian experience, that we should be all the Lord's, so that he might save us from all sin. What could be more reasonable?

FIFTH COUPLET:—

John 17:17:—"Sanctify them through thy truth: thy word is truth."

Acts 26:18:—"That they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Here "truth" and "faith" are designated

as the instrumental cause, or agency of our sanctification. We can receive nothing from God without "truth"; and we can receive nothing without faith. The truth reveals to us God's will, and our need; faith accepts it; receives it; appropriates, and makes it our very own. Whoever will receive and obey the truth, and steadfastly believe God, in that He has promised to cleanse us from all sin, (1 John 1:7) and save us to the uttermost, (Heb. 7:25), will surely be sanctified wholly. If we are "sanctified by faith," even as we were "justified by faith," why not receive the blessing now?

SIXTH COUPLET:—

Heb. 2:11:—"Both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

John 17:17-21:—"Sanctify them. . . . that they all may be one: as thou Father art in me, and I in thee, that they also may be one in us."

These two passages give the *result* of sanctification,—which is one-ness with Christ, and one-ness with each other. A truly sanctified and holy soul will be in blessed unity and fellowship with every other holy being, in this world or any other world. Two holy souls flow together like two drops of water on the window pane. It is not necessarily an organic union, in which all belong to the same organization; nor a theological union, in which all see alike in all points of doctrine; but a heart union, in the perfection of love. They who teach that holiness and sanctification are divisive, taking direct issue with the teachings of Jesus; for he said it would make them one. The lack of holiness,—carnality in the heart, is the cause of division. 1 Cor. 3:3. If holiness were divisive, it would doubtless cause division in heaven; for as I understand it, they believe in holiness up there.

SEVENTH COUPLET:—

John 17:17, 21, 23:—"Sanctify them, . . . that they all may be one. . . . that the world may believe that thou hast sent me. . . . that the world may know that thou hast sent me."

Ezek. 36:23:—"And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes."

Thus we see that the final *object* of this one-ness in sanctification is the salvation of a lost world. Jesus prayed that his disciples should be sanctified, and thus unified, "that the world may believe"; and that when this unity is perfected, "that the world may know," that Jesus was sent of the Father; that the world may *believe* and *know* the divinity of his religion.

God's plan for saving the world is in, and by, and through the church. What sort of a church? A formal, a worldly, or a sinful church? No, a holy church. And the church is holy just in proportion as her individual membership is holy. And just in proportion as the church is holy, just in that proportion is she fitted for, and successful in the saving of a lost world. The fact that the salvation of sinners for whom Jesus died,—and perhaps some unsaved loved one,—should prove

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Evolution Outlawed by Science.

REV. ANDREW JOHNSON, D. D., Ph.D.

PART XIII.

FATAL GAPS.



WE come now to the gap between similarity of structure and ancestral origin. This takes us directly into the field of Comparative Anatomy, and brings us to the so-called "Evidences of Evolution." The advocates of evolution (transmutation more properly speaking) stake their claims and almost risk their case on the homologies drawn from a scientific study of comparative anatomy.

This is another phase of the old argument based on resemblances. Let us note the great contrast between the two conflicting views concerning the *similarities* and *dissimilarities* in the anatomical structures of man and the animals known as the primates, such as monkeys, chimpanzees, baboons, gorillas and apes. The evolutionist, whether atheistic, theistic or pantheistic, claim that the *similarities* are greater and more numerous than the *dissimilarities* and that the difference between men and monkeys is one of degree. The Christian creationists or anti-evolutionists, on the other hand, affirm that the *dissimilarities* are greater and more numerous than the *similarities*, and that the difference between man and monkey is one of kind.

Comparative anatomy deals with homologies and analogies. Organs of the various animals which are similar in form and structure are homologous; while organs similar in function and use are analogous. For instance, the leg of the frog, the paddle of a turtle, the flapper of the whale, the foreleg of the horse, the wing of a bird and the arm of man are homologous. The wing of a bird, wing of a bat, and the wing of an insect are analogous, but not homologous. Structural resemblances are homologies; and functional resemblances are analogies. Touching this question, George Barry O'Toole says: "*Homology* is a technical term used by the systematists of botany, zoology and comparative anatomy to signify basic structural similarity, as distinguished from superficial functional similarity, the latter being termed *analogy*." Homology is the key to classification. S. C. Schmucker in the *Meaning of Evolution*, declares that the only means of judging relationship between animals is by the similarity of their structure. He goes on to say: "Our nearest relatives among living animals must undoubtedly be the apes. Some little distance farther away stand the monkeys, and *structurally* speaking, there is more difference between a monkey and an ape than there is between an ape and a man."

Remember that Schmucker's book is in the Home Reading Course of the Chautauqua.

Let us now hear from the rankest of all atheistic evolutionists, Ernest Haeckel. Touching this question he declares in his *Last Words on Evolution* published in 1905: "The natural unity of this advanced section of the animal world has not been contested. In all the vertebrates, from the lowest fishes and amphibians up to the apes and man, we have the same type of structure, the same characteristic disposition and relations of the chief organs; and they differ materially from the corresponding features in all other animals."

Haeckel presents in one of his noted plates the five famous skeletons all in a row, arranged in a rising series—the gibbon, the orangoutang, the chimpanzee, the gorilla and man (*homo*). Now listen to his comment on these skeletons: "Candid comparison of these five skeletons shows that they are not only very like each other generally, but are *identical* in the structure, arrangement, and

connection of all the parts. The same two hundred bones compose the skeleton in man and in the four tailless anthropoid apes, our nearest relatives. The same three hundred muscles serve to move the various parts of the skeleton. The same hair covers the skin; the same mammary glands provide food for the young. The same four-chambered heart acts as central pump of the circulation; the same thirty-two teeth are found in our jaws; the same reproductive organs maintain the species; the same groups of neurona or ganglionic cells compose the wondrous structure of the brain, and accomplish that highest function of the plash which we call the soul, and many still believe to be an immortal entity."

This comparison or parallel puts man (the genus *homo*, sapiens) into the same class or category with the animal primates. Haeckel's homology holds high carnival over the *identity* of man with the animals. No wonder he says: "When the brain dies, the soul comes to an end."

Homology in comparative anatomy is the hinge on which the doctrine of evolution turns. Let us quote from John Mason in *Evolution Made Plain*, to substantiate what we have said concerning the emphasis placed upon *similarity*. He expressly states:

"On the other hand there are more points of similarity than of dissimilarity between man and the apes; and if the points wherein they differ be examined they will be found to be differences in degree rather than in kind."

We meet this with a flat denial and will utterly refute it after we finish stating the case. Mason continues his comparison: "Adult apes have the same teeth as man—thirty-two in number, incisors, canines, premolars, molars. They have the same two hundred bones (200), the same five hundred (500) muscles, the same organs and glands. On their toes and fingers they have flat nails, like man, instead of claws. On account of the ape's opposable great toe they were formerly classed as four-handed; but this was an error. In all essential respects their legs terminate in feet." But John Mason kills his own argument when he admits: "No scientist has ever been so foolish as to say that man and the apes belong to the same species." But why not if they are so very similar in so many respects? They are not the same species! So, farewell, sights, sounds, scenes, symptoms and *similarities*!

Another author is hied away to the heights of homology and deceived by similarities. G. Schwalbe, Professor of Anatomy in Strasburg University, says: "In numerous characters not mentioned in systematic works (why not?) in the features of the face, in the form of the nose, in the structure of the external ear, man resembles the apes. The arrangement of the hair in man has also much in common with the apes."

Why is it, then, that man has no hair on his back, while on the ape's back the hair is the most plentiful?

Darwin declared: "As we have no record of the lines of descent, the pedigree can be discovered only by observing the degrees of resemblance between the beings which are to be classed." We fear the pedigree is lost forever.

T. H. Morgan declares: "It is the resemblances of plants and animals that form the basis of an argument for evolution; and not because we can arrange in a continuous series any particular variations."

We all recognize that there is a resemblance, similarity or likeness between man and the lower animals. But there is also a difference, a dissimilarity, an unlikeness. Let us enumerate some of the diversities between

man and the lower orders of animal creation. The dissimilarities outweigh and nullify the similarities. Let us, so to speak, take a trip to the Zoo and make our own comparisons. There is a reason why the likeness between man and monkey is more novel and interesting than the divergence between the human and the animal. The similarity is more unusual and unexpected. Why is it that the misconduct of a minister's son creates more comment and criticism than the vice of a business man's boy? Why is a crime committed by a woman more noticeable than the same kind of crime committed by a man? Is it not because they are more unusual and unexpected? No one thinks of the monkey or ape as a *fac simile* of man. Hence when the evolutionist points out the parallel between man and the ape it appeals to the people and for the time being they almost forget the vast difference that exists between the two distinct species. We must study and examine the dissimilarities along with the similarities. Comparative Anatomy involves the divergences as well as the homologies and analogies.

Man has a chin, while the ape has a chinless snout. Man has a waist. The ape has a barrel-like torso without any waist. Man's teeth are vertical. The ape's teeth are slanting. Man has a forehead. The ape has a sloping head. Man has long legs and short arms. The ape has short legs and long arms or forelegs. Man's head is round and rests on a free neck. The ape's head is oblong. Man's head is specialized for thought and psychic function. The ape's head is specialized for mastication and defense. Ranke, as quoted by George Barry O'Toole, says:

"There is no bone, in which the general agreement in structure and function would pass over into real identity."

The cranial capacity in the largest apes ranges from 500 to 600 c.cm., while the average cranial capacity in man is 1500 c.cm. The surface or cortical area of the human brain is four times as great as that of the ape's brain. Thos. Huxley, denominated Darwin's bull-dog, a great evolutionist though he was, yet he gives the whole thing away when honesty compelled him to say: "I find that those who endeavor to teach what nature so clearly shows in this matter, are liable to have their opinions misrepresented and their phraseology garbled until they seem to say that the structural differences between man and even the highest apes are small and insignificant. Let me take this opportunity, then of distinctly asserting, on the contrary, that they are great and significant; that every bone of a gorilla bears marks by which it might be distinguished from the corresponding bone of man; and that in the present creation, at any rate, no intermediate link bridges over the gap between *Homo* and *Troglodydes*."

What more could we demand of the evolutionists? This confession nullifies their arguments on *homology* and *analogy*. Rudolph Virchow, the foremost chemist of the globe, was correct when he declared that "the differences between man and monkey are so wide that almost any fragment is sufficient to diagnose them."

George Barry O'Toole concludes that the differences are so considerable as to preclude the possibility of a direct genealogical connection between man and any known type of ape or monkey. Hence the testimony of Comparative Anatomy, according to Bumiller, is decidedly against the theory of man's descent from the ape.

(To be continued).

Anything is better than the dead calm of indifference.

THE HERALD PULPIT

Is There Any Harm in Dancing?

A Sermon by M. P. Hunt.

Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."



HE broad teaching of the text is that any course that cannot be justified by the Word of God is darkness and not light. By this standard we propose to test the dance.

Many have brought themselves to believe the old question, "Is there any harm in dancing?" obsolete; but not so, thank God. The *ipse dixit* of those within and without the church who would thus have it, can never go unchallenged while spiritual Christianity continues to function.

Spiritual Christianity and the dance have nothing, absolutely nothing, in common. They are at antipodes. Christians, worldly minded Christians, all but devoid of spirituality, may dance; but the spiritual, never. The fact that the dance appeals to a Christian is a sure token of the dominance of the flesh over the spirit. If you can conceive of a spiritual person yielding themselves to the dance, you must know that moment of yielding marks the withdrawal of God's Spirit. To this there is no exception. In the very nature of the case there can be none. The two things do not go together. That some who love and defend the dance may think themselves spiritual is freely admitted; but they are grievously mistaken. The act is unspiritual. It is of the earth earthy. Many Christians who stand for the dance do give of their money, some even freely and not a few, of their time; but they are not spiritual. They have not the mind of Christ.

So manifest are the evils of the dance that many among us who are not Christians see them and voice their protest.

Thus in a brief word you have my mind as to the dance. In this message I purpose buttressing my position with the thus saith the Word. If in this I fail I lose my case. If beyond the peradventure of a doubt I succeed, then I ask those Christians who have danced or defended it to surrender their position and to conform to the teaching of God's Word. If there be those who reject the Bible as the final source of authority, for them this preaching can have little appeal. Unless they are rescued in some striking manifestation of God's grace, it will take the first clap of judgment thunder to disillusionize them.

DANCING IN THE BIBLE.

Since some think to find in the references to dancing in the Bible justification of the modern dance let us see whether such a position is tenable. In the Old and New Testaments the dance is referred to above twenty times. I have been at pains to read each and I find:

(1) There is not a single instance in the Bible of the promiscuous dancing of the sexes. The most objectionable feature of the modern dance seems to have had no place in the dancing of Bible times.

(2) Dancing in Bible times gave expression to great religious joy. See Exodus 15:20-21 where "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing to the Lord for he hath triumphed gloriously." In 2 Sam. 6:16 we read "As the Ark of the Lord came into the city of David Michal Saul's daughter,—saw King David leaping and dancing before the Lord." Against such dancing I have naught to say. It had a large place in the great awakening that stirred America in 1800 to 1803. It would be hopeful today to find some so relig-

iously happy as to give expression to it by dancing.

(3) It was much used in the celebration of notable victories. The victorious armies were welcomed home by the singing and dancing of the wives and daughters.

(4) Yes, the Bible speaks of dancing just for pleasure. There is reason to believe such dancing was common; but none that it was marked by the mingling of the sexes as we have today. Two instances in the Bible where the dancing was a pastime pleasure merit a brief notice. Job tells us of the first in the 21st chapter of the book that bears his name. Listen to his "Wherefore do the wicked live, become old, yea are mighty in power. Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. . . . They send forth their little ones like a flock and their children dance. They take the timbrel and harp and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave." That is the picture of the wicked, the worldly-minded who know not God. If the advocates of dancing can get any comfort out of it they are more than welcome to it. Matt. 14:6-11 and Mark 6:21-29 tell of the dancing of Herodias before Herod on his birthday and how because she pleased him, he in a rash moment promised to give her anything she should ask, and, guided by a cunning, devilish mother, then living in adultery with Herod, she asked for the head of John the Baptist in a charger. Thus the dance became responsible for the beheading of John the Baptist. If the defenders of the dance can get any comfort out of this story of dancing for pleasure then they should be allowed to make the most of it.

As a matter of fact the references to dancing in the Bible afford not an iota of justification of the dance as we have it among us today. The fruit of the dance for pleasure in Bible times condemns it as it has in all the ages since.

SCRIPTURES AGAINST THE DANCE.

In the limited time at our disposal I can only deal with a few of the many, very many scriptures that might be cited.

1. John 2:15, 16: "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him."

As to what the writer means by the world, he makes plain when he adds, "For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life is not of the Father, but is of the world." He is condemning the things that the unregenerate, the natural man delights in. Beyond any question the dance is one of them. Among the worldly everywhere it is a chief pastime. In our centers of population we find areas given up to the denizens of the under world, where God and purity are but names and here the dance abounds. Indeed authorities inform us that some of the most dangerous and seductive dances had their origin in the brothel. For any one who has observed the modern dance this is easily understood.

The dancing world has scant respect for the religion of those Christians who join with them.

It was at a dance that a young lady said to a young man, "Are you a Christian?" With a note of surprise, he answered, "No, indeed."

As if to let him know that in her judgment her question afforded no occasion for sur-

prise she said, "I am," to which he gave the quick rejoinder, "What then, are you doing here?" He knew it was no place for a follower of the meek and lowly Jesus. He knew she was indulging in the things the world loved and that God denounced.

Rom. 12:2: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

Since the dance is undeniably a worldly pastime, the Christian's indulgence therein can signify nothing less than conformity to the world. A dancing Christian is in direct conflict with this scripture. Not only do such run counter to the first part of the text but they fail to be "transformed by the renewing" of their "Mind" or to "prove what is that good and acceptable and perfect will of God." Who was ever heard of going to a dance hall to find a pious soul. During the world war our city had for the dance halls, officials to see that improper characters were kept out and the laws of decorum and decency were not too flagrantly outraged. They had no occasion to thus safeguard and protect those who attended the prayer meetings. Why was that? Ah! you know. The kind of people society has to be protected from never bother a prayer meeting, but they take to a dance hall like a fish to water. The idea of a dancing Christian proving what is that "good and acceptable and perfect will of God" is worse than ridiculous.

Matt. 16:25: "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

This scripture with but slight variations is to be found in four other connections in the gospels. In John 12:25 it reads, "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal."

In these scriptures we find a play upon the word life, and the life here and that hereafter are set the one over against the other. Those who cater to demands of an unregenerate nature, and make having a good time in this life the chief thing, sacrifice thereby the possibility of a good time in the life to come. "No man can serve two masters." If you are going to live for what the world counts a good time you must of necessity do so at the expense of the spiritual side of your being, and that means barrenness in eternity.

If possible, dancing Christians should be made to see that they are "Saving" and "Loving this Life" at an Awful Cost. "Ginger-breading" and camouflaging will be to no purpose for everybody knows that dancing is saving and loving the life that now is. Abraham in answering the rich man in Hades drove home what I am trying to say, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented." The sin of the rich man was not his riches but his unwise choice of loving and living wholly for the life that now is. The merit of Lazarus was not his poverty but piety to which he held fast in spite of his poverty.

Spiritually-minded Christians, who voluntarily die to all that this world counts dear are going to find the life lost here glorified, sanctified and in every way enriched on the other side. "If any man would come after me, let him deny himself, and take up his cross and follow me." Paul said, "I die daily." Where is the denial and dying in the

(Continued on page 9).

BIBLE READING ON SANCTIFICATION.

(Continued from page 6)

a great incentive in the sanctification of all true believers.

In sanctification *the will of God* is the determining factor.—Heb. 10:10; 1 Thess. 4:3.

The *blood of Jesus the meritorious* factor.—Heb. 9:13, 14; Heb. 12:13.

The *Holy Spirit the efficient* factor.—Rom. 15:16; 1 Pet. 1:2.

The *truth the instrumental* factor.—John 17:17; 2 Thess. 2:13.

Faith the conditional factor.—Acts 26:18; 15:9.

"God hath from the beginning chosen you to salvation *through sanctification of the Spirit, and belief of the truth.*" 2 Thess. 2:13.

Devotional Thoughts

Rev. P. F. Asher, B.D.

Psalm 2. Christ's Coming Conquest.

This Psalm represents a sublime vision, and the vista is too great to be spoken only of some earthly king. It is only when we think of Christ and the power that he will one day reveal, that we can somewhat adequately enter into the full meaning of this Psalm of Power. It is perfectly appropriate to our Lord, the true "Messiah" (ver. 2); to whom it is expressly referred in Acts 4:25; 11:33; Heb. 1:5; 5:5; Rev. 2:27. The first of these passages clearly shows David to be its author, and it is quite possible that this Psalm may have been suggested by David's coronation and the conquest of Zion. (2 Sam. 5:3-10).

Vital are the truths enunciated in this beautiful fragment of Holy Writ. The great ones of the earth will set themselves against the Lord and his anointed, but he shall take unto himself power and reign. His enemies shall be overthrown, his chosen shall be gathered back to the land, and from the city of the great king shall go forth the message of the universal kingship of the once rejected but now enthroned Son of man.

One or two words are here offered in explanation. In reading verse 2, it need not be supposed that the rebellion is always *avowedly* against the Lord. Many of the worst efforts *against* the Kingdom of God have been *professedly* for it. There is abundant illustration of this statement today. Verse 4. This language is highly figurative, and must not be taken to represent the Most High as exulting over the sins or miseries of men. It is a vivid expression of the perfect tranquillity with which Jehovah regards all the opposition of his enemies, however formidable it may appear to us. It suggests too, the cheerful confidence with which the Christian should await the developments of God's providence respecting his Church.

The leading thoughts in this Psalm may be summarized in either of the two following ways:

(a)

1. An Angry Conspiracy (vv. 1-3).
2. An Awful Condemnation (vv. 4, 5).
3. An Almighty Conqueror (v. 6).

(b)

1. Intercession of Christ (v. 8).
Prevailing. (John 17:20).
2. Inheritance of Christ (v. 8).
Possession. (Col. 1:17-21).
3. Indignation of Christ (v. 9).
Punishment. (Rev. 6:16).

PRAYER.

"O God, who tellest the number of the stars, and callest them all by their names; heal, we beseech Thee, the contrite in heart, and gather together the outcasts, and enrich us with the fulness of thy wisdom; through Christ our Lord. Amen." (*Sarum Breviary*).

The Source of Power.

Rev. G. F. Tripp.

God hath spoken one; twice have I heard this; that power belongeth unto God.—Psa. 62:11.



DAVID is the reputed author of this Psalm. In verses three and four he complains bitterly against his enemies that beset his path. His confidence in God is unshaken, and he has made him his defence. All earthly help is vain. Men of high degree as well as those of low estate are vanity and deceit. Mere human skill in meeting the schemes of the enemy is not to be depended upon. "If riches increase, set not your heart upon them."

"Power belongeth unto God."

Power is the magic word that challenges the ambition of all. Nothing is more familiar to us than power. We are surrounded by it every moment and are constantly using it or fighting against it. It manifests itself in heat, cold, electrical energy, gravitation, explosives, cohesion, and in many other ways. Nevertheless, it evades definition. The most familiar is often the least understood. If we say that power is the ability to act, we have simply mentioned a quality of power but have not made a definition. Its real nature is unknown.

Power is the object of all ambition. Money, education, position are coveted because they bring power, and that is the supreme desire.

Our text tells us that God is the source of power. Science as well as the 139th Psalm, teaches the immanence of God. No longer do we think of God as dwelling apart from the physical universe in a secluded heaven. We cannot escape his presence anywhere, go where we will. In the 104th Psalm it is stated that he clothes himself with light as a garment, that he makes the grass to grow, and is the direct cause of all earthly activities.

This does not lead to pantheism, or a worship of nature. For we see in our physical world that the greatest of all demonstrations of power is in personality. Human personality rules over the powers of nature and is separate from them. So that God who created us is a Divine Personality and not simply blind force. While he is in all, he is above all.

Jesus in his earthly ministry was Emmanuel, God with us. He was the embodiment of power. Virtue went out of him to heal all kinds of diseases. Devils and the forces of nature were subject to him. Death released its victim when he called. In his farewell message he said, "All power is given unto me in heaven and in earth." Paul says of him, "Christ the power of God, and the wisdom of God."

Nothing is more certain than that we need power. We need it for self-mastery. To be masters of ourselves is to have perfect control of body, mind and soul. It is to go with Jesus through the Sermon on the Mount and 1 Corinthians 13th chapter. We need it to meet successfully our tasks, and to drive away our foes. We need it if we are to undertake the program of Jesus. And that we must do if we are to call ourselves Christians. That program is to take the Gospel of full salvation to all the world.

Power is promised to us in the Holy Spirit. "Ye shall receive power, when the Holy Spirit is come upon you." He is the other Comforter who is to abide, and is God with us as much as if Jesus were here in person. He comes to give us heart purity. Acts 15:8, 9. He gives unction and boldness in witnessing. Acts 1:8 and 4:31. When he is come he will convict the world. John 16:8.

When will power in the Holy Spirit come? When we are properly committed to him.

Electric energy is everywhere, but does not become available until the dynamo is provided. Even then its parts must be properly adjusted and clean, and it must have proper connection with its task. Our bodies are to be temples of the Holy Spirit, but before he can come into them they must be presented to him, and they must be clean. They must be submitted to him for cleansing. Then they must be adjusted to their task. For power is given, not for display nor for self-glory, but for service. Power there is for the biggest task if only connections are kept perfect with the source of power and the duty to be done.

The Inconsistency of Unbelief.

Evangelist P. P. Belew.

Luther Burbank, noted horticulturist and plant wizard, recently announced himself an infidel; and, what is the most appalling, was permitted to air his atheistic views from the pulpit. His address reported by the press presents a sublime display of nonsense and spiritual ignorance, such as is rarely seen.

Mr. Burbank repudiates the teaching of the theologians as narrow and bigoted. This is as presumptuous as it would be for one wholly uninformed in science to reject Mr. Burbank's instructions in horticulture.

He exhorts us to read the Bible as we do any other book, using our reason. That would be to consider the Bible a mere human production, and reject such portions as reason cannot comprehend or carnality disagrees with. We confidently affirm that no person that has candidly and thoroughly examined the Scriptures can *honestly* discredit their divine origin and authority.

He says that we are already in eternity without knowledge of whence we came or whither we tend and should have one world at a time. That means that we should disregard all that the Bible has said concerning our origin and future state, live for this world, and make no preparation for the world to come. That would be good philosophy for one to follow if he wished to die as a fool dieth and receive the burial of an ass, but it is not worth much to serious minded people.

He classes Christ with Confucius, Spinoza, Darwin, and even the mythological gods of antiquity. We are amazed that one of his intelligence should manifest such feeble powers of discrimination.

In common with all infidels, he is unable to reconcile the goodness of God with the Bible teaching of future punishment for the wicked, and finally asserts that science is our saviour.

Perhaps we can do no better than to charitably consider that Mr. Burbank, having devoted so much time to the study of natural science, has neglected to read the Bible and consequently knows neither the Scriptures nor the power of God. Such men very frequently become fools while professing themselves to be wise.

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BUGLE BLASTS FROM THE BATTLEFIELD

ROGERS, OHIO.

Wife and I returned from the above place where we have held our second very successful meeting with Pastor W. Henning, of the Radical United Brethren Church. Rogers is a small town with two other churches, viz., the M. E. and a Christian Church. The brethren have no church building, but they hold the fort in a small mission room. It was filled about all the time and God came in a most blessed way.

Th's mission is the on'y dist'nt holiness place in the town. Without any cause or any failure on the part of Brother Henning, and his church constituency, they are hated and despised by the church members, who do not live for Chr'st, but love to dance, p'ay cards, go to movies, etc. Nevertheless, the glory of God and freedom of the Holy Ghost is in this little place.

In twelve days, we had some clear cases of conversion, and hol'ness. The Holy Spirit worked mightily. We helped them to secure a good rug for the floor and some other little improvements for the mission. Ex-Congressman Cope, and his wife, and daughter attended, and he told us that the meeting was the best spiritual campaign that he had ever seen in Rogers, etc.

Rev. Shadduck, pastor of the M. E. Church here, and author of Jocko-Homo, Puddle to Paradise, The Toadstool, Among the Tombs, etc., attended the meeting a number of times, as he always does when I go there. He also did his part in helping us financially. God bless him. "Honor to whom honor is due." Pray for the good Doctor that he may cut loose here on second blessing holiness in spite of men and devils. The spirituality in the churches here is fearfully depleted. They yell Hurrah! for the ball games, but are like a clam in a shell on religion. God surely stirred the people up in this meeting. I simply state facts, and never send in any watered stock reports from my meetings in order to boost my slate. Hallelujah! "Not he that commendeth himself is approved, but he whom the Lord commendeth."

I have some open dates for tent and camp meetings. My health is good, my heart is clean, through the Blood, and I am in for precious souls. Write me as God leads.

Rev. F. W. Cox.
Box 441 Lisbon, Ohio.

GOLCONDA, ILLINOIS.

One of the biggest and most wide-felt revivals ever held in the First Methodist Church here, was closed last Monday evening. The pastor, Rev. C. L. Phifer, was assisted in the meeting by Miss Imogene Quinn, the "Hoosier Girl Evangelist," who did the preaching. It was the old-time religion that was preached, sang and prayed for. Sixty-two bowed at the altar and gave their hearts and lives to the Master, some being backsliders. There were no ruffles, no invitation to church membership until the last night, when the church choice was discovered. Getting people saved was the big thing in view.

Some five or six have definitely consecrated themselves for life service and one of the results of this is the organization of a "holy club" which meets each Friday night. One young man, Russell White-side, and some young ladies have given themselves to the active work of the Kingdom. Prayer meeting is larger and more interesting; Sunday school has a better appearance, and talk of building an addition to the church to provide ample room for the growing crowds is already under way. Miss Quinn is a marvelous preacher, one who believes in praying through and getting what you want. As a result of this a goodly number have prayed through to the second blessing. Pray for us here.

Pastor.

CENTERVILLE, INDIANA.

Since last report we have held four meetings at the following places:

First. At Greenfork, Ind., with F. R. Burns in the M. E. Church. It was in this town where the Lord gave such a sweep of victory among the high school students one year ago. There being about eighty-four praying through to blessed victory. While the meeting this year did not take on the proportion of the one last year, still there were great seasons of refreshment from the presence of the Lord and many confirmed in the faith and strengthened for the battles of the Lord.

Our next meeting was held in the M. E. Church at Every, Iowa, with Rev. Roy A. Doss, pastor. I found Brother and Sister Doss to be some of the very finest young people with whom to be associated in the work. They had planned well for the meetings and had things well organized for to make the effort that of an effective one. The word of God prevailed after some days of prayer and waiting upon the Lord and there were a goodly number who came forward to an altar of prayer and professed faith in him who is mighty to deliver from sin. On a night of a great break through with about sixteen forward we were told by one of the officers of the church that he never in the history of the church had seen it on this fashion in that town.

Our next meeting was at Royal, Iowa, the other church of Brother Doss's work. Here we had to encounter many of those severe northwestern snow storms and extreme cold weather; together with the

spirit of the Christmas holidays which seemed to absorb the minds of the people until the attendance was very scant; however, a number were definitely blessed and expressed their appreciation of the meetings in a way to cause a hard worked evangelist to feel that it pays to preach the blessed old gospel of saving truth. I shall not soon forget the blessed fellowship enjoyed with Brother and Sister Doss. Doss is a wonderful leader in song and capable of work among all classes who are in need of the very best of service along that line. He is open for some calls in summer seasons.

We then went to Blountsville, Ind., with Rev. Thos. M. Miller, at which place we closed out last Sunday night. Here at Blountsville we had somewhat of a midwinter convention of the full salvation folk coming into the meetings from the surrounding territory from the U. B. and Nazarene Church near by. These, together with the dear Methodist people of the M. E. Church in which the meetings were held, manifested the very finest spirit of harmony and reminds one of what it means when all are baptized in the one Spirit.

Brother M. V. Lewis and myself are now engaged in the City Hall at this place and we are having fine attendance from the start. Lewis is certainly a wonder in song and his messages in song are gripping the people. We solicit the prayers of The Herald family for the campaign here. I have some open dates in April I would be glad to place with any needing revival help.

Fielding T. Howard,
Wilmore, Ky.

CAMBRIA, ILLINOIS.

A great meeting was held in December at Cambria, Ill., Rev. E. T. Adams, Wilmore, Ky., as evangelist and Prof. M. V. Lewis, of the same place as singer. The results of this meeting were not so great to the worldly eye, but the church feels that it has progressed miles up the way. Rev. Adams is a straight and sure shooter. He puts out the truth in such a strong way that it does its work where it hits. His morning sermons were to the Christians urging them to seek the second definite work of grace. We certainly feasted at these services and many were the shouts that went up. People that were never known to shout, got filled and praised the Lord. The devil got busy as usual but our Lord is able and we had around sixty saved, reclaimed and sanctified.

Never did an evangelist have a more earnest or a more God-filled helper as was Bro. Lewis. His sermons were preached in song and they were delivered with such a fervent spirit that they went straight to the heart.

This writing would not be complete without mention of the most devoted man of the church, the bearer of burdens and the one interested in the life of his people, the pastor, Rev. B. T. Baggett. It is to him we give the credit of obtaining these men of God and bringing this great feast to our very doors. We feel that in the great judgment day he will receive his reward in that many souls will say, "You made it possible for us to hear the truth," and great is that reward.

R. A. C.

CALIFORNIA, KENTUCKY.

It has been sometime since our last report through The Pentecostal Herald, nevertheless, we are working at the same old job that God gave us about ten years ago. When we were under condemnation for sin, the pardoning board of the skies passed on our case, and Jesus the mighty Christ signed our pardon, and dispatched the Holy Ghost to let me know about it. Thank God, he set me free, gave me a call to preach him as the sinner's only hope; since that time we have traveled up and down the country in different states pointing dying men and women to the Lamb of God that taketh away the sins of the world, and bless his precious name he has given us hundreds of souls.

Our last two meetings were at Raymond, Ind., and at our home, Carthage, Ky. The meeting at Raymond with Rev. Johnson pastor of the Nazarene Church, was owned of God from the start. While we did not have the crowds that we have had the privilege of preaching to, or the greatest number of seekers at the altar, yet the meeting was no failure by any means; quite a few were saved and sanctified and we feel that eternity alone will tell the results. Bro. Johnson has a loyal and sacrificing people and the church seems to carry a great burden for souls. May God bless them.

Our last meeting was with Rev. Mitchell, pastor of the Methodist Church at our home. God was with us from the start. The saints went to their faces and prayed old-fashioned conviction down until men who had never made a move before saw their need of God. This for many years has been called a hard place, having some of the greatest preachers in the land who have failed to move men. While we did not see as great a work done in this meeting as we would have liked to, we feel eternity will tell the results that have been accomplished. Rev. Mitchell is one of God's men who carries a real burden for lost humanity. In this day of apostasy when men are selling out, and letting down, and talking evolution, denying the virgin birth of the Son of God, our heart's cry is for more men who will preach a gospel that saves to the uttermost.

Evangelist E. C. Tarvin

BUD ROBINSON'S SLATE FOR ALABAMA.

Fairfax, March 2; Alexander City, March 3; Sylacauga, March 4; Birmingham, March 5-7; Calera, March 8; Georgiana, March 9; Brewton, March 10; Selma, March 11; Tuscaloosa, March 12; Jasper, (Grace Chapel) March 13; Jasper, March 14; Cordova, March 15; Parrish, March 16; Nauvoo, March 17; Carbon Hill, March 18; Millport, March 19; Florence, March 20-21; Huntsville, March 22; Guntersville, March 23; Boaz, March 24; Alabama City, March 25; Hanceville (morning), March 26; Cullman (night), March 26; Hartselle, March 27-28.

Many people of various denominations in Alabama have desired to hear Bud Robinson and this slate makes it possible. We want you to pray for the campaign and make your arrangements to hear him at one or more of the places. He will be accompanied by a party and a great time is in store for all who may hear him. For particulars write Rev. H. H. Hooker, Jasper, Ala.

FORT WAYNE BIBLE TRAINING SCHOOL.

The visit of Rev. and Mrs. John Thomas to the Fort Wayne Bible Training School was a direct answer to our prayers for an outpouring of the Holy Spirit. These servants of the Most High came among us so humbly, yet with such heavenly radiance that they were an inspiration to every one in our midst.

Their limited time from Jan. 24-31 was crowded with private ministry and public service. In the morning one of them spoke in chapel, always bringing some precious thoughts for the day. A special period in the afternoon was set aside for service at which time they always brought some portion of God's holy Word which the Holy Spirit had laid upon their hearts for us.

One afternoon Mrs. Thomas opened the rich treasury of their Christian experience and disclosed some of God's personal dealings with them in leading them from the mercantile business in London to missionary work in Korea. Another afternoon Bro. Thomas dealt with the subject of Divine Healing in a sane and scriptural way, showing God's provision for healing, his power to heal, and the method as recorded in James 5.

The evening services, which were held in the First Missionary Church, were marked by the working of the Holy Spirit. Night after night the altar was filled with young people who came to be saved or sanctified. Since Friday evening is regularly set aside for a missionary meeting in the school, this service was devoted to Korean missions. Eight young people were dressed as native Koreans, representing the people among whom Brother and Sister Thomas labored. Mrs. Thomas introduced them and then spoke on "The Romance of Modern Missions in Korea." Brother Thomas followed by relating how God had delivered him after he had been cruelly beaten, arrested, and jailed during the Independence Movement. At the close of the service ninety-seven young people offered themselves for missionary work.

Brother and Sister Thomas have no stereotyped program by which they seek to play upon the emotions but they bring messages from God which have a positive spiritual value. Altogether their ministry among us was so rich in divine grace and so fragrant with God's love that eternity alone will reveal the fruit.

Lillian Zeller.

COQUILLE, OREGON.

The meeting just closed at Coquille, Oregon, was, on the one hand a real battle of faith and prayer, and on the other hand a real victory. Fifty souls were either saved or sanctified during the meetings. This was our second meeting at this place within six months. Having closed a tent meeting there in August, of 1925, and returning to hold a December to January meeting in the Methodist Church. We are again called to this church for a tent meeting next summer.

When the pastor, Rev. Penix, came to this church it was in the control of an exceedingly worldly people, who when he began to set forth the Bible requirements of salvation, and to bring his church to a place where God could bless it, rebelled, and all but six members left the church and joined another congregation, then the tide turned. He with this little group, called me for a tent meeting. As a result God gave a gracious revival, people of all churches and of none being definitely saved; this little band entered into the blessing of holiness and others were added to their number. In December we were called again. This time to hold a meeting in the church, with the gracious results as stated at the beginning of this article. The membership now stands at from sixty to sixty-five. There is every reason to believe it will reach a hundred within a few months. All of its members who have any income tithe, the finest accord exists among them, and God through this man has written a standard of real salvation that affects the entire community. You will probably be surprised when I tell you that this little group with the aid of the friends who joined us in the meetings gave us the largest offering we received last year, and at the present time stands at the head of all those who have contributed this conference year (since October).

W. E. Cox.

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(Continued from page 1)

began to whisper around, "If Morrison is not licensed to preach he will get into politics and go to Congress." In the spring I quit school and worked on the farm some distance from Perryville, but one night in every week I would walk in several miles, engage in the debating contest, and took part in the final debate at Commencement.

I felt somewhat neglected by the church people at Perryville. I had been a very active member of the church before leaving my old home; to me, it seemed that the spiritual atmosphere was cool in the Methodist Church at Perryville, as no one asked me to unite with the church, and the worldly young people were after me hot foot, in every direction. They wanted me for skating parties, picnics, excursions, and all sorts of parties and entertainments. My spiritual life was at a very low ebb and I was greatly discouraged, when in the mercy of God a new friend came upon the scene.

This friend was the Rev. T. F. Taliaferro, who was appointed to the Perryville circuit. He preached with unusual fervor; my heart was drawn out to him, and we soon became acquainted and he became one of the very best friends of all my boyhood. I often visited the parsonage and was made quite at home. I attended school in the winter and worked for various farmers in the summer time. Farm labor was very cheap; I received as low as \$8.00 per month, and reached as high as \$10.00 per month. This included board. After the crops were laid by I worked at odd jobs, trimming hedges, cutting cord wood, breaking stones on the turnpike, and doing rough carpenter work. They said I handled tools well. At these jobs I earned about a dollar a day, which was quite a sum of money for labor in those days. If I ever spent an idle day I have no memory of it.

Brother Taliaferro enlisted me at once in church work, called on me to pray in public, used me in Sunday school, licensed me as an exhorter; under his direction I organized a Sunday school in a country school-house, and was superintendent. The friendship given me by Brother Taliaferro, his wife and children in those days of hard work, small pay, and rather gloomy prospect, is one of the dearest memories of my heart. I trust they shall receive an eternal reward from him who said, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it un-

to me." With the friendship and encouragement of Brother Taliaferro I was greatly refreshed in my spiritual life, took new courage, and the call to preach came clear and strong in my heart. Brother Taliaferro insisted that I delay no longer in being licensed to preach, and in a quarterly conference in the dear old church at Perryville, Rev. D. W. Welburn, presiding elder, granted me local preacher's license. If I have the correct dates in my mind, this granting of local preacher's license took place forty-eight years ago. In the next chapter I shall tell something of my early experiences in preaching.

Dear Bishop:—

A few days ago I saw in the public press the substance of some remarks made by Cardinal O'Connell on the Museum of Natural History in New York City. I think the Cardinal's remarks are quite to the point. For fear you did not see what the Cardinal has to say I am publishing same in this communication.

CARDINAL POKES FUN AT NATURAL HISTORY MUSEUM.

Boston, Feb. 1.—Launching an attack on the American Museum of Natural History and its methods of reconstructing prehistoric forms of human life, Cardinal O'Connell addressed the League of Catholic women at its Saturday afternoon lecture in the auditorium of the Academy of Notre Dame.

Cardinal O'Connell also enlarged upon previous remarks concerning Frank A. Munsey and his disposition of his fortune. The other speaker was Judge Thomas H. Dowd, of the Boston Municipal court, a member of the state commission on probation.

"People are often talking," said the cardinal, "of the caveman, the Neanderthal man and other kinds of men of whose existence there is not and never has been one single particle of positive scientific evidence. These people have doubtless looked over the exhibits in the hall of the age of man in American Museum of Natural History.

"In that hall the popular feature arranged by Dr. Henry Fairfield Osborne is an exhibition of what might be justly termed the grotesque gullibility of so-called scientists. There is the piltdown man, for instance. What is the piltdown man? Two bits of skull bone, a very small piece of jawbone and a canine tooth. All these bones were found in different places in a sand pit, of Sussex, and at long intervals.

"Now for the scientific process. Out of these scraps of bone, which you could conceal in the hollow of your hand, by pure unproven assumption is reconstructed an ape-man, and labelled ecanthropos, or the dawn man. Out of pure imagination and false assumption, not backed by a single spark of evidence, science produces a purely fake skeleton and bids the world come to the Natural History museum for educational instruction.

"Now, Mr. Osborne in the beginning admits that for such pure assumption and reconstruction there is very slight foundation, but later he forgets what he had said and coolly informs us that this fake exhibit is all presented to the public truthfully. Very clearly and according to actual knowledge, is this science, or, rather, is this simple honesty?"

"The same method is carried out in this wonderful educational institute in showing an admiring world the Neanderthal man and the cro-magnon man, pure inventions built up in the pure speculation without one single positive iota of really practical evidence.

"The best scientists deplore this unscientific bit of fraud and say truthfully that it is only bringing discredit on real science, which is based on positive knowledge of facts, not on mere imagination and false assumption.

"Now thousands visit this museum. They see this utterly false exhibition of faked curiosities and go away thinking that the museum is a wonderful educational institute.

If I were really clever and false I should be able to persuade any one from leaving one dollar to this false museum until Mr. Osborne became a real scientist."

It occurs to me that some of the churchmen who are quite in sympathy with the evolutionary hypothesis ought to write a strong protest against the exhibiting of these amusing make-ups in the Museum of New York. Those of you who claim that evolution rests upon a scientific basis ought not to permit the subject to subject itself to the ridicule that very justly laughs at these images built up out of pure imagination from a few bones.

Can one but feel a bit of indignation when he thinks of thousands of children being marched by the glass cases containing these mummies, and taught that they are scientific proof that all human beings come from ape ancestors.

Faithfully yours,
H. C. MORRISON.

Tobacco-Using Preachers.



HE early Methodists were so scriptural in doctrine, and so practical in living, so self-sacrificing and methodical in conduct, that they were named "Methodists." To be a good

Methodist no one should indulge in an unnatural extravagant, filthy, offensive habit. The tobacco habit is all this. It is very expensive, extremely uncleanly, and offensive, giving real discomfort to those who do not use tobacco.

It has gotten so it is difficult to find a restaurant where men and, sad to say, frequently women, in their selfishness and utter disregard for others, are not filling the air with the smoke and stench of their tobacco. It is difficult to realize that men with education and intelligence will bring themselves to such abject slavery to a filthy habit that they will utterly disregard the comfort of others and poison the atmosphere all about them in court houses, postoffices, city halls, hotel lobbies, street cars, public busses, restaurants, dining rooms of hotels, and everywhere they go, with a cloud and stench of tobacco smoke.

Many years ago the General Conference of the Methodist Episcopal Church passed a law prohibiting the use of tobacco by any of their traveling ministers. It is not, or at least, ought not to be difficult to convince a minister of the gospel that he ought not to be the slave of an expensive, uncleanly habit. The ministry of the M. E. Church is wonderfully free from this habit, and the example of the ministry has had a powerful influence over the laity. Sometime ago I held a meeting in a M. E. Church of some six or seven hundred members, and I was told by a member of that church, that only two or three men of that church were known to use tobacco in any form. It has been my privilege to attend and preach at many annual conferences of the M. E. Church, and two General Conferences, and in all these associations I have never seen a minister of the gospel using tobacco, and very rarely a layman.

Some years ago the General Conference of the Methodist Episcopal Church, South, legislated against the use of tobacco by any ministers received into the traveling connection of the conferences. Now the question is supposed to be asked of every candidate standing for admission into conference, "Do you use tobacco?" He must answer in the negative in order to be received into the conference. Many of our old preachers continue to use the weed, and it is reported that not a few who made their pledge at the bar of the conference are violating the same and are using tobacco. We fear this is true.

We have recently received a letter from a faithful minister who tells us that his conference seemed to be largely saved from the

tobacco habit, but the past four years they have had a bishop who is a great tobacco user and, under his influence, many of the preachers have gone back to the use of tobacco. It is not only sad, but startling, that this should be the case. A bishop in the Church of God should wield an influence that will stimulate and stir up the preachers under his administration to lives of consecration, self-sacrifice, and crucifixion of all those appetites and propensities that hurt and hinder his influence as a minister of the gospel.

No devout mother wants her son or daughter to become the slave of the cigarette habit. Naturally, she does not want her pastor to smoke before her children. There is a very wide protest in Southern Methodism against the use of tobacco among our ministers. The preacher who preaches self-sacrifice, a judicious and consecrated stewardship, ought to be very careful in the example he sets before the people to whom he preaches. No man can offer a good reason or excuse for using tobacco. We are living in perilous times; much of our population is dominated and controlled largely by the lust of the flesh, by the mere animal appetites. People are powerfully influenced by a living, God-sent, earnest ministry. The man's character, life, and ministry have a most gracious bearing upon those who know him and hear his message. If they know him to be a true man of God, they will attend to, and be guided, largely, by his words.

Some years ago a bishop presiding over the Kentucky Conference was entertained by one of the prominent families of the city in which the conference was held. Later on, I was entertained by the same family, and the indignant women told me that the bishop and the ministers who called upon him, smoked so much in his bedroom, that after he left they had to wash the window curtains, air and sun the bed clothing, leave the windows open for days, and found it almost impossible to rid the room and furniture of the stench of tobacco. Every one of the women of that household—and they were educated, intelligent, devout women—if they had an opportunity, would vote to limit the term of the office of bishop to a period of four years, and they would also vote against re-electing any man to the office who used tobacco.

It will certainly be generally conceded that we are living in perilous times. Infidelity, outside of the church, is bold, blatant and defiant. It is organizing itself for tremendous battle against evangelical faith, and skepticism is making rapid inroads within the churches. One is startled at the attacks made upon the common Christian faith in church periodicals. Who will stay the tide of unbelief that is sweeping untold thousands into doubt and darkness if not God's called ministers?

If the ministry is able to meet the situation and turn the tide it must be a consecra-

tion, Spirit-filled ministry walking in blameless life before the people. It does seem to us that in these times of tremendous conflict between good and evil, our preachers should give up the use of tobacco. It cannot be defended; it is a useless, expensive, selfish habit, and disregards the common courtesies and comfort of other people.

The General Conference of the M. E. Church, South, meets in Memphis, Tenn., the first of next May. I have been elected to that General Conference and I am fully determined not to cast a vote to elect any man to the bishopric who uses tobacco. We want a better example before our young ministers, our church members, our young people, and the world.

"A Sample."

REV. J. P. ATTAWAY, Holly Hill, S. C.
No. 22.

They deem it a simple and convincing argument. It runs: (1) Joshua is so like the Pentateuch that it must be a part of it, as a Hexateuch. (2) Josh. 10:12 and 13 quotes the book of Jashar; so does 2 Sam. 1:19-27, in describing David's lament over Saul and Jonathan;—so Jashar was written after the reign of David; and so also must have been Joshua and the Pentateuch. Now that is one of their chief reasons for denying the Mosaic authorship of the Pentateuch, and the claim that it was written at a late day. That first argument sounds like this: Two eggs, one laid in New York, the other in Virginia, are so white alike, and alike in shape and size that they must have been laid by the same hen; and the New York farmer must have stolen the Virginia farmer's hen, and transported her to New York by radio. The second fails to identify Jashar in the two quotations, as if it were not possible for two individuals to be referred to as Jashar, and this in the face of the fact that Jashar is the simple Hebrew word for upright; and so translated 45 times from 2 Sam. 29:6 to Mic. 7:4. They assume but do not establish: (1) That Jashar is the personal name of an individual. (2) That the Jashar referred to in the two quotations is one and the same person. And yet *this*!! is one of the chief grounds for an attack on the faith of the Christian world in the integrity of the Holy Scriptures. Allow me these methods, and I could convict these gentlemen of stealing my old black cat!

IS THERE ANY HARM IN DANCING? (Continued from page 5)

life of a dancing Christian? And yet the self-denial life is not a one-sided affair. The emptying of the life by self-denial of that which the world loves, is more than compensated by the infilling of God's spirit. Jesus said, "Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or chil-

dren or lands for my sake and the gospel's, but he shall receive a hundred fold now in this time,—with persecutions; and in the world to come life eternal." Ah! hearer which good time are you living for? The only sure way of a good time here and in the hereafter is to deny yourself the things the world counts worth while and seek the indwelling of the Spirit which Paul found enables one to be happy under all conditions and conduces to the fullness of joy at God's right hand.

Rom. 8:13: "If ye live after the flesh ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live."

If dancing is not living after the flesh then I should love for some one to tell me what is. No sane person but must admit that dancing runs counter to the teaching of this text. If you do not like this your quarrel is not with me but with God's book. The last half of the verse, "But if by the Spirit ye put to death the deeds of the body ye shall live" marks the one and only sure way to glory.

James 4:4: "Know ye not that friendship with the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God."

If joining with the world, the under as well as the upper, in the dance, which it so dearly loves, is not friendship therewith then I am at a loss to know what would constitute friendship.

What does such friendship spell? Enmity to God. Who so said, the preacher? No, the inspired word of God.

The devil and his cohorts love the dance, the under world loves the dance, all the world loves the dance, and yet strange to say some who claim to love God seek to defend the dance. If it be innocent as some would have us believe then we have the strange spectacle in which the lowest and vilest love that which is well pleasing in God's sight. For once the devil, the underworld and God are agreed. Escape the conclusion if you can.

Some one will want to cry, "Hold, there is a difference in dancing? This plea, Prof. T. A. Faulkner, the converted dancing master, refutes with the irrefutable logic of facts. He plainly says, "Dancing is dancing" and proves it, too. The very dances common in the parlors of the rich are the chief pastime of the brothel. Some will affect to be greatly offended by these words. To all such I say, prove them untrue and they will be withdrawn with as humble apology as I know how to make. Like it or dislike it, God's word says if you dance you line up with his enemies and put yourself in the attitude of an enemy.

(To be continued)

(This sermon is to be published in neat pamphlet form with likeness of Author as frontispiece. Price, 15c per copy; 12 for \$1.50; or \$15.00 per 100, postpaid).

PENTECOSTAL PUBLISHING CO., Louisville, Ky.

ARE YOU INTERESTED IN THE SALVATION OF SOULS?

A group of us who are deeply interested in the spread of a full gospel, the conversion of sinners, the reclamation of backsliders, the sanctification of believers, and a very general and widespread spiritual awakening, have banded ourselves together in an organization known as The Evangelical Methodist League.

There are hundreds, yes, thousands, of villages and communities and crossroad districts that have had no real spiritual awakening in years. In these places multitudes are dying without Christ. Shall we not do something to try to bring to them a gospel which is the power of God unto salvation?

Mark you, we are not comeouters, but earnest, conscientious workers for the salvation of souls. You need not be in the least afraid of us. We have no scheme to make money, or to do anyone harm.

The organization now owns six tents, five of these were in the field of service in many places during the past summer. In these meetings many were blessed. Today, we have ordered a large tent to Florida that will be used in revival work this winter.

The membership fee is \$1.00, with the privilege of making any other donation you choose. We wish to order a number of tents made this winter that we may put ten or fifteen tents into this evangelistic work next summer. One wide-awake presiding elder has already engaged one of our best young preachers at Asbury College to spend the entire summer in his district with one of our tents. People far and near are calling for these tent meetings.

ARE YOU NOT WILLING TO GIVE US YOUR NAME AND ADDRESS, \$1.00 IN MONEY, AND YOUR EARNEST PRAYERS FOR THE GROWTH AND SUCCESS OF THIS GOOD WORK? If so, write name and address on the blank below, detach same, and send it to our secretary, Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Kentucky.

Please enroll my name as a member of The Evangelical Methodist League.

Name

Address

Contribution

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you let an Ashland girl join your happy band of boys and girls? Dorothy F. Cooper, I guess your middle name to be Fay. Am I right? If so remember your promise. I go to Sunday school nearly every Sunday. My aunt takes The Herald and I enjoy reading the Boys and Girls' Page. I am thirteen years old. My birthday is September 6. Everybody ought to obey Christ because he died for us to set the people free. Children, we ought to obey our fathers and mothers. I wrote a Christmas letter and did not get to send it off. Eula E. Carter, I guess your age to be nineteen. Alma M. Carey, I guess your name to be May. Remember your promise. Bennie Adams, I guess your middle name to be Irene. Am I right? Remember your promise. Allie Johnston I guess your birthday to be Dec. 25. Fern F. Matkin, I guess your name to be Ethel, and your birthday to be Jan. 20. I hope I will see this in print for this is my first one. I would like for anyone to write to me. I want all of the cousins and Aunt Bettie to pray for me.

Amy Robbins.
Ashland, Okla.

Dear Aunt Bettie: I have read The Herald off and on for the last eight years and I think it is fine. I wish more people would read it and learn to do by others as they would wish to be done by. I am sixty years old. I am so glad that so many young girls and boys write letters to dear Aunt Bettie. Am so glad that there are boys and girls that love God and are trying with all their mind, heart and soul to obey God and their parents. If any boys or girls will write me I will try to give them some good advice. I pray that God will bless Brother and Sister Morrison in their work of bringing boys and girls to know and obey God.

Arthur M. Hart.
Carbon Cliff, Ill.

Dear Aunt Bettie: Here I come for the second time to The Herald. I hope I may see this in print. I will be sixteen May 18. Who has my birthday? I am five feet, one-half inch tall and weigh 107 pounds. I have medium complexion and dark hair. I go to school and am in the eighth grade. My teachers' names are Mr. Jordan Beale and Miss Gladys Rowland. I am a member of the Methodist Church. Would like to correspond with any of the cousins who wish to write.

Rosa Mae Shearin.
Essex, N. C.

Dear Aunt Bettie: Will you let a little Louisiana girl join your happy band of boys and girls? We take The Herald and I like to read it very much. I go to the Methodist Sunday school. My Sunday school teacher is Miss L. Calmer. I like her very much. I am twelve years old and in the fifth grade. The one who guesses my middle name I will write to them; it begins with M and ends with Y, and has three letters in it. I have bobbed hair, it is light brown, and gray eyes, and fair complexion.

Ethel M. Tuttle.
Ponchatonla, La., Box 63.

Dear Aunt Bettie: I am taking the pleasure of writing to the dear old Herald once again. I kept the list of questions that the "Door Step Bible School" from California, sent to The Herald asking the cousins to answer some of them every time they wrote, so I am going to answer some of them. I am a member of the Methodist Church and have been for about four years. I live nearly three miles from church and do not attend regularly. My favorite Bible verse is St. John 3:16. Two others I like well are: Psalm 86:1 and 1 Thess. 5:22. My favorite Book of the Bible is St. John, and I think the 14th chapter of St. John is the greatest chapter in the Bible. I will not start to even naming chapter and verse of the verses I know by heart, as it would take so

much room. I know the 1st, 15th and 23rd Psalms, and nearly all the 14th chapter of St. John, and numerous other verses throughout the whole Bible. Yes, I am remembering to read a chapter from the Bible every day and pray. I can't say when my happiest moment was, but my unhappiest was when my little brother died. My favorite book is the Bible, study at school is Geometry, season, fall, musical instrument, piano, month, December. The greatest distance I've ever walked at a time is 5 miles. The greatest ever traveled is from here to Columbus, Ga. I will be glad to hear from any of the cousins.

Dorothy M. Hutchinson.
Silas, Ala.

Dear Aunt Bettie: How thoroughly I have enjoyed reading The Herald in the past year. There have been so many inspiring messages which have made me so happy to think I can do something for the Master. We have a wonderful pastor here; she is so spirit-filled and is certainly doing her part to carry on the Master's work. Her name is Miss Josie J. Blokland. I go to the Methodist Church and am the organist. My Sunday school class is my greatest joy; teaching them the story of Jesus and watching their eagerness to learn makes me so happy. Our Epworth League is growing and we have such happy times at the social gatherings; I have a great deal of experience in planning the parties as I am the fourth vice president of our League. We are planning to have revival meetings soon and would surely love to have the prayers of all that some souls may be saved in this meeting. All of us Christians should let our light shine so brightly that people through us will be able to see that the Christ-like life is best. I surely would enjoy hearing from any of the cousins who care to write.

Marjorie Myers.
North Powder, Oregon.

Dear Aunt Bettie: This is my first letter to The Herald. My father has been taking The Herald for fifteen years. I have been a reader for three years. Mr. F. W. Wathen, I hope your leg will get better. Edward Shackelford, I guess your middle name to be Charles. I belong to the M. E. Church. In the year of 1925 I missed one day from Sunday school. Bess I. Whitcomb, why don't you answer my letter I wrote you? I have one sister and one brother dead, and I have a half brother living. How many of the cousins like to ride horseback? I ride nearly every day. She is a fast horse. She will go faster than any other horse around here. Who can guess my middle name? It begins with E and ends with I, and has six letters in it. I hear footsteps; it is Mr. W. B. coming back from watering the cow, so I will close.

Minor E. Clark.
Waddy, Ky.

Dear Aunt Bettie: Will you give me just a little space in your paper? This is my first letter to The Herald. We take The Herald and I enjoy reading page ten. I am eight years old. Who has my birthday, Jan. 10? I go to school and like my teacher fine. I also go to Sunday school when I can. Laura Munn, I guess your middle name to be Aretha. Who can guess my middle name? It begins with C and ends with A and has nine letters in it. I am hoping to see my letter in print. Marcia E. Tarrant.
Shumway, Ill.

Dear Aunt Bettie: Will you please let a little Kentucky girl in for a chat with the cousins? I live on a farm three miles from town and like farm life fine. How many of you cousins remember me. It has been about a year since I visited page ten. I also received lots of letters and photos from the cousins. I am not a Christian. Pray for me Aunt Bettie and cousins, that I may come in touch with God. Edith Brumley, what has become of you? Did you not get my

letter? Conrad Edwards, are you still on deck. I guess you are wondering what I look like. I have dark brown hair (long), gray eyes, fair complexion, and weigh 108 pounds. Dora L. Young, I guess your middle name to be Lee. Am I right. Merna M. Miller, I guess your name to be May. I would be pleased to hear from any of the cousins who would like to correspond with me. My aunt takes The Herald and she lets me read it. It sure is a fine paper.

Beulah Davis.
Tompkinsville, Ky.

Dear Aunt Bettie: How are you? I have been sick. I go to school. I have four brothers living and one in heaven. I am the only girl in the family. I will be nine years old May 6. My mother and father are both living. I am in the third grade at school. I go to Sunday school whenever I can. I have one brother going to school in the fifth grade. As this is my first letter I had better stop. Whenever mama gets The Herald I always turn to page ten. Daddy and mama are both Christians and I am trying to be one too.

Florence May Hadley.
Coldwater, Kan.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of girls and boys? I am ten years old. I like to read The Herald. I have brown (bobbed) hair and eyes. I want some of you cousins to guess my first name. It starts with H and ends with A, and has five letters in it. I want some of you cousins to write to me. Don't let Mr. W. B. get this letter.

H. Olena Lockard.
Woodrow, Ky.

Dear Aunt Bettie: Will you just move over and let a Tennessee girl join your happy band of boys and girls? I am sixteen years old. Who has my birthday, July 6? Who will guess my middle name? It has three letters in it; begins with M and ends with E. Mother takes The Herald and I enjoy reading them. This is my first letter to The Herald so I hope to see my letter in print. With love to you, Aunt Bettie, and all of the cousins.

Elsie M. Long.
Mint, Tenn.

Dear Aunt Bettie: Will you and the cousins make room for a Maine girl to come in? It has been sometime since I have written to The Herald. When I wrote my letter was printed on the tenth page. I go to church every Sunday that I am able to go, and also to Sunday school. I am a Christian and am determined to follow Jesus no matter what happens. I also go to high school. I am a Sophomore. My age is between fourteen and seventeen. I should like to hear from any of the cousins whether they guess my age or not.

Florence Blanchard.
Kingfield, Maine.

Dear Aunt Bettie: This is my first letter to The Herald and I hope to see it in print. I have dark hair, brown eyes, and dark complexion. I am eleven years old and in the eighth grade. I go to Sunday school nearly every Sunday. My teacher's name is Mrs. May Richardson. My mama is Superintendent of the Sunday school. I go to the M. E. Church. I will write a card to the one who guesses my middle name. It starts with I and ends with E and has five letters in it. Ethel B. Webb, I guess your middle name to be Bell. I hear Mr. W. B. coming so will close.

Alice I. Metcalf.
Helena, Okla.

Dear Aunt Bettie: I would like to join your pleasant circle. You seem to be a happy bunch and I am pretty lonesome. I enjoy corresponding and would certainly like to hear from some of the cousins. Will answer all letters received. I am a Christian girl twenty years old, have blonde hair, and am five feet, three inches tall. I think The Herald is a wonderful paper.

Annie Cummings.
General Delivery, Winfield, Kan.

Dear Aunt Bettie: My mother and father are living. I like to go to school and to church. I go to the M.

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E. Church. I have a nice mother and father. I have two brothers and six sisters. They are nice to me and I am nice to them. I have a nice teacher at school. I am eleven years old.
Lola Cole.
1110 N. Wilmington St., Raleigh, N. C.

Dear Aunt Bettie: I wonder if you will let a little Tar Heel girl join your happy club? Daddy has been taking The Herald for some time and I think it is fine. I am only eight years old and am in the third grade. I like my teacher fine. I go to Sunday school and think it is grand. We live in the village. Our baby has curly hair and we think she looks like a doll.

Louise Cole.
Raleigh, N. C.

Dear Aunt Bettie: As I was received so kindly when I wrote to The Herald some time ago, I thought I would write again. I have a poem which I composed myself that I would like to see in print.

The Street Waif.

The girl on the street was poorly clad,
No shoes, or stockings either;
Her little face was forlorn and sad,
Because of the coming winter.

Along came some girls in a merry troupe,
With clothing ever so warm.
A girl stepped out from the laughing group,
And took her by the arm.

She stopped as she kindly said,
"Have you a home, my dear?"
But the poor girl shook her head,
As she wiped away a tear.

Then come with me to mine, said the other,
I have a home which I can share.
And also a mother,
Who would welcome you there.

They walked quite friskily,
For 'twas getting late,
And the air was crisp
When they reached the gate.

The mother was pleased,
And took her in,
And the little girl squeezed
Her hand so thin.

That night they got the Bible down
And read, and then they prayed.
The little girl had never known
Of Jesus that could save.

As they knelt in prayer,
Jesus asked of her
To repent of all her sins,
She forsook them there,
And then he took her in.

The girl who had stopped on the street,
Was glad of the privilege given,
And now she knew that she would meet,
That precious soul in heaven.
Wilma Barnes, age 13.
Sta. B, Rt. 2, Superior, Wis.

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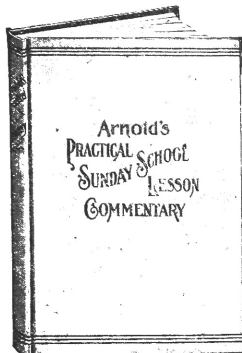
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FALLEN ASLEEP

BROTHER W. J. SEAMAN'S
TRANSLATION.

In the night of Jan. 15, 1926, Bro. W. J. Seaman, of Silver Heights Holiness Camp Grounds, (Ind.) left these earthly scenes, to go "to be with Jesus which is far better." Bro. Seaman, for many years was a great sufferer, but has gone where "there is no more pain!" Where the "inhabitants never say they are sick." After a Scriptural conversion, Brother Seaman saw the need of a second work of grace in the entire sanctification of his soul, and sought for the same. The Holy Spirit came to his heart, cleansing it from all sin, and filling his entire being with perfect love ever after. He was a great lover of the Holiness people and gave of his means to help push on the cause of holiness. His home at the Silver Heights, Ind., Holiness Camp Grounds, was a resting place for many of the holiness evangelists, who labored there year after year. The two years we labored there Bro. Seaman's home was always open to us. Brother and Sister Seaman had Bro. Goutney and the writer come in and eat at their table, and treated us as though we were their own children. These saints walked together in married life for 49 years. Sister Seaman writes me that never once did her husband speak a cross word to her; never got out of patience with her, even though he was a great sufferer for many years. For years he lived on the border-line of heaven, and was ready, as soon as the summons came for his departure. He picked out the text and hymns for his funeral service and a heavenly funeral it was.

He leaves a widow, one son and two daughters to mourn his departure, but in the midst of their sorrow they say "The will of the Lord be done." Let their many friends remember them at the throne of grace.

Good bye, Brother Seaman, you have gone on to join the ranks of the redeemed who have entered into rest. "Their toils are past, their work is done,

And they are fully blessed;
They fought the fight, the victory won,

And entered into rest."

So may it be with us, when our work is finished.

John Norberry.

REVIVAL AT BOWMAN, N. D.

Rev. W. C. Sage, of Hunter, N. D., and Rev. H. J. Gernhardt, of Hettinger, assisted the pastor in the meetings beginning Jan. 17 and closed on Feb. 3. The meetings were held in the M. E. Church and were well attended considering weather conditions. Brother Sage in his loving way proclaimed the whole Gospel and made a profound impression upon all who listened. It was a very hard situation and the greatest result was the reviving of the church. Brother Gernhardt was with us a part of the time and delivered three great messages along with his messages in song which were appreciated by all. No spectacular results are to be recorded, but much fruit will be gathered under the ministry of pastor in the future is the opinion of the church. The church is awake now to its task and is financially in good condition. On the whole a great work has been done, for which we give God the glory.

D. Stanley McGuire, Pastor.

ANNOUNCEMENT

A Fundamental Bible Conference will be held at the First Church of the Nazarene, corner Raymond and Chestnut, Pasadena, Cal., March 2 to 7, inclusive. Three services daily, morning, afternoon and evening.

The conference is interdenominational. The workers will be Rev. Joseph H. Smith, President of the National Holiness Association, Dr. J. W. Goodwin, General Superintendent Church of the Nazarene, Rev. Fred H. Ross, and a large number of prominent ministers and evangelists from the Methodist, Free Methodist, Pilgrim Holiness, Christian Missionary Alliance, Holiness Church, and the Church of the Nazarene.

Papers of interest both to the ministry and laity will be read and discussed.

The local church will endeavor to furnish free lodging to ministers and evangelists from out of town. Please notify the pastor in time. Noon-day luncheon will be served at the church.

Many will recall the gracious conference held in this church two years ago.

You are cordially invited to attend.

U. E. Harding, Pastor.

530 N. Holliston Ave., Pasadena, Cal.

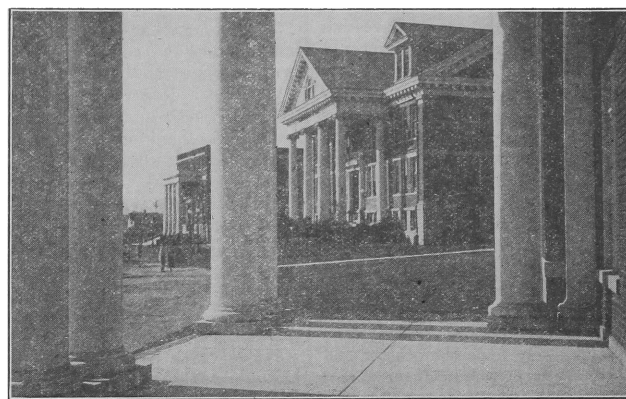
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SUNDAY SCHOOL LESSON

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

Lesson XI.—March 14, 1926.

Subject.—Last Words of Jesus with His Disciples. John 14:1-17.

Golden Text.—I am the way, the truth, and the life. John 14:6.

Time.—Thursday evening of Passion Week, A. D. 30.

Place.—Jerusalem.

Introduction.—This lesson follows so closely on the heels of last Sunday's lesson that an introduction seems almost unnecessary. After the Passover had been eaten, and the Lord's Supper had been instituted to take its place in the Church, the Master was careful to command the disciples to love one another, in order that men might know that they were his. Peter was anxious to know: "Whither goest thou?" Jesus informed him that it was not possible for him to follow him at that particular time, but that he should have that privilege later on. But Peter was a bit persistent: "Lord, why cannot I follow thee now? I will lay down my life for thy sake." We do not always understand our own hearts. Listen to the reply of Jesus: "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." Many sincere men have promised to follow the Lord with all their heart, but somehow—like Peter—they have failed to make good.

Comments on the Lesson.

Today's study finds the Master and the disciples still in the upper chamber in Jerusalem, where they had eaten the Passover. They are chanting certain of the psalms as a part of the ceremony of the feast, and he is imparting to them words that they should have prior to his crucifixion. To get the full lesson one must read carefully to the end of the seven-teenth chapter; for these gracious lessons culminate there at the end of our Lord's high-priestly prayer.

1. Let not your heart be troubled.—We are prone to be troubled about spiritual matters, but why? Jesus was frequently endeavoring to calm the fears of his disciples. In this verse he gives his reason for this command: "Ye believe in God, believe also in me." If one can but realize it, there is nothing more absurd than for a Christian to be troubled about these things. If we are Christ's, and Christ is God's, then we are absolutely safe to the limit of our faith.

2. In my Father's house are many mansions.—This is doubtless an allusion to the temple in Jerusalem, with its many chambers and resting places. Christ uses it as a figure of the world of glory where there will be plenty of room for all the saints of God. If it were not so, I would have told you.—I would not have permitted you to be deceived. I go to prepare a place for you.—I do not know what that means, but my faith says that both our reception in glory, and the place of our reception will be as good as God can make them. I am willing to risk him.

3. I will come again, and receive you unto myself.—He is coming again as sure as the shining of the stars; for he will never break that promise to his church; and he is coming to take his loved ones back home with him, that they may be with him. You

don't believe that? Well, then, I am sorry for you, because you have so little to live for. Mind you, I have all to live for that the Modernist has, and the coming of my Lord besides.

4. Whither I go ye know, and the way ye know.—That is a bit enigmatic. They knew, for he had told them time and again; but they could not make the truth real to themselves. Maybe it was somewhat like the case of a little girl picked up out of rags and poverty, and adopted into the home and hearts of a wealthy Christian man and his wife. The court made her the legal child of her foster parents, and heir to all they possessed, and she was told that that was to be her future home, and that they were to be her parents, but it was a long time before the little waif could realize the truth of it all.

5. Lord, we know not whither thou goest; and how can we know the way?—Some one is ready to say: "Yes, that is doubting Thomas again." It is he; but is he doubting any more than the others are? I am rather persuaded that all of them were much alike.

6. I am the way, the truth, and the life.—Notice that Jesus does not rebuke Thomas, but gives him a full and clear answer to his questions. No man cometh unto the Father, but by me.—That does not suit this age. Some are now preaching that there are many ways to reach God; but Jesus is the one and only way. Reject him in search of another way, and we are lost eternally. The world must find him.

7. If ye had known me, ye should have known my Father also.—A personal, saving knowledge of Jesus Christ is a prerequisite to knowing God the Father. "Whosoever denieth the Son, the same hath not the Father." He who denies the Deity of Jesus Christ, is absolutely without a God. Here is another of those enigmatic expressions of our Lord: "From henceforth ye know him, and have seen him." That was literally true, whether they understood it or not. They had seen Jesus; and he was in the Father, and the Father was in him; and he was standing before their eyes.

8. Lord, shew us the Father, and it sufficeth us.—To know God is the deepest longing of the human soul. Moses begged to see his glory. Indian fakirs wear off the skin from their bodies crawling on the ground, hoping thereby to merit some adequate vision of the Eternal One.

9. Jesus seemed to be almost astonished at the request of Philip: "Have I been so long time with you, and yet hast thou not known me, Philip?" How blind they were. "He that hath seen me hath seen the Father." Are we any wiser? The world and the Church have listened to a diluted Gospel so long that neither is any longer able to understand the real Christ and his message to lost men. Still, we are begging that some one show us the Father. Get acquainted with Jesus, and you will know the Father also.

10. Believe that I am in the Father, and the Father in me?—This was exactly what he had been

trying to teach them during all their sojourn with him. How patient he is with their dull souls. Again he calls attention to the words that he had been giving them as being the words of his indwelling Father. He was doing the works of the Father, and they should have known the Father by the works that he had been doing. He is rebuking Philip, but doing it with infinite tenderness.

11. Believe me that I am in the Father, and the Father in me.—He has turned his rebuke into pleading, and begs for Philip's trust. He even gives Philip another ground for faith: "Believe me for the very work's sake." Nothing hurts Jesus so much as our doubts. They tell us what fine things "honest doubts" are. There are no honest doubts about Jesus; but they all call God a liar. Doubt is sin, damning sin.

12. This verse astounds us. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." That seems impossible until we understand the next clause: "Because I go unto my Father." After going back to the Father, he would send the Holy Ghost as his coronation gift to the Church, thereby opening up the dispensation of the Spirit which was to be characterized by a power and a glory surpassing all that went before it. Shall we ever have sufficient faith to realize it?

13. Whatsoever ye shall ask in my name, (that will I do, that the Father may be glorified in the Son.—That promise is big enough to meet the needs of every man; but, mark you, our praying must be for the glory of the Father. Selfishness will block the way, and our prayers will fail to move the heart of God.

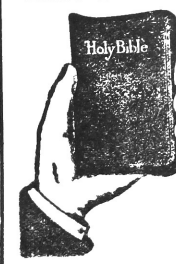
14. If ye shall ask anything in my name, I will do it.—How determined he was that they should understand him. Shall we understand him?

15. If ye love me, keep my commandments." No, that is not it. "If ye love me, ye will keep my commandments." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

16. I will pray the Father.—I will request my Father, is better. He shall give you another Comforter.—Give you the Holy Spirit. It is a pity that the Greek word Parakleton was translated by our word Comforter. It means an Advocate who will plead with us for God. That he may abide with you forever.—Jesus had been their Advocate to help them to the Father: now that work was to be in the hands of the Spirit. They would not lose their salvation while he was gone; but the Spirit was to come in a new office.

17. Read this verse carefully. If I have any understanding of its meaning, Jesus intended to say that sinners cannot receive the Holy Spirit in his baptismal office. They can, and do, receive him in his office work of regeneration; but only Christians can receive him in his baptismal office. They had the Spirit with them when Jesus was speaking to them; nor did he leave them when Jesus went away; but they were to receive him in a new office, and to live in a new dispensation of God's grace that was to be more glorious and more powerful than any that had gone before it. Most of the converted people now on earth are living in the time of the dispensa-

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By GEORGE W. RIDOUT, D. D. The Seven postpaid for \$1.00, or 50 ¢ any assortment, \$5.00. Buy and circulate, thus kill out theseisms in your community. PENTECOSTAL PUBLISHING CO., Louisville Ky.

tion of the Holy Spirit, but are utter strangers to its blessings so far as experience is concerned. Where are you, and what is your experience?

YOU SHOULD HAVE ONE

Of our daily reminders in your home, as it will not only prove a blessing to you and each member of your family, but to those who come in and go out from time to time. We mean, our Scripture Text Calendar, beautifully illustrated. The regular price is 30c. Our special price, while they last, 25c each, or 5 for \$1.00.

PENTECOSTAL PUBLISHING CO.,
Louisville, Ky.

NOTICE.—We call special attention to the Great Offer on page 16 of this issue.

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SELF-DENIAL AND THE DENIAL OF SELF—A LENTEN STUDY.

Rev. Henry T. Scholl, D.D.

Its Derivation.

The word Lent comes to us from the German and it means spring. In Latin, the period is called Quadragesima; directing attention to its duration of forty days, the length of time Moses, Elijah and Jesus fasted. The start is made with Ash Wednesday, and ends with Easter; the intervening Lord's days being excluded from the reckoning.

Lent, and Self-Denial.

Lent, in various minds, is associated with self-denial. Conspicuous in this self-denial is abstinence from meat and cheese, and from various forms of social pleasuring. Certain week days in Lent are especially sacred.

Diversity of Opinion.

Way back in St. Paul's days there was a wide diversity of opinion relative to sacred days, and the observance thereof. (Rom. 14:1-23; Gal. 4:1-31). Personally, I am well pleased that the Presbyterian Church, U. S. A., has for years past been putting special stress on the Lenten period; and has been emphasizing the beauty of other sacred seasons, and their helpfulness in bringing us into closer fellowship with Jesus Christ. We need these days and seasons, with all that normally goes with them, not so much as ends in themselves, but as means to the supreme end of keeping us in right relations with the great Head of the Church, and of living soulfully and steadfastly to his glory.

Cui Bono.

The object of Lenten self-denial from food and from worldly pleasures is to afford time and opportunity for individual growth in grace, and increasing conformity to the glorious image of Jesus our Lord. In the daily stress of business and the lure of amusements the Bible is apt to be neglected and prayer is too often slighted. Hence the real worth to us each of the self-denial and special devotions of this Lenten season. Let us exploit both to the manifest evolution of what we should know, and of what we should be and do.

A Means to an End.

Self-denial is of worth as means to an end. The denial of self is an asserted condition of following Jesus acceptably. (Luke 9:23). In the denial of self we eliminate self pleasing and self will from our main motives of action. The self life is crucified to death. (Gal. 2:20; Col. 3:1-17). We have become new creatures in Christ Jesus, and our main design and desire in every day pursuits and pleasures is that God may be glorified. (2 Cor. 5:17; 1 Peter 4:10, 11).

A Supreme Being.

We recognize as supreme our Father's rule, and our daily prayer is that his will may be done by us as it is done by all in heaven; done completely, continuously and cheerfully. Such denial of self, and such conformity to the Father's will would more firmly establish and more widely extend the kingdom of God; and ours would daily be the satisfying and salutary peace and joy in the Holy Spirit. (Rom. 14:17). A life dominated by self is doomed to disappointment here below, and is speeding onward to spiritual shipwreck; but a life of self-surrender and loving service to Jesus our Lord

holds the guarantee of "manifold more in this present time, and in the world to come life everlasting." (1 Tim. 4:8; 6:3-20).

No. 33 Lake Ave., Middletown, N. Y.

To Whom It May Concern:

This will introduce Miss Pearl Wilcox and Miss Edna Beougher, both of whom I have known personally for several years, and I can heartily recommend them as splendid Christian workers to anyone desiring a Holy Ghost revival.

Miss Edna Beougher has been known throughout Ohio as "Ohio's Girl Evangelist." Miss Beougher began her ministry when she was only eleven years old, and God has greatly blessed her efforts and hundreds of souls have found salvation through the shed blood of Jesus Christ under the ministry of this consecrated young girl preacher. She has spoken to congregations that have numbered thousands. She has preached in Memorial Hall, Columbus, O., to great throngs of people, and "God always uses her messages to bring conviction for sin."

Miss Pearl Wilcox is a consecrated young woman of exceptional ability. She is a splendid singer of gospel truth, and the Holy Ghost has used her ministry in song to the edification of the saints and the convicting of the sinners.

Anyone desiring an old-fashioned revival will make no mistake in securing the services of these two splendid girls. Sincerely,

C. A. Lovejoy.

See the Great Offer on page 16.

PERSONAL AND EVANGELISTIC.

Rev. Carl E. Moore, Rt. 2, Box 47, Rayland, Ohio, has an open date for meeting between February 18 and March 25th. Any pastor desiring helping in revivals, or anyone desiring a revival in his community kindly address him as above.

Evangelist James Miller, 1249 N. Holmes Ave., Indianapolis, Ind., has just closed a splendid meeting in the Nazarene Church at Kalamazoo, Mich. He had seekers and salvation from the second night on, several times the altar was more than filled.

The Evangelistic Campaign at Myersdale, Pa., is running over the expected time of closing. Rev. W. A. Vandersall was urgently requested to remain a week longer. He is in the third week; the Holy Ghost is mightily at work and the town is greatly stirred. Pray for us.

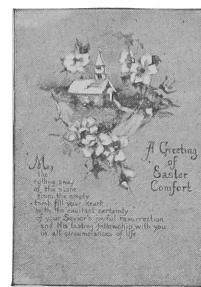
Wanted:—A capable, Spirit-filled song leader for some meetings in June and July. Please state terms and address.—Rev. W. A. Vandersall, 1208 N. Cory Street, Findlay, Ohio.

A. M. Stickney, P. C.: "Rev. L. E. Williams, an evangelist of the Methodist Church, of Wilmore, Ky., just closed what is said to be the greatest revival that has been held in Nashville, Ill., for, some say, twelve years, others say for thirty years. Not for the overflowing numbers so much but for the quality of work done. He preaches the old-time gospel in the old-time Wesleyan way. The meetings continued two weeks with 27 professions, 19 saved and 8 sanctified; 10 joined the Methodist Church. Nashville churches and Nashville town fell in love with Bro. Williams."

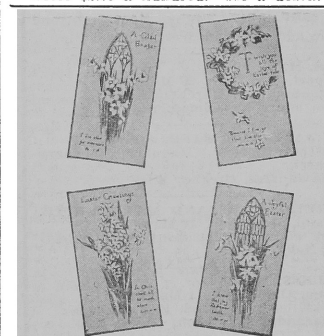
Easter Cards and Crosses.



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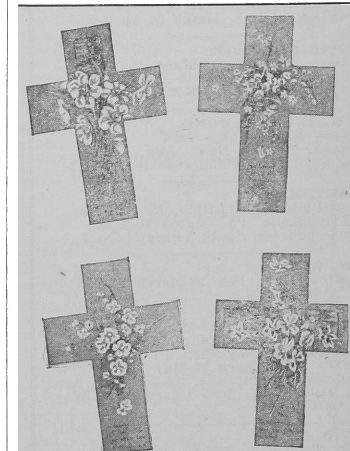
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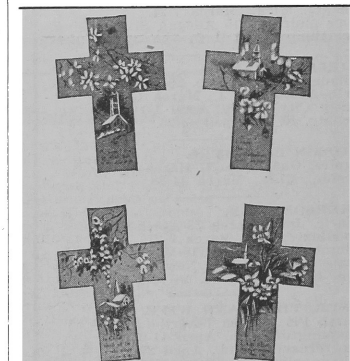


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EVANGELISTS SLATES

ANDERSON, T. M.
Marion, Ohio, March 7-21.
Shreve, Ohio, March 28-April 11.

AYCOCK, JARRETE AND DELL.
Moscow, Idaho, March 7-21.
Portland, Oregon, March 28-April 11.
Everett, Wash., April 11-25.
Walla Walla, Wash., April 26-May 9.
Mail address, 2917 Troost Ave., Kansas City, Mo.

BAKER, M. E.
Boston, Ind., Feb. 14-March 7.
Flat Rock, Ind., March 14-April 4.

BALSMEIER, A. F. AND LEONORA.
Glendale, Ariz., Feb. 25-March 14.
Somerton, Ariz., March 18-April 4.
Monrovia, Calif., April 6-18.
Santa Rosa, Calif., April 25-May 9.

BELEW, P. P.
Millington, Mich., March 1-21.
Marion, Ind., March 22-29.
Huntington, Ind., March 30-April 2.

BENARD GEORGE.
Warren, Pa., Feb. 18-March 7.
Neligh, Neb., March 14-April 4.
Detroit, Mich., April 8-25.

BROWNING, RAYMOND.
Bethel, N. C., March 7-28.
Popular Branch, N. C., Aug. 18-29.
Home address, Hendersonville, N. C.

BUSSEY, M. M.
New Philadelphia, Ohio, Feb. 24-Mar. 7.
Monongahela, Pa., March 10-21.
Home address, South Vineland, N. J.

CAIN, W. R.
Newton, Kan., Feb. 28-March 14.

COPELAND, H. E.
Esther, Mo., Feb. 17-March 7.
Montevideo, Minn., March 14-April 4.
Rosewood, Minn., April 6-18.
Claxton, Ga., April 25-May 9.
Permanent addresses, 2637 Clara Ave., St. Louis, Mo., 1005 Church St., Waycross, Ga.

COX, W. E.
Port Townsend, Wash., Feb. 21-Mar. 7.
Monroe, Wash., March 14-April 4.
Monroe, Oregon, April 11-May 16.

COX, F. W.
Mansfield, Ohio, Feb. 24-March 14.

CRAMMOND, C. C. AND MARGARET.
Lansing, Mich., March 7-21.
Home address, 813 Allegan St., Lansing, Michigan.

DANIELSON, MARIE.
Philadelphia, Pa., Feb. 25-March 7.
Perth Amboy, N. J., March 10-28.
Jersey City, N. J., April 1-11.
Corning, N. Y., April 18-25.

DAVIDSON BROTHERS.
Empire, Ohio, Feb. 21-March 7.
Weston, Mich., March 14-28.

DICKERSON, H. N.
Muncie, Ind., March 23-April 10.
Woodbine, Kan., March 9-21.
Columbus, Ga., April 18-May 2.
Home address, 2608 Newman St., Ashland, Ky.

ELSNER, THEO. AND WIFE.
Miami, Fla., March 7-April 4.
Bloomington, Ind., April 11-25.
Crawfordsville, Ind., April 27-May 9.
Indianapolis, Ind., May 11-23.
Home address, 25 Lafayette Ave., Brooklyn, N. Y.

EDEN, THOS. F. AND ETHEL.
St. John, Kan., March 1-14.
Belton, Texas, March 21-April 4.

FELLERS, EDWARD D.
Parkersburg, W. Va., Feb. 25-March 11.
McMechen, W. Va., March 14-April 4.
Apollo, Pa., April 7-May 2.
Home address, 190 W. Delason Ave., Youngstown, Ohio.

FLEMING, BONA.
Warren, Ohio, March 19-29.

FLEMING JOHN.
Youngstown, Ohio, Feb. 21-March 7.
Akron, Ohio, March 14-28.
Decatur, Ill., April 1-11.
Cleveland, Ohio, April 14-25.

FRYE, H. A.
Battle Creek, Mich., March 14-April 4.
Permanent address, 1326 Hurd Avenue, Findlay, Ohio.

GADDIS, TILDEN H.
Indianapolis, Ind., Feb. 27-March 14.
Berne, Ind., March 21-April 11.
Battle Creek, Mich., April 16-May 2.

GALE, FLOYD.
Open for calls in the work.
Home address, Stockport, Ohio.

GARRETT, C. J.
Open date, Feb. 25-March 28.
Blairsville, Ill., April 1-25.

GLEASON, RUFUS H.
Franklin, Pa., March 2-7.
Barberton, Ohio, March 16-21.
Home address, 104 W. James St., Faircover, N. Y.

GRIFFITH, REBECCA BELL.
Pittsburgh, Pa., March 7-21.
Home address, 324 N. 3rd St., Hamilton, Ohio.

HAMES, J. M.
Sheridan, Ind., Feb. 15-March 7.
Tifton, Ga., April 5-18.
Forest City, N. C., April 21-May 2.
Home address, Greer, S. C.

HEWSON, JOHN E.
Lawrence, Ind., Feb. 18-March 7.
Webberville, Mich., March 8-21.
Castleton, Ind., March 22-April 4.
Johnstown, Pa., April 25-May 9.
Home address, 127 N. Chester Ave., Indianapolis, Indiana.

HOLLENBACK, ROY L.
Crothersville, Ind., March 5-21.
Iola, Kan., March 25-April 11.
Litchfield, Neb., April 17-May 2.
Address, Cambridge City, Ind.

HOLSTEIN, CALBERT V. AND SISTER, WILLIE.
Wilford, W. Va., Feb. 22-March 14.
Penn, W. Va., March 19-April 1.
Gilbert, W. Va., April 9-30.
Port Gay, W. Va., May 5-23.
Cincinnati, Ohio, May 28-June 7.

HOWARD, F. T.
Vine Grove, Ky., March 7-28.

HUNT, JOHN J.
Highland, Mich., Feb. 19-March 7.
Home address, Media, Pa., Rt. 3.

JOHNSON, LEO M.
Parkersburg, Pa., Feb. 28-March 14.
Buffalo, N. Y., March 21-April 4.

KELLEY, WM.
Cheshire, Ohio, Feb. 14-March 7.
Gray, Ky., March 14-April 4.
Ages, Ky., April 11-May 2.
Black Mountain, Ky., May 9-30.
Cynthiana, Ky., June 6-27.

KENDALL, J. B.
Marion, S. C., April 11-May 3.

KENNEDY, ROBERT J.
Post, Texas, April 26-May 9.
Open date, March 1-21.
McKinney, Tex., March 21-April 4.
Mabank, Texas, April 11-25.
Home address, 3312 Carlisle Ave., Dallas, Texas.

KINSEY, MR. AND MRS. W. C.
(Song Leader and Pianist.)
Open date, March 1-14.
Home address, 401 So. West 3rd St., Richmond, Indiana.

LAMANCE, W. N.
Syracuse, N. Y., Feb. 24-March 14.
Ashland, Ohio, March 18-April 4.
Mt. Vernon, Ill., April 7-24.

LEWIS, RAYMOND.
Bryant, Ind., Feb. 21-March 7.
Home address, Van Wert, Ohio.

LEWIS, M. V.
Newport, Ky., Feb. 29-March 14.
Loogootee, Ind., March 15-April 4.
Home address, Wilmore, Ky.

LINN, JACK AND WIFE.
State of Florida, January, February and March.
Home address, Oregon, Wis.

LITTELL, V. W. AND MARGUERITE.
Ashland, Ore., Feb. 17-March 7.
Home address, 1214 Scott Street, Beatrice, Nebraska.

LOVELESS, W. W.
Fresno, Ohio, Feb. 11-March 7.
Brookville, Ind., March 11-April 4.
Home address, London, Ohio.

MCBRIDE, J. B.
Mansfield, Ill., Feb. 23-March 8.
Cannon City, Colo., March 11-31.
Hannibal, Mo., April 4-18.
Grand Junction, Colo., April 25-May 9.
Colorado Springs, Colo., May 16-30.
Home address, 112 Arlington Drive, Pasadena, Calif.

MC CALL, F. P.
Titusville, Fla., Feb. 21-March 7.
Live Oak, Fla., March 9.
Jasper, Fla., March 10-20.
Groveland, Fla., March 21-April 4.
Homeland, Fla., April 5-18.
Open dates after April 25.
Home address, Jasper, Fla.

MCCLINTOCK, J. A.
Ashland, Ky., March 7-21.
Louisville, Ky., April 4-18.
Huntington, Ind., March 29-April 3.
Wurtland, Ky., April 20-May 2.
Home address, Richmond, Ky.

MC CORD, W. W.
Florida-January, February and March.
Portage, Ohio, August 10-29.
Sale City, Ga., Oct. 14-24.
Home address, Sale City, Ga.

MACKEY SISTERS.
Corry, Pa., March 4-17.
Atlanta, Ga., April 4-18.

MILLER, JAMES.
Muskegon, Mich., March 12-28.
Indianapolis, Ind., May 30-June 13.
Albion, Neb., June 16-July 4.
Home address, 1249 N. Holmes Ave., Indianapolis, Ind.

MITCHELL, L. R. AND EVA M.
Open for calls.
Home address, Upland, Ind.

PARKER, J. R.
Concord, Ky., Feb. 15-March 7.
Noblesville, Ind., March 14-28.
Home address, Wilmore, Ky.

REDMAN, J. E.
Winchester, Ind., March 5-21.
Newark, Ohio, March 26-April 11.
Home address, Brookville, Ind.

REED, LAWRENCE.
Elkton, Ohio, Feb. 24-March 7.
Home address, Damascus, Ohio.

REES, PAUL S.
McDonald, Pa., March 4-14.
Delmar, Maryland, April 1-11.
Cambridge, Maryland, April 14-25.

REID, JAMES V.
Detroit, Mich., Feb. 14-28.
Ft. Worth, Tex., March 2-7.
Waco, Tex., March 14-April 4.
Wilson, N. C., April 11-25.
Hubbard, Tex., May 2-16.
Home address, 2912 Barton Ave., Ft. Worth, Texas.

RINEBARGER, C. C.
Friend, Neb., Feb. 21-March 7.
Rochester, N. Y., March 14-April 4.

ROBERTS, T. P.
Perrysburg, Ohio, Feb. 20-March 14.
Home address, Wilmore, Ky.

ROOD, PERRY.
Woodland, W. Va., March 2-12.
Harold, Ky., March 16-26.
Home address, Reader, W. Va.

RUTH, C. W.
Reading, Pa., March 5-14.
Upland, Ind., March 23-28.

ST. CLAIR, FRED.
Ridgefield, Wash., Feb. 14-March 7.
Permanent address, Berkeley, Calif. 2444 Bowditch St.

SANDERS, C. C., JR.
(Young Peoples' Evangelist)
Ottumwa, Iowa, Feb. 14-March 7.
Pensacola, Fla., March 14-April 18.
Home address, Griffin, Ga.

SHAW, BLISH R.
(Song Evangelist)
Open dates, February and March.
Home address, 418 S. Dodson St., Mitchell, Ind.

SELLE, R. L.
Tustin, Calif., Feb. 1-April 1.

SWANSON, F. D.
Jamestown, Tenn., May 2-23.

TEETS, ODA B.
Hodgesville, W. Va., Feb. 28-March 14.
Home address, Aurora, W. Va.

VANDALL, N. B.
(Gospel Singer)
Tiffin, Ohio, Feb. 14-28.
Warren, Ohio, March 1-14.

VAYHINGER, M.
Plainville, Ind., Feb. 28-March 21.

WELLS, KENNETH AND EUNICE.
Akron, Ohio, March 14-28.
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WILCOX, PEARL E.—Song Evangelist.
BEUTCHER, EDNA—Ohio Girl Evangelist.
Newark, Ohio, March 12-April 4.
Columbus, Ohio, April 18-May 2.

WILLIAMS, L. E.
Open date, March.
Home address, Wilmore, Ky.

YATES, W. B.
Princeton, Ky., March 1-14.
Central City, Ky., March 15-28.
Hartford, Ky., March 29-April 11.
Glasgow, Ky., April 12-26.

REQUESTS FOR PRAYER.

Mrs. W. A. P. requests the earnest prayers of The Herald family for a sister who is losing her eyesight. Pray that her sight be restored and her eyes healed. Also pray for a sweet young school girl that she be healed of a growth in the throat.

H. M. W. requests prayer that she may live more for the Lord every day, and for her children, that they may be saved, and for a son that has left home, that he may return and God will save his soul.

E. R. S. asks The Herald readers to pray that he may be restored to his past spiritual life and joy.

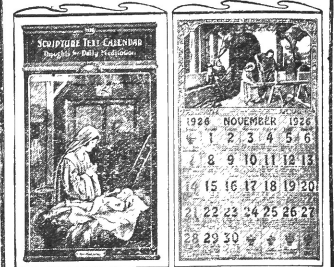
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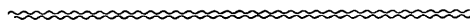
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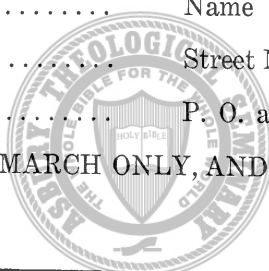
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JESUS AND BURBANK.

By The Editor.



MR. BURBANK has been said about a recent deliverance by the celebrated horticulturist, Mr. Burbank, in one of the pulpits in San Francisco on the subject of hell. Mr. Burbank informs the public that he does not believe in a God who would send people to a burning hell. Evidently, Mr. Burbank has been mixing the pollen of various flowers and fruits until he is incapacitated to speak clearly on religious subjects without getting things badly mixed. One wonders if Mr. Burbank could be persuaded to believe in a God who has done all that a compassionate God can do to keep people out of hell.

* * *

The Scriptures very clearly teach that God has no pleasure in the death of him that dieth; that he wills that all men come to repentance and be saved. God has given us a very clear and definite revelation of the final effect of sin upon the human soul; the consequences are inevitable. Confucius said, "Heaven is character." Joseph Cook said, "Character fixes destiny." Emerson said, "God himself cannot give happiness to the wicked." Intelligent people ought to understand, provided they have any sort of accurate knowledge of the teachings of the Scriptures on the subject, that heaven is impossible to those who are entirely out of harmony with the people, the purity and holiness which reign and rule in heaven.

* * *

The Bible plainly teaches that the whole Christian scheme is to save men from their sins and fit them for eternal blessedness; to make hell impossible and heaven a certainty. Conceited and ignorant skeptics who think they are displaying unusual intelligence and an attitude of generosity toward mankind by saying they do not believe in a God who would send men to a burning hell, seem to forget that God gave his Son to suffer the shameful death of the cross, that he wrote the Bible, that he organized the Church and sends forth the gospel appeal, along with the person and work of the Holy Spirit to save men from sin in order that they may be saved from hell. Settle the sin question and you need have no fear of hell. Jesus Christ was not sent into the world so much to save men from hell, or to save them in heaven; he came to save men from sin; to take all the hell out of men and to put the essence of heaven into them; this done, it does not matter so much where men are located in the geography of the universe. Settle the sin question and you have settled the whole question of one's future state.

* * *

Our Lord Jesus speaks very clearly with reference to the future state of the finally impenitent. It is Jesus who says, "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that

never shall be quenched: where their worm dieth not, and the fire is not quenched." Mark 9:43, 44. Jesus tells us of the rich man who lifted up his eyes in hell and declared that he was tormented in flames. You say that Jesus is using figures of speech in his effort to convey to our minds adequate conceptions of the future sufferings of the wicked. Very well; but was Jesus exaggerating facts? Certainly not. If these strong words were only figures, what must the facts be? In either case we must give the words of Jesus full value and regard them as absolutely final on the subject of the future state of the wicked. Mr. Burbank started quite a chatter among a large class of people who are living in a way that they would be very glad to have some fire insurance for the future. They had better pay less attention to the old gentleman, and give careful heed to the words of Jesus. There is no scripture, nor science, nor logic, nor sound reasoning underneath Mr. Burbank's statements with reference to the future punishment of the wicked. In the last day his prattle will be lighter than chaff, and the words of our Lord will ring through the universe the final doom of the impenitent wicked.

We Know That God Has Spoken The Truth.



God has said, "My words shall not return unto me void." The word of God is powerful; it is a sword; it can pierce through into the hearts and consciences of men; it can illuminate, bring conviction for sin and saving faith in Christ.

Saint Paul has said, "The gospel is the power of God unto salvation." This is true; it has always been true; is true today, and will be true as long as it is preached under the guidance and power of the Holy Ghost. The preached word of God is the need of the times. It is the answer to unbelief, and the remedy for all the diseases of the souls of men.

In any community there are some who will be saved if they hear a pure gospel earnestly preached. Build an arbor, erect a shed, set up a tent, go into an old hall, borrow the front porch of a friendly sinner, anywhere where human beings can be gotten together, if the word is faithfully preached souls will be saved. What if you put forth great effort with much sacrifice and only one soul is saved, according to the teaching of Jesus Christ, that is worth more than all the world.

The object, aim and end of The Evangelical Methodist League is the preaching of the Word and the salvation of human souls. Along with this revival effort there will be an earnest contention for, and defense of the faith against all the attacks and teaching of

modern liberalism; but the central thought, the main highway up which this organization travels, is the conversion of sinners, the reclamation of backsliders, and the sanctification of believers. Nothing shall divert us from this. The mighty manifestation of supernatural power in the salvation of souls is the answer of God to all forms of unbelief and skepticism. When God in revival power moves among men, their hearts tremble and their unbeliefs flee away.

In this organization, The Evangelical Methodist League, we have a fixed purpose—we are determined on revivals of religion. Our cry to God and men is the salvation of souls. We shall hold firmly to this; we shall seek in fasting and prayer, and the preaching of the Word, to bring down a divine power out of heaven that will confound and put to flight the armies of the adversaries, that will bring into communities revivals of religion that will make such profound impression, and reveal such gracious power, that modern doubt will find it difficult to get a foothold and exist.

God is with us in this work. He is leading us; he has graciously blessed the beginnings, and these are but the beginnings. The membership is increasing, the funds in our little treasury are growing, and the good work is going forward. For the present, we are largely confined to tent work in the summer time, but later on we shall have tabernacles for revival work in the winter time. Let the members of this League be in prayer to God day and night. It would be well if we would all fast and pray on Friday morning, or at some time suitable to the individual. God answers prayer. It seems that we are too busy to pray much, and we are often busy doing that which amounts to but little. Let us pray more, and what we do will count larger.

We have just given a tent to a faithful man for next summer's work, and believe God will greatly use him. In the past few days we have promised two other tents to strong, true men. We have not the money yet to pay for these tents, but we have not a doubt we shall have. With your help and the blessing of God, we want to put a number of tents into the field in the early summer. If you will join with us in faith and prayer for this great work, send in your name and whatever contribution you are able to give. If you are unable to give anything give us your name and address and a pledge of earnest prayer. The Evangelical Methodist League is growing. It has come to stay. By the blessing of God it will have tents, tabernacles, camp meetings, revivals, the salvation of souls, and be a blessing to untold thousands. I know that God knows I have not the slightest desire for any official position in this organization, or one dollar of the money raised, but I am in it to serve and to help press the work to win the lost.

Faithfully, your brother,

H. C. MORRISON.

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FAITH AND ITS VICTORIES.



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



EVANGELICAL Faith has been defined as a "hearty concurrence of the will and affection with the plan of salvation as implies a renunciation of every other refuge and an actual trust in the Savior and personal apprehension of his merits."

Wesley has stated it as a "sure confidence that man hath in God that through the merits of Christ his sins are forgiven and he reconciled to the favor of God."

We are dealing just now with the faith that saves. Saving faith is that faith which justifies the soul. Romans 5:1 makes us acceptable in the beloved; we pass from death unto life, from condemnation to assurance of salvation through the precious blood of Jesus.

Another definition of faith is on this wise. "By faith, we mean that faculty by which we rationally discern and appropriate divine things that lie beyond our present vision and unassisted natural reason."

Let us note some of the marks of victorious faith.

1. It is practical and dynamical. In a very large manufacturing town, as is generally the case, a low infidel propaganda was being very actively carried on. One of the ministers decided to deliver a Sunday evening sermon on the "Evidences of Christianity." Among the congregation the preacher was surprised to see the local infidel champion. A few days later the minister saw the man standing at his shop door and spoke with him, asking him to accept the proofs that he had given of the truth of Christianity. But the man replied:

"What! Believe? Certainly not, nor you either. Why, if I believed what you and your party profess to believe, I should be scarcely fit for business; my whole soul would be absorbed in the tremendous consequences at stake. But you and your folk are no different from other people. No! I tell you, you don't believe."

It must be admitted that there is much faith that is theoretical, professional, orthodox, but it does not materialize in daring things for Jesus and lost souls.

When upon a bed of sickness Spurgeon is reported to have said, "If I ever preach again I will leave out every bit of flourish and preach nothing but present and pressing truth; hurl it at the people with all my might, live at high pressure and direct all my energies to the salvation of souls."

2. Faith achieves its victories through not looking at temporary things, but eternal.

The biographer of Jenny Lind has pictured her sitting close by the surfs that were rolling in from the ocean. Upon her knee was a Bible; while moving down upon the westward waters was a sunset of surpassing splendor and beauty. Multitudes had been charmed by her voice and had called and recalled her again and again to look upon her face and hear such notes as human lips rarely render. The wealth and honor of continents were at her disposal. A friend asked this gentlewoman why she abandoned the stage so early in her wonderful career, when at the very height of achievement. She replied, "When every day made me think less of this (laying her finger on the Bible) and nothing at all of that (pointing to the sunset) what else could I do?" Here is a great principle. Every attraction, position or possession should be sacrificed, however severe the suffering, if they take the place of God. The great singer had been sought by kings and queens; millions had crowded the halls where she sang, but all this was dross com-

WITHOUT CHRIST.

I could not do without Thee,
O Saviour of the lost!
Whose precious blood redeemed me
At such tremendous cost.

Thy righteousness, Thy pardon,
Thy precious blood—must be
My only hope and comfort,
My glory and my plea.

You need not do without Him,
For He is passing by;
He is waiting to be gracious,
Only waiting for your cry,

He is waiting to receive you—
To make you all His own!
Why will you do without Him,
And wander on alone?

You could not do without Him,
If once He made you see
The fetters that enchain you
Till He hath set you free;

If once you saw the fearful load
Of sin upon your soul—
The hidden plague that ends in death
Unless He makes you whole!

You cannot do without Him!
There is no other name
By which you ever can be saved,
No way, no hope, no claim!

But with Him—Oh! with Jesus!
Are any words so blest?
With Jesus—everlasting joy
And everlasting rest!

Why should you do without Him?—
It is not yet too late;
He has not closed the day of grace,
He has not shut the gate.

He calls you!—hush! He calls you!
He would not have you go
Another step without Him,
Because He loves you so.

—Frances Ridley Havergal.

pared with God's Book and the reflection of his glory in the splendor of the sunset.

Faith in God will spiritualize our thinking and bring our thoughts more in line with the Bible. Faith in God will expel our doubts and give us certainty and assurance. Faith in God will enable us to exchange our weakness and helplessness for divine power. Faith in God will send us to our knees and give us to prove the efficacy of prayer. Faith in God will bring us back to the Cross and give us to experience the sweetness of forgiving love and the blessedness of soul purity. Faith in God will bring us to the Upper Room where we shall be endowed with power from on high. Faith in God will bring to the Church power and revival, to the preachers assurance and unction, to the believer the blessedness of soul rest and efficiency such as is begotten of the Holy Ghost.

3. Faith that brings the victory cannot be explained upon any natural basis or hypothesis.

Paul, writing in 1 Cor. 1:21-28, sets forth the philosophy of this kind of faith. It brings to pass through the most unusual methods (and foolish to the world) the most wonderful events.

It is said, that once an ingenious musician threatened to break down a bridge which certain engineers were constructing, with a single note of his instrument. They laughed him to scorn but in answer to their ridicule, he sat down on the bank of the river and began to sweep the chords of his instrument, seeking the right one. At last he found it, and then he prolonged that single note until it began to pierce the vibrating air with its shrill monotony, and soon the iron framework of the mighty bridge commenced to quiver in strange sympathy with the chords of music, trembling more and more violent-

ly while the note was prolonged, until it seemed as though it would shake the solid mechanism into ruin, and even the workmen cried out with fear, and their scorn was turned into entreaties that he would stop the magic of his fatal music. It may be true, probably it is, that there are certain subtle laws of sound and air which only need to be perfectly made to produce as potent effects as a touch from the pressure of a child's finger will accomplish with the electric spark. This at least we know, that there are heavenly notes which have power to break down walls of adamant and dissolve mountains of difficulty. The song of Paul and Silas burst the fetters of the Philippian jail; the choir of Jehoshaphat put to flight the armies of the Ammonites, and the song of faith will disperse our adversaries and lift our sinking hearts into strength and victory.

Beloved, is it the dark hour with us? The winter of barrenness and gloom? Oh, let us remember that it is God's chosen time for the education of faith and that he conceals beneath the surface a precious and untold harvest of unthought-of fruit! It will not be always winter, it will not be always night, and when the morning comes and spring spreads its verdant mantle over the barren fields, then we shall be glad that we did not disappoint our Father in the hour of testing, but that faith had already claimed and seen in the distance the glad fruition which sight now beholds, with a rapture even less than the vision of naked faith.

"Faith mighty faith, the promise sees,
And looks to that alone;

Laughs at impossibilities,
And cries, it must be done."

4. Faith often assumes the attitude of impetuosity and violence.

It has been well said: "Some that have a more near communion with God, may have a particular faith of some particular deliverances, whereupon they may ground particular prayer. Luther, praying for a sick friend, who was very comfortable, and useful to him, had a particular answer for his recovery, whereupon he was so confident, that he sent word to his friend, that he should certainly recover. Latimer prayed with great zeal for three things. 1. That Queen Elizabeth might come to the crown. 2. That he might seal the truth with his heart's blood. 3. And that the gospel might be restored *once again, once again*, which he expressed with great vehemency of spirit, at which three, God heard him in."

In these days of indifference, irreligion and Modernism there seems to be a pall upon the church and a frost upon professing Christians; there are not many who take hold of the altar and will not let go till the blessing God bestows. An exchange tells us that Dr. Duff, on one of his visits from India, was addressing a missionary gathering in Edinburgh, the strain upon him was so great that he fainted on the platform, and was carried from it to an adjoining room. On recovering consciousness, his first word was, "Let me go back." His friends said, "You will die if you do." To which the brave old soldier of the Cross replied, "I will die if I don't. Let me return to the meeting that I may ask these young men if there are none of them who will go back with me to tell the people of India of the love of God in Christ."

Where the *Paraclete* is in the heart, contentedness with a present experience vanishes. The call of Calvary to the man of spiritual vision and aim is "Press on;" and the power of the crucified and risen Victor lays hold of him to crown him at the goal.

When that is reached, by wondrous grace, God will not look over us for medals and di-

plomas and degrees, but for scars, for spiritual achievements and possessions, to prove to the angels and the ages, that we have completed the glorious contest, attained our spiritual aim, kept the faith, and won the race. What will that day disclose but a—

Tale of weakness, sin, and folly,
Tale of wandering feet—
Tale of strength, and grace, and wisdom,
Victory complete.
Sin, and death, and Satan trodden
'Neath those feet at length,
In the glory of His triumph,
Greatness of His strength.

5. Faith that is victorious is a pentecostal faith.

Rev. Thomas Waugh the great preacher-evangelist of English Methodism tells how he came to realize his Pentecost in his autobiography thus: "I saw very clearly that after Pentecost those early Christians had a fullness of Divine life and Power to which I was a stranger. I realized that while I had the Spirit, I was not filled with the Spirit; that I had welcomed him as guest, but not yet as host, in my heart. I also saw that this glorious fulness was as much for poor me as for Peter, James and John. In New Testament plenitude, however, the Holy Spirit could not come until Christ had ascended. Until he was glorified the Church could not have her Pentecost; and what is true of the Church is true of the individual Christian. I saw that some of my ambitions would have to perish, but I could hold out no longer. My whole being looked up to God and said: 'None of self, and all for Thee; I want what those early Christians got at Pentecost. It is my birthright in Jesus, and for me as for them; I need it as much as they did; I am willing, and claim and trust.' I shall never forget that hour. There was no joyous exaltation or deep inrush of emotion but a great calm. I kept on trusting; then the signs and wonders of my longings, hopes, and prayers began to come. Within twenty months I saw 1,800 souls led to Christ, and since then those numbers have reached nearly 90,000 men, women, and children."

6. Faith that prevails is the Faith of the Sacred Fire.

A missionary in India was reading from Thessalonians, "Quench not the Spirit." Translated it read in the Indian language, "Do not put out the Holy Fire." Speaking on the symbolism of fire a Methodist preacher said:

"Among heathen nations, and almost universally in ages past, fire has been made the symbol of the presence and power of deity. Among the ancient Persians and among the Parsees of India today, fire is considered the visible representation of the God-head. The fire kept burning in the Temple of Vesta, their oldest goddess, was regarded by the Greeks and Romans as the very goddess herself.

"No Greek or Roman army crossed the frontier without carrying an altar, whereon there was kept burning, night and day, fire taken from the Temple. The Greek colonists went not forth without living coals from the altar of Hestia to light in their new colonies a fire like that burning at their old home. Thus they believed they took with them wherever they went the presence and power of the protecting divinities whom they worshipped.

"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 missionary referred to asked the con-

verts how fires could be put out. One replied, "By stopping up the chimney," another by "not putting wood on it," and another by "throwing dirt on it."

A Renaissance of Mysticism Needed.

Henry J. Zelle, D.D.



YSTICISM is "The doctrine of the Mystics, who professed a pure, sublime, and wholly disinterested devotion, and maintained that they had direct intercourse with the divine Spirit, and acquired a knowledge of God and spiritual things unattainable by the natural intellect."

That the ground for their belief is scriptural may be seen from 1 Cor. 2:9-10. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: For the Spirit searcheth all things, yea, the deep things of God."

Rev. J. Ritson has said, "Mysticism is a term about which the majority of ordinary people have very vague notions. They have a dim idea that it indicates some sort of heresy, but beyond that their knowledge does not go. Originally the name was given to certain individuals as a term of reproach. The literal derivation of the word implies 'The closing of the avenues of the senses that the mind may be susceptible of supra-sensuous impressions.' Much exaggeration and many wild theories have at various times passed under the name of Mysticism, but for these, in all fairness, Mysticism proper should not be held responsible."

Mysticism was a protest against the formality, worldliness and false teaching that had destroyed the sense of God, and the restoration of this lost sense of God is the greatest need of the Church today. "They have taken away my Lord," and the devout soul, like Mary in the garden, is in search of him. He can be found only through prayer and meditation, and these classify the searcher as a Mystic.

Dr. J. W. Mahood says, "Some of the Mystics taught that the contemplative life was a spiritual state to which only a few could aspire. It was 'an experience for pinnacle moments,' they said, 'when the soul stands in God's presence with unveiled face.' But the New Testament teaching would certainly indicate that every child of God may live the life of sweet and blessed fellowship, provided the mind is stayed on him."

Canon Farrer in "Critical History of New Thought," has said, "The emotions, according to the law of spiritual supply and demand, suggest the reality of the objects toward which they are aspirations. The longing for help, the feeling of dependence, is the justification for prayer; the sense of remorse is the witness to Divine judgment; the consciousness of penitence is the ground for hope in God's merciful interference; the ineradicable sense of guilt is the eternal witness to the need of atonement; the instinct for immortality is the pledge of the future life."

"French infidelity is mostly connected with the appeal to the first test of truth, sensation; German rationalism, the result of an appeal to an intuitive faculty 'transcending consciousness'; English deism, and the earliest forms of German rationalism, the appeal to the ordinary reason, as able to create religion for itself: the separate appeal to feeling has generally caused too much belief, instead of too little; mysticism instead of skepticism."

According to this eminent writer the greatest danger of Mysticism is that we may have "too much belief." This is an imaginary

danger if the belief is based upon the promises of God. We cannot trust him too much. "Abraham believed God"; not in some things, but in all things; not occasionally but constantly; and faith in him alone can lead us "Into this grace wherein we stand and rejoice in hope of the glory of God."

"The one thing that stares us in the face as we study the lives of the Mystics," says Dr. Charles M. Addison, "is that all have a deep and over-mastering desire to attain to the vision of God and to be united with him. This is the root of all religion. The Mystic is only more intensely religious. He differs from the ordinary religious man, not in kind but in degree. That longing for God which is in us all, which makes all religious to a certain extent, is with so many of us, just one of life's aims, side by side with many others, or something to be postponed to a more convenient season. With the Mystic it is his one ever-present, over-mastering impulse."

Every good thing is counterfeited. No one counterfeits wrapping paper or infidels. They are not worth it. Satan's policy is to hold back from their goal, those who are seeking the highest and the best. If he fails in this, he endeavors to force them on into false doctrines or evil practices, and these are intimately associated. Sin sometimes consists in going too far in the right direction and "there is but a step from the sublimest faith to the wildest fanaticism." One concrete illustration will suffice: A devout Methodist of a decade or two ago, living not far from Philadelphia, sought and found purity of heart. Then in his zeal he embraced faith healing, and finally descended into the depths of Russellism.

But Christianity could not be blamed for his fall. Some persons have stood upon the banks of Niagara, until, fascinated by the grandeur of that wonderful sight, they have fallen, or cast themselves down to certain death in the raging torrent beneath. Was it the fault of the cataract or of their own weakness or temerity, in going too close to the danger line? And it is not the fault of Mysticism, that many have been led into fanaticism; nor of Christianity that many have fallen into modernism and other forms of infidelity.

The Church—not the nominal Church—but the real Church, the Church within the Church, the inner circle, "the remnant, according to the election of grace," must resume its "practice of the presence of God," until its members can say, with the great Mystic, Paul, "We all, beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Devotional Thoughts.

REV. P. F. ASHER, B.D.

TRUE BLESSEDNESS.—Psalm 1.

This Psalm speaks of the blessedness of the man who not only separates himself from the ungodly, but also finds his strength multiplied in meditating on the word of God. The result of such meditation is a joy that is independent of circumstances, and a fruitfulness that abides and abounds. The keen contrast between the "blessed" man and the "blighted" man, the one who lets God be his all-in-all, and the one who rules God out of his life altogether, is very striking.

The blessed man is likened to a tree which brings forth fruit, but the ungodly are like the worthless chaff which the wind drives to and fro. The way and the walk of the righteous are known to the Lord, but the way and the walk of the rebellious must end in death.

Note the five-fold condition of the blessed man:—

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Evolution Outlawed by Science.

REV. ANDREW JOHNSON, D. D., Ph.D.

PART XIV.

FATAL GAPS.



HERE is a vast difference between descent and succession. For one form of life to come after another form of life is not the same as for one form of life to come from another form of life. The former is succession, while the latter is descent. Take the case of the presidents of the United States from George Washington to Calvin Coolidge. There has been a regular line of succession from the first to the last—one president following another. This is succession, but not descent.

In a kingly or monarchical form of government there is not only succession, but descent. The king's son not only succeeds his father in office, but descended from his father by natural generation. Gradation in creation is not evolution (transvolution). There is an orderly arrangement and a rising series in creation as descended by Genesis. The lower forms of life were created first and finally man, the crown and consummation of all, was created in the image of his Maker. It is illogical to assume ancestral origin on the mere ground of similarity of structure. Some men resemble the devil. That does not mean that they came from the devil, but that they are going to the devil. Some good women, faithful, consecrated Christian mothers—resemble the angels. That does not mean that they came from the angels, but rather that they are going to the angels. *Analogy* is not a safe guide; neither is homology. We can point to a thousand things that resemble one another, and yet there is no relationship or genetic connection among them. We know that inheritance from a common ancestor accounts for some kinds of similarity or resemblance. For instance the family resemblance. A number of children favor because they have the same father and the same mother. But the similarity or resemblance among them is a thousand times more than the resemblance between a man and an ape. While on the other hand the variety or unlikeness among them is a thousand times less than the dissimilarity between the man and the monkey. So the major similarity due to inheritance from a common ancestor is one thing, while the minor similarity that may exist between two entirely different kinds of species is quite another thing. Hence all similarity cannot be traced back to a common ancestor.

Dr. Henry Fairfield Osborne is clever enough to see the different kinds of resemblances. He claims that it is very essential for us to distinguish between true hereditary resemblances and those multiple forms of adaptive resemblance which are often spoken of by evolutionists as examples of parallelism or parallel development. "This wide distinction," he says, "between similarity of descent and similarity of adaptation applies to every organ, to all groups of organs, to animals as a whole, and to all groups of animals." He admits that analogy or superficial similarity is the will-o'-the-wisp of evolution, always tending to lead the physiognomist astray. He points out that the shark, the ichthyosaur (fish-like reptile), and the dolphin, a true warm-blooded mammal, resemble each other in their general appearance. They all look like fishes, whereas only one is a true fish, another was a true reptile, and the third is a true mammal. (Phantom of Evolution by Price).

So here is a case of resemblance where even the rankest evolutionists themselves will not trace it to ancestral origin or genetic connection.

Sir George Mivart calls attention to the striking resemblance between the thylacine, or the so-called Tasmanian wolf and the wolf or dog. Yet the thylacine is a *marsupial* and not a placental mammal at all. Here then is a case of similarity which cannot be traced to common ancestral origin or genetic connection.

Take the case of the close resemblance between the watermelon and the cow-pumpkin. They look so much alike that it is almost impossible for the untrained eye to distinguish one from the other. The writer remembers his first experience on this line several years ago in California. One of the citizens of that State was showing him around and pointing out the great products of their irrigated fields when a cow-pumpkin was picked up and could have been passed as a veritable watermelon. Is the cow-pumpkin a degenerated, "backslidden" watermelon, or is the watermelon a highly cultivated, specialized, transmuted or evolved cow-pumpkin? If the cow-pumpkin deceives the looks, it certainly cannot deceive the taste. The similarity in outward appearance is counteracted and nullified by the internal quality and composition. Both homology and analogy would fail in furnishing a correct clue to the classification of the delicious watermelon and the nutritious cow-pumpkin.

Speaking on the insufficiency of homology as a guide to classification in the animal kingdom, Geo. McCready Price gives the following forceful statement: "The lesson from all this is that we have in the animal kingdom a vast web of life, constructed on an elaborate plan of complicated similarities and dissimilarities, with such a profusion of individual types that it would be impossible not to have many instances of similar or even identical structures in forms which are nevertheless widely removed from each other when considered on any rational basis of classification." He concludes that homology is worthless as a proof of genetic relationship. He cites the case of "the termites which resemble ants so closely in their mode of life and in their social organization that in the tropical countries they are usually known as white ants, though as Willey says, 'they are not ants and are not always white.'"

Summing it all up we see that similarity, though it be called deep, basic, structural, permanent, homologous resemblance completely fails to prove genetic connection or ancestral origin, notwithstanding the fact that evolutionists contend that Comparative Anatomy furnishes one of the main evidences of evolution. Their so-called evidences fail to convince and to convict. They can pile up all the skeletons from the lowest mammals to man and artistically arrange them in a graduated series and point out all the possible similarities, bone for bone, and yet the overwhelming dissimilarities completely upset all their claims and calculations.

Harold Morton in his "Bankruptcy of Evolution," says: "It is an argument from likenesses, unwarrantably assumed to be only explainable in one way. There has always been one other explanation—In the creational doctrine, which Darwin and the Evolutionists cast aside, there always has been and still is a very simple and satisfactory explanation."

D'Archy W. Thompson admitted that resemblances are the result of similar forces playing on similar material. Similarity of structure proves only uniformity of design. It all runs back not to some remote common ancestral origin, but still further back to the same Common Creator. Dr. Morton touches the keynote in his interesting interrogations: "Is not the probability overwhelming that if

God did create the world and all things therein all the homologies would be today just what they actually are? In creating the organic as well as the inorganic would not certain fixed typical forms be used for its construction? Would not certain architectural forms be carried through certain orders of existence?

The Evolutionists may have plenty of gall, but they cannot account for the gizzard. This peculiar organ is found in widely different species, such as birds, crocodiles, ant-eaters and several kinds of fishes. The gizzard is common to all these various forms of organic life. Does this single point of *similarity* prove that all these diverse creatures are genetically related, simply because they all have gizzards? The analogies and homologies of morphology fail to furnish infallible evidence.

There is a certain kind of similarity between the genuine and the counterfeit. False appearance, the world over, is practically the source of every form of deception. For instance the hypocrite, the religious fake, resembles in many respects the true Christian. The deceitful dude, the polished rake resembles in many ways (dress, style, manner and appearance) the gentleman, the nobleman. The eye, that wonderfully constructed organ of sight and vision, can be very easily deceived. Brass, bearing some similarity to the yellow metal, has often been palmed off and passed as pure gold. A counterfeit dollar may greatly resemble the genuine dollar. They both are about the same shape and size; they bear the same marks, letters and figures. They have the same name. They have many points of similarity, yea, even more than the marks of resemblance between the man and the monkey. The "morphological," "homological" and "analogical" comparison is almost complete. With the necessary means of classification at hand we may proceed to make out the "genetic connection" and form the genealogical tree. But wait a minute. Let us list these two specimens a little farther. Let us look for the *dissimilarity* as well as for the *similarity*. One has the ring and the spring of the genuine. The other has the dull leaden sound of the spurious, the counterfeit. The one is the proper medium of exchange, the standard of value and the creature of law. The other, with all of its similarity, is artificial, false and fictitious. So, it is the *dissimilarity* and not the *similarity* that distinguishes the true from the false. The same principle applies to the "homologies" and "analogies" of Comparative Anatomy. Dissimilarity is the touchstone of distinction and the guarantee against incorrect classification. The Bible commands us, and Science admonishes us to distinguish the things that differ. The "ignis fatuus" resembles a real light yet it is a false light. Hence once again similarity fails. The mirage on the desert resembles a beautiful lake of water. The similarity is well calculated to deceive the keenest vision. However, there are a few points of dissimilarity that come to the rescue and reveal the deceptive character of the mirage. There is a slight tremor or flicker over the lake. Then there is the absence of the verdure on the velvet slopes of the banks. Let the observer attempt to go up closer to the lake and he will find that it cannot bear the critical test and scrutiny of a close analysis. If the enchanted evolutionist who is following the mirage of morphological comparisons will only get a close-range view of the many marked dissimilarities between the man and the monkey he will soon be disillusioned.

(Continued on page 9)

THE HERALD PULPIT

Is There Any Harm in Dancing?

A Sermon by M. P. Hunt.

1 Cor. 10:31: "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." In a word nothing is to be done upon which God's blessing cannot be invoked. And what kind of a prayer would dancers put up if they prayed? Judging by what the dancers say to others and by what I have actually witnessed in the dance hall from the steps of my study when for four or five years I was pastor with a dance hall next door to the church, their prayers would run something after this sort: "Lord, if you would have the dance mean most to us then let our partners be shy on both modesty and clothes." "Shocking," did you say. That is because you are not familiar with the modern dance.

The ladies, as evidenced by what may be seen and heard, would pray, "Lord deliver us from being called 'wall flowers' and 'old iron staves,' and let us so forget our modesty as to appear so attired as to be attractive to the men as dancing partners?"

If dancers prayed and their prayers conformed to what I have witnessed not once but again and again on the ball room floor the suggested prayers are modest as I am ready to prove to the most skeptical. That there are exceptions I do not question; but it is the rule, and not the exceptions, that I am talking about. "Dancing is dancing" and there is no difference. This is the testimony of those who speak out of a large and varied experience.

Prayer, genuine prayer, soul communion with God and the dance do not go together. They have nothing in common. This is illustrated in a young man, whose parents were well-to-do but worldly-minded. To their great disappointment this son professed faith in Christ. They felt the serious spell under which he had come must be broken. To that end they arranged a ball in his honor. At first he stoutly demurred. To their great joy he eventually gave in and allowed the arrangements for the ball to go forward. A great time was arranged for. He, with a young lady of their choosing, was to lead the cotillion. The great occasion is on, the guests throng the home, all is life and gayety, save for the solemn bearing of him whom the occasion is to honor. The first dance is called, the musicians are in their place, the dancers move to theirs. The son with his partner led the way. Just as the dance is about to start the son steps out and startles all by calmly saying:

"My friends, to me this is a crucial moment. My parents love me. They think to do me great honor by this occasion. I love them and want, in so far as I can without violating my conscience, to do what will please them. However, as most of you doubtless have heard, I recently professed faith in Christ. In my vows of consecration I pledged myself never to do anything upon which I cannot ask God's blessing. I want, therefore, to ask you to bow your head with me while I ask God to bless this occasion."

The prayer was brief, direct and unctuous. The effects were truly startling. The dance floor was deserted save for his partner and she seemed transfixed. The atmosphere of joyous hilarity suddenly gave place to one of unusual solemnity. Nobody felt like dancing. Nobody wanted to dance. The dance was at an end. Would that have been true had there not been between the dance and religion a wide gulf that made it appear sacrilegious to thus mix them?

2. Chron. 19:2: "And Jehu the son of Hanani the seer went out to meet and said to King Jehoshaphat, Shouldst thou help the

ungodly and love them that hate the Lord? therefore is wrath upon thee from before the Lord."

The story of the unholy alliance between the good king Jehoshaphat of Judah and the wicked king Ahab of Israel makes sad and yet instructive reading. No doubt that Jehoshaphat justified it on the ground of statecraft. I expect the religious leaders who dared to criticize him were marked as narrow and intolerant. But lo, when God speaks he too is greatly displeased. The alliance calls down his judgment. All of this is written for our instruction.

What think you must be the mind of God when his professed followers join with the world in a purely worldly amusement or pastime that has been and is the source of great hurt to his cause?

Why is it when a hitherto non-dancing Christian is overpersuaded and dances that the world, the flesh, and the devil rejoice over it as a great victory? That such is the case multiplied instances where it has been witnessed demonstrate. Do you think God is pleased with a thing that leads one to violate their Christian vows and that gluts the hearts of his enemies with joy? Was it ever heard that one felt more Christlike after an evening of dancing? Thousands testify to the disaster to their Christian lives that has come through the dance. The woe of the Israel of God today is the help his professed followers are lending the world against the ongoing of his kingdom. A correspondent in one of our great dailies, recently asserted that the crime wave through which we are passing was in no little measure due to the indifference of the average church member to his religious vows.

OTHER SCRIPTURES THAT MIGHT BE CITED.

The limitations of time prevent the using of but one other scripture in this message, but that you may know I have by no means exhausted them I quote a few of the many that might be cited.

1 Cor. 8:13: "If meat make my brother to offend I will eat no flesh while the world standeth." Col. 3:2: "Set your affections on things above and not on things on the earth." Luke 15:33: "He of you that forsaketh not all that he hath cannot be my disciple." Gal. 6:8: "For he that soweth to his flesh shall of the flesh reap corruption."

Matt. 7:20: "By their fruits ye shall know them." Here the condemnation is most sweeping. It would take many volumes to tell of the bad fruit of the dance. And pray who can tell of any good fruit it has borne? What life has it brightened and helped? What community has to thank God for the coming of the dance? In what volume or magazine will I find the story of its achievements for good. Point me to a community that was low and degraded till the dance came, and that it has changed for the good? Tragedy, blight and sorrow have through the ages stalked in the wake of the dance.

In seeking to recall some good the dance has done some of you may ask as to the charity balls that are common. A charity ball is an effort to curry favor with one's self respect and that of the community by donating the money paid for a bad privilege for a good cause. That fools no one save the self-deceived dancers.

I hesitate to even give examples of the bad fruit of the dance since the very abundance of the instances of harm growing out of it embarrass me. An outstanding Baptist preacher in Kentucky a generation ago, now gone to his reward, bewailed in his last years that the dancing of his own daughters

seriously handicapped him in his work. If innocent and harmless, why not the preachers' daughters dance? In the backwoods community where I grew up dances were common. Drunken brawls were also common. My parents being strict Presbyterians, I was taught that the dance was a worldly amusement with which self-respecting Christians would have nothing to do. I shall never cease to thank God for parents who knew the truth and were faithful in teaching it to their children. It was at one of these neighborhood dances when I was but a lad that a disturbance arose and one of the most promising young men of the community was shot to death while trying to keep peace. The dance hall has been the scene of many such a tragedy.

Of the 500,000 fallen women in our land two out of every three of them attribute their ruin to the dance. "By their fruits ye shall know them." In my first preparation of this sermon I had a conference with a representative of the United States Government charged with suppressing immoral resorts during the World War. He had enough data as to bad fruits of the modern dance to satisfy the most exacting. Private or public he found them a menace to the morals of a community.

Prof. T. A. Faulkner, the converted dancing master, in his book, "From the Ball Room to Hell," shows that the dance all the way from the dancing academy clear down the line is bad and only bad. Against the whole damnable business his soul burns with a fiery indignation. And remember he knows it from every angle.

DANCING ACADEMY GRACE.

Do you ask, "What about sending our children to the dancing school that they may learn to be graceful?" God save the mark. God pity the children whose parents think more of grace in their feet than in their head. If you want your daughter to be a star in the social circle of the worldly set, send her to the dancing academy. If you want her to be a moral and spiritual uplift in a sin-sick world, then see to it that she has grace in her head and heart. The grace of God in the soul somehow gives grace and charm to the entire being of the possessor. I am well within the bounds of the truth when I say the dancing schools start the most of their pupils to drifting from God and his church into a worldly conformed life. What think I of the dancing school? Let one who has for years conducted a high-toned one and who in the providence of God has had his eyes opened, answer. He can speak with authority. Says Prof. Faulkner: "If you have a choice of a saloon for your son, and a so-called select dancing school for your daughter, I beseech you in the name of God, place your son in the saloon, but keep your daughter out of the dancing school." My very soul aches for little children whose foolish parents send or take them to the dancing school.

PRONOUNCEMENTS AGAINST THE DANCE.

If the dance is the innocent thing some would have us believe how comes it that the leading churchmen of all denominations have so strongly pronounced against it?

Do you say, "I think you have overstated your case, for do we not see Catholics and Episcopalians advertising and encouraging dancing in connection with their church entertainment?" To be sure we do and here in Louisville a leading Presbyterian Pastor gave a social hop in honor of his son, the account of which was featured in The Courier-Jour-

(Continued on page 9).

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OF ASBURY THEOLOGICAL SEMINARY

"DEVOTIONAL THOUGHTS."

(Continued from page 6)

1. *Separation.* From the walk and the way of the ungodly. 'Walketh not in the counsel of the ungodly., nor standeth in the way of sinners, nor sitteth in the seat of the scornful.' (verse 1).

2. *Meditation.* In the law of the Lord. 'His delight is in the law of the Lord, and in his law doth he meditate day and night.' (verse 2).

3. *Position.* Planted by the rivers; a boundless supply. (verse 3).

4. *Reproduction.* After faith in God should come fruit for God. 'Bringeth forth his fruit in his season' (verse 3).

5. *Instruction.* Loved and also led all the way. 'The Lord knoweth the way of the righteous' (verse 6), since it is he who directs all their paths.

Let us not forget that "godliness is profitable for all things, and that the godly man is the happiest even in this world, while there can be no doubt as to him enjoying it fully in the next." (Jameson).

PRAYER.

"Almighty God, who alone gavest us the breath of life, and alone canst keep alive in us the breathing of holy desires, we beseech thee for thy compassions' sake to sanctify all our thoughts and endeavors, that we may neither begin any action without a pure intention, nor continue it without thy blessing; and grant that, having the eyes of our understanding purged to behold things invisible and unseen, we may in heart be inspired with thy wisdom, and in work be upheld by thy strength, and in the end be accepted of thee, as thy faithful servants, having done all things to thy glory, and thereby to our endless peace. Grant this our prayer, O Lord. Amen." (Williams).

Effect of Broadcasting Stations on Small Churches

James Pearson.

THE change in the activities of life calls for certain other changes. One invention will change the whole circle of social activities in certain places. This is very true of the broadcasting stations, coupled with the radios, and the ever increasing number of both is bringing about an evolution of social and business activities in many ways. There is no use of us asking whether or not the broadcasting machines are for good or not. Whether the world is getting better or worse, or anything of that sort. We are simply here and so the radio is an established fact and we must simply look over the lay of the land and work out our own ways the best we can. Some newspapers wonder if the radio is going to hurt them, some picture shows wonder the same thing, and many churches are finding themselves face to face with the same questions. Thousands of small churches are hard hit, but not exactly by the doings of the broadcasting way of "Telling the world."

How far is the radio responsible for this, is a question brought home to thousands of people. Broadcasting stations send out a great many sermons and religious song services that reach the ear of millions of people who would not hear the gospel at all if it was not for them. Millions of people who are rather lukewarm to the activities of the church, stay at home and "tune in" on some eloquent sermon or service, who otherwise would not go to church.

Of course, some stay at home and "listen in" who would possibly go to church if the weather and everything else was just right. The dividing line seems to be in the fact that

people can tune in and get the eloquence of the large city churches, instead of going to the little church, where a poorly paid minister is doing his best in his way, but cannot come up to the eloquence of the services that go out on the air. Of course not, it cannot be expected; but the situation is just that way.

The eloquent sermon, or singing of trained choristers cannot equal the little church meetings for sociability, for good neighborly handshakes and "everybody singing;" so now the little church at home has the upper hand of the services on the air away yonder, if they will make up the difference with genuine neighborly sociability. A community can overcome the eloquence that way; and have their little home church filling a need that no other institution can ever fill; and then go home and tune in the radio on the air service. Thus the broadcasting station is doing a great work, a worldwide work of telling the Gospel, and the home church people have a work to do in living the Gospel.

Thousands of little churches have been on the edge of existence for a long time—just merely living by name is all; and now many of them are going out of action, and charging it up to the radio; while such charge is not justifiable. To bring the matter down to conditions as the radio found them, almost every little town and lots of the country settlements were churched to death and have been for the last seventy-five years. A little town with three or four little, poorly-kept churches, just to keep certain denominations alive, while the same town could have supported one church in good shape and had a real strong minister; and been a power for Christianity, instead of a sapling for some denomination.

If the radio brings the denominational nonsense that has been causing a hundred thousand struggling churches to be reduced to one-third that number, robust, Christ-living organizations, it will have accomplished much. But I do not attempt to say the radio will do that, but I do say that condition has been coming for the last twenty years little by little, like a person dying of consumption; and the radio may hasten the time just a little, like the consumptive that takes cold, and ends his career just a little bit sooner, and while the churches are thus going through that transformation of Community worship, the air is bearing the gospel messages to every corner of the nation. The aged, the shut-in and the indifferent are listening in, and rejoice at those old Gospel songs of their childhood days. The condition is here, it must be met; if the little churches will not yield to the spirit of Community church worship that is knocking at the door of every church, big or little, many of them will fall by the wayside and the Gospel will be wafted on and on, and will not return unto him void.

Hundreds of different denominations have sprung up during the last two hundred years, simply to gratify the whims of some little idea, or possibly because of some ill feeling of some one, when, as a matter of fact, there is no reason whatever for them.

We are all humanity. we are here; we can't help it because we are here; we are going to leave some day; we can't help it because of that, but we can help the record we make while we are here. Why should the neighbors of a place go to half a dozen places to worship the same God, when they all have the same eternal purpose in view. Suppose we had a big family, and of course each would have some different ideas of the good things to eat, would the parents set a table for each, just to conform to the personal whims of each child? No, a table would be spread and each would eat, just such of the food as they desired, for the benefit of their bodies; now on the same theory, why can't the Christian people of a community spread the Gospel table all in one and each partake as "the dictates of his conscience" may de-

sire. It is coming to that, and the radio may hasten the day somewhat, but anyway it is spreading the Gospel of the best sermons to the little homes as well as the mansions. Thousands of the poor have little crystal receiving sets at home, sitting by the lighted lamp enjoying the Gospel, in its power of the most eloquent expounders while otherwise they would not have that chance. The radio is thus a means of spreading the Gospel unto every creature; and if the organizations seem to suffer from spreading the gospel, it is a sure indication there must be something wrong with the organized machinery, and the sooner it is fixed to conform to conditions and demands the better. The Gospel is the same today as it was when grandfather was a boy. The heart of the boy and girl today is the same, and as touchable as it was when grandmother and grandfather were children. The heart is the same, the boy and girl are the same, Christianity is the same; but conditions are different and those conditions must be met; and some of the hasty breaks made years ago must be mended. Let us praise God from whom all blessings flow, and be thankful that we live in this day; and while we are living let us be doing the Gospel.

Conditions are here and so are we, let us meet.

A Father in Israel Gone Home.

There has recently passed away to his heavenly home Father Andreas Ridgway, of Delanco, N. J. Truly this man was a father in Israel. We have known him for thirty years, and always esteemed him as a man of God, patriarchal in life and character and example. For over half a century he was a Methodist Class Leader and his wonderful, long life of ninety-four years was lived largely to the glory of God and in his church. He was a Methodist of the John Wesley kind.

Brother Ridgway was converted under the ministry of Rev. R. V. Lawrence, the great holiness preacher of the New Jersey Conference. He had a definite experience of entire sanctification. When the holiness revival struck Delanco about thirty years ago, under the ministry of the writer Brother Ridgway became one of its strong upholders and to the day of his death rejoiced to testify to full salvation, and took delight in pushing the work of holiness.

Three years we were pastor of Brother Ridgway at Delanco, N. J. He was one of the official members of the M. E. Church; a more consistent Christian and church member we never knew. He was an eminent Christian theologically, ethically, emotionally, experimentally. He was in the shoe manufacturing business and he put religion in business; his shoes had character in them, his business was to run straight or not run at all; his life in the community was always above reproach, and bore the marks of the man of God.

For thirty years or more he was an attendant at the Delanco camp meeting and in his latter years his presence was a veritable benediction to the camp. He was a great lover of the doctrine of holiness and the cause was ever dear to his heart.

Father Ridgway has gone to join that great host of the sanctified "washed in the blood of the Lamb." The songs of Zion he sang here so much, will be continued in the song of Moses and the Lamb around God's throne in glory. A Father in Israel has gone home! May many sons be raised up to take his place and the place of others who are joining the Church triumphant.

G. W. RIDOUT.

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This is a sufficient testimonial of the wonderful value of Hurlbut's Story of the Bible, the greatest Bible story book on the market. We are offering the \$2.75 edition just now in our Clearance Sale at \$1.60, postpaid.

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BUGLE BLASTS FROM THE BATTLEFIELD

JACKSON, OHIO.

Two years ago Rev. H. E. Uhrig accepted a call to the pastorate of the Pilgrim Holiness Church in Jackson, Ohio. It was the day of small things. There was neither church nor parsonage property, the membership of the church was very small, and no permanent place in which to hold services. The pastor seeing the imperative need of church property, secured a home for his family, and then set about building a new church in which to house his people. The church was dedicated with a comparatively small indebtedness upon it which is not burdensome, and which they plan to pay off in one year. The pastor held two series of revival services without assistance in their new church with good results. After that he secured the services of an evangelist to assist him. Meantime two tent meetings were held in Jackson under the auspices of a local interdenominational holiness association in which the pastor took a prominent part.

The pastor was greatly perplexed as to his choice of an evangelist for this year's series of special meetings. His attention was called to different ones, but he had no clear leading as to the selection of any of them. Finally his attention was called to the writer, and he had a clear leading that we were the person he was seeking. We accepted his invitation, and labored with him fifteen consecutive days, closing on Sunday night, February 7.

We found a good praying force, and an efficient working force among his people. The congregations were large in the beginning of the meeting, and continued to increase to the very close. All vacant space was filled with chairs brought in, many people were standing in the aisles and in the vestibule, and it was said that many were turned away who could not find entrance into the church. A goodly number of people attended the meeting from other cities and towns and the surrounding country, some traveling many miles to reach the place.

The work of salvation began with the meeting and continued up to the very closing service, when the people were at the altar as definite seekers of salvation. At different times the long altar was filled with seekers either for pardon, reclamation, or purification, not a few of them being heads of families. Quite a few from other churches were saved, and a serious difficulty in one of the churches was settled as a result. We have never witnessed deeper conviction for sins committed, more genuine repentance and consecration, or brighter conversions and sanctifications than we beheld in this meeting. As near as we and the pastor could estimate, not many short of eighty people were at the altar as definite seekers, and most of them gave bright testimonies that they received what they sought. Some were brightly saved in their homes. There was good evidence that conviction was widespread throughout the city. Some testified that they were under such deep conviction that they could neither eat nor sleep. On the last Sunday morning a large number of substantial members were received into the church, and others will unite later. There was more genuine, old-fashioned shouting in this meeting than we have witnessed in many a day. The spiritual atmosphere made it easy to preach. We were asked to continue the work another week, but we felt our work was finished, but the pastor announced that he would continue the work. The preaching of the old-fashioned gospel still works wonders, praise God.

We found comfortable entertainment and delightful Christian fellowship in the hospitable homes of the pastor, and Brother and Sister Yates, two of his substantial members.

At this writing we are just beginning a meeting in Saylor Springs, Ill., which promises to be another successful one. J. L. Glascock.

REPORT.

As this is a beautiful morning and my soul is filled with glory, and I have held two meetings since reporting to *The Herald*, I will drop you a line or two today, hoping that they will find the entire family shouting the victory through the blood.

My first of the two meetings was held in the Wesleyan Church at Holland, Mich., the Rev. G. Visser, pastor. We were entertained in his home for the three weeks, and we found that Brother and Sister Visser were truly the chosen servant and handmaid of the Lord, and were standing for holiness as a second definite work of grace, subsequent to regeneration, in the city of Holland, which is really a church town, but seemingly absolutely void of spiritual life except in his church, and his church is the only church in the city that stands for full salvation, all the others trusting in a dead formality to get them to heaven. The Lord graciously blessed us in that three-weeks' meeting, something like fifty or sixty souls praying through at the altar, for which we give him all the glory. The fellowship of the saints there was beautiful, and we predict a good work and a stronger church there as a result of the meeting. God bless the saints real good.

Our next meeting was at Canton, Ohio, in the Bethany Evangelical Church, with Rev. E. Radebaugh as its pastor. We found him a good man, full of faith and the Holy Ghost, and standing for second definite work. He stood by us nobly while we were in that meeting, and truly our fellowship with him was delightful, and also with the good workers that

he has around him. We found in that church some of the most faithful workers that we have found anywhere, always rejoicing in the truth.

We must especially make mention of Brother Collins, the Sunday school superintendent, who stood by the guns and did everything he could to get his teachers and pupils lined up for God; also, the "Male Quartette," made up of Brothers Plott, Bosner, Masters, and Meister, who were faithful during the entire meeting, and rendered splendid singing. By no means must we neglect to mention the faithful services of Mrs. Ray Graham who presided at the piano. She is one of the wheel-horses of that church, that kind of member whom the pastor can depend upon. The writer of this article was entertained in her home, and while her husband is not a Christian he and his good wife made it so pleasant for us that we can truly say that we never had better.

God's blessing and power was on this meeting from the beginning, and about seventy-five precious souls were at the altar as definite seekers for either reclamation, pardon or purity, and the last Sunday afternoon the glory of God swept over the audience in wave after wave of divine power. May long live old Bethany church to be a blessing and stand for holiness in Canton.

We have two open dates for camps this summer; anyone wishing our services may address us at 127 N. Chester Ave., Indianapolis, Ind.

John E. Hewson, Evangelist.

ARMSTRONG, ILLINOIS.

A letter from Eddyville, Ky., referring to the revival that closed almost two weeks ago, saying the number saved during the meeting is one hundred and sixty-two, and about one hundred and twenty-five united with the two churches in the little city. Truly, Eddyville is a new city. No one can tell the value of a revival in the church. I believe a real revival will help the business enterprises in the town, and I believe a revival will help the farmer, the blacksmith, the shoemaker, the tailor, the doctor, the school teacher and the entire student body. There is nothing so valuable as a revival of old-time religion. Lord give us more of them, is my prayer.

Our revival at Armstrong, Ill., closed last night with almost one hundred saved and sixty added to the church. Rev. O. M. Capshaw, the pastor, did most of the preaching and he did some wonderful preaching. Bro. Capshaw is a gifted young man with many fine parts, and he has won the hearts of the people at Armstrong. I predict for him a great harvest there this conference year.

I am very happy to have my good wife with me this winter. We will rest at home a few days and then begin at Princeton, Ky., with our own dear Bro. J. T. Rushing, pastor of our church. From Princeton we go to Central City with our former pastor, Rev. H. R. Short. W. B. Yates.

GOOD MEETINGS.

How grateful we are for the blessing of God which has been on us! We come to you with real victory in our souls. Praise his name!

January 3-17 it was our privilege to labor in the M. P. Church in our own home town. The pastor, Bro. Hamilton, is as fine a pastor as we have ever been privileged to be associated with in the work. He stood with us in our work and made it easy for us. May the Lord richly bless him and lead him on! In our boys and girls' meetings the average attendance was a hundred and we enjoyed our work with them. The revival was not a great sweeping one but we feel that some lasting good was accomplished. The other churches of the town closed their services and stood by the meeting. We have been in the evangelistic work since 1913 but this was the first meeting we have had in our home town. We are thanking God for the privilege of being there.

January 20-Feb. 7 we were in the M. E. Church at Ridgway, Pa. The Lord gave us a meeting that we shall not soon forget. We were kept busy with cottage prayer meetings, shop meetings, visiting the sick, boys and girls' meetings, young peoples' meetings, etc. The Lord seemed to give us unusual strength while we kept busy for him. All through the meeting the attendance was fine. Bro. L. S. Cass is the pastor of this splendid church. He keeps busy and seems anxious for his people.

We had a choir of about fifty members and they were faithful to the very last service. We have never been to a place where the school board, professors and teachers stood by the meeting as they did in Ridgway. Several of the teachers came to the altar and then testified definitely to the touch of God on their souls. On the closing night of the meeting about fifty seekers made their way to the altar. They came from the balcony, the choir loft and all over the auditorium. God gave real victory.

From there we came to this place, the First Evangelical Church, Akron, Ohio. We are now in the second week of the meeting. Bro. Allen, of Marion, Ohio, is doing the preaching and he is blessing hearts with his messages. We are looking to God to give us souls in this place. We close here Feb. 28th and begin in the U. B. Church in Corry, Pa., March 1st. You see we are keeping busy so we covet your most earnest prayers.

In his service,

The Mackey Sisters.

REDDING, IOWA.

Rev. J. C. Austin, Keosauqua, Iowa, has recently assisted me in a revival campaign. The influences of this meeting are quite widely extended. This was not a card signing or merely a handshaking campaign, but one hundred and sixteen souls came to the altar and prayed to Jesus until all of them, save one, testified to his saving grace. Their faces shine and their testimonies ring clear. This was the greatest revival I have ever witnessed. I know you will make no mistake should you employ Rev. J. C. Austin to assist you in a revival campaign. He is a man of prayer and deep devotion to God. He preaches the simple, plain Gospel and his audiences are attentive. He manifests a spirit of love and fights no church whatsoever. He leaves a wonderful spirit of love among the people. I am hoping to be able to procure the services of this brother for future meeting. This meeting closed on Monday night with an attendance of some three hundred people.

Rev. Dr. Lewis, our District Superintendent, was with us on the closing night of the meeting, and administered the Lord's Supper. This was a very wonderful communion service. For some twenty-seven services in succession during this campaign, there was not a barren altar service. Rev. Austin's terms are a free-will offering, railroad fare and entertainment.

Rev. L. G. Channell.

Pastor Methodist Episcopal Church.

BANNER SPRINGS, TENNESSEE.

Our revival closed here in Banner Springs, Tenn., Feb. 7, 1926. The meeting was a complete success over the enemy. Rev. F. D. Swanson, of Wilmore, Ky., was the evangelist, and the Bible truths he brought out were wonderful. The whole community is stirred over his messages. Our boys and girls have a deeper reverence for God and the church than ever before. One boy thirteen years old was blessedly saved and sanctified and says he is called to the ministry. A man about sixty years of age was gloriously saved the last night; he is still shouting the victory. We are certainly glad that some of God's children are willing to "go into the highways and hedges and compel them to come in." Sister Mary Schuster, one of God's Bible School students, is giving her life and means for the mountain folks. May God bless every effort that any one makes for the mountain boys and girls.

We are glad we can safely recommend Bro. Swanson to any pastor or community needing a Holy Ghost revival. We pray he will be kept busy for Jesus. Della Taylor.

REPORT.

Since my last report to *The Herald* I have been engaged in the following meetings:

At Arcanum, O., in the Pilgrim Holiness Church, with Rev. Chas. Rotroff, pastor. Despite the bad weather and great amount of sickness among the church people, God gave us souls for our hire. Quite a number were saved and sanctified. One marvelous and outstanding feature of this meeting was the conversion of a man said to be the worst man in all that part of the country. God wonderfully saved him, and we left him clothed and in his right mind.

Our meeting in the new Gospel Mission at Middletown, Ohio, was one not soon to be forgotten. The battle was fierce from start to finish, but when the smoke of battle had cleared away the number slain was something more than twenty souls. It was indeed encouraging to my heart to hear about thirty souls testify during this meeting that they had been saved or sanctified under the ministry of your humble servant in this town about a decade ago. It makes us feel like pressing on in the battle for souls.

Our next meeting was with the Mennonite Brethren in Christ Church at Springfield, O., with Rev. R. P. Dittmer, a consecrated man of God as pastor. We had during this meeting the very worst weather of the winter, and I was laid on the shelf for several days with Lagrippe, and it seemed as though everything was against us. We bombarded heaven, however, until God "came down our souls to greet, and glory crowned the mercy seat," and counting them as they came there were between 70 and 80 found their way to the altar, and many were wonderfully saved or sanctified. Amen. Among the converts of this meeting were many bobbed hair girls who publicly gave testimony that their hair should grow, henceforth and forever. At times it looked like we had gone into the pipe, cigar, tobacco, and cigarette business by the way it was unloaded around the altar. "God can deliver." If any one desires an unpopular evangelist, with an unpopular gospel, which results in unpopular holiness, we will be glad to help you. We still preach against lodges, tobacco, bobbed hair, paint, low necks, short sleeves and skirts, and everything of the sort. Well, if this isn't the gospel it's the next thing to it.

C. L. Wireman.

AN OPPORTUNE TIME.

Easter time is the time to place a nice Bible in the hands of a child or young person, where it will prove a blessing for years to come. Don't miss this opportunity and you can get the Bible from our Clearance Sale.

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Just the Old-Time Religion.

Mrs. H. C. Morrison.



We are told that we are living in a "new age"; that we are not expected to do things in the "same old way" as formerly; that children need not be taught that they are sinners, needing the saving grace of God, but if they are properly trained and become members of the church that is the end of the law.

But over against this teaching we find that "all have sinned and come short of the glory of God," and that "without the shedding of blood there is no remission of sins." Of course, children dying before they come to years of accountability are provided for in the atonement, but when they sin wilfully, after having known the way of righteousness, they must repent, believe in Jesus Christ for salvation, or they will be condemned like any other sinner.

In these "new days" we do not hear much preaching on regeneration, conviction for sin, or depravity of the human heart. We are not often reminded by the proclamation of the gospel that we are born in sin and that we must confess our actual transgressions if we ever hope to find peace with God. And of course, if the new birth is not emphasized, the deeper and more abiding life is not preached. Jesus came that we might have, not only life, but life more abundant. He came, not only to set us free from our actual transgressions, but to cleanse our hearts from indwelling sin and fill the vacuum with his Holy Spirit. To be saved "to the uttermost" is to be saved from the uttermost of sin; not only our personal transgressions, but the sin inherited through our federal head, Adam.

We found such a striking illustration of this experience of a clean heart, that we are passing it on with the hope that all who read it may come to realize it as their personal experience. God is no respecter of persons, but is willing and able to save to the uttermost, all who come unto him through the atoning merit of Christ's death. The testimony is that of Minnie Severance, evangelist, as follows:

MY TESTIMONY.

"Things were in a 'mixup.' People had little, if any, interest left in their church work, neglecting to take the Lord's supper. Worldly pleasures seemed to take the first place in their hearts. Many were joining Christian Scientist Churches, Spiritualism, Bahai, New Thought and other so-called twentieth century religions.

"When my own friends, whom I loved, belonged to this class, my heart was troubled. Although I was a Gospel singer and the wife of a minister, I felt that if these new faiths were truth, my faith in the old Gospel was wrong. If my faith was truth, I wanted to save my friends; so I determined that I would find *the truth* for those I loved.

"It occurred to me to pray for all concerned. I shut myself in my room and I prayed to have *the truth* revealed to me. Then the following commands took possession of me while on my knees: 'Give up the movies, don't wear your jewelry any more, stop curling your hair, put no more dye on it, and a few more such things, and you shall know *the truth*.' I was much troubled and arose saying to myself, 'Oh, I couldn't do that. People would think me crazy. I would look like some of those narrow-minded people whom I much dislike. None of that for me.'

"Then, while walking about in my room, love for my friends and for the whole world filled my soul. I promised God that I would give more to the poor, sing the Gospel often, do more good, etc., if I could know *the truth*, without giving up all. I knelt down again to pray, hoping that God would speak to me in a different way, but again came the command, 'Give up all those things and you shall know *the truth*.' I arose this second time and said, 'I can't do it, that's all. I can't make a fool of myself. I am a broad-minded person and have common sense.' I left my room and went into the kitchen saying, 'I am so glad that is over and I am still myself.' I took some dishes from the cupboard to get me a little lunch before leaving for New York, where I had a singing lesson to give.

"There was a little oil-stove burning in my kitchen, also a coal fire. I walked over to the little stove and held my hand over it. Many times had I done this before, but this time, quicker than it takes me to tell it, the floor around the stove seemed to be grass and the light from the stove like a bonfire. The light was shining through my fingers and the following words shot through my heart: 'Peter stood by the fire and denied Jesus.' I felt that if I surrendered all those things, the world would know that I was one of them that follow Jesus wherever he goeth. If I did not do it, I would, like Peter, deny my Lord. The whole thing was clear to me as in the twinkling of an eye. There I stood debating: 'What shall I do?' I counted the cost as follows: 'If I do it, I will lose all my vocal pupils, for who would have a crazy woman teach them; my children's respect, my husband's love, my singing engagements; for people would not engage such a simple looking person as that would make of me to sing for them. Socially I would be laughed at, for I myself would think a person crazy if he did that.'

"Then, after a moment I said, 'I'll do it! I am going to do it!' When I said that, I felt empty. It was the most wonderful feeling. I knelt down and said to God: 'Here is all I have and I am at Thy feet to use as Thou seest fit now and forever.' Hardly was this said when something like fire came from above into my soul. I felt I was branded and filled, and that God had come to his Temple. Later I found I had received the baptism of the Holy Ghost and was sealed. The days following revealed that I had been instantaneously delivered from sin, fear, hate, envy and all else. There was no more self-control or will power necessary. When I read my Bible, verses would stand out in raised let-

ters, and all *the truth* was revealed to me supernaturally. Religions were explained and the doctrine was made clear.

"My friends called me crazy, sick, old foggy, and many other things. I was despised and rejected by all, none believing that I had found *the truth*. My hair is white and I am outside the camp, bearing his reproach.

"One more thing I want the world to know. As the time went on I found that I was under the blood. The blood of Jesus was made plain and I could see what was the meaning of the blood-washed throng, washed in the Blood of the Lamb. God sent me out to tell all people to surrender. They are not safe unless under the blood of Jesus, when he comes in the air. He is coming for the hated and rejected, blood-washed ones. 'Ye cannot serve God and Mammon.' Twentieth century religions are for those who are serving Mammon and calling it God. Many shall be deceived. Gal. 1:8, 9—'If any man preach any other gospel unto you than that ye have received, let him be accursed. Mark 13:21, 22—'And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not. For false Christ and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect.

"When the Son of Man cometh shall he find faith on the earth.' This does not mean faith in twentieth century religions. It means the same old faith of the saints and prophets of past ages. They and the few that will keep the old Gospel faith now, will meet Jesus at his coming. 1 Thess. 4:16, 17—'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.'

"Let us consecrate ourselves and make sure that our names are written in heaven—Luke 10:20. Jesus said: 'My sheep hear my voice.' 1 John 5:4, 5—'For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?'"

The Sudden Passing of A Faithful Preacher.

We were all shocked and saddened on hearing of the sudden death of our beloved friend and brother Rev. E. T. Adams, D.D., from Wilmore, Ky. Brother Adams had been spending some weeks in Florida, and came by the Holiness Camp Meeting and spent Sabbath with us. He was looking remarkably well and seemed very happy. He had some business in a town not far away, went down to look after same expecting to return to the camp for the Sabbath. A few days later we received the news that he had been struck by a fast train and instantly killed.

I have known Brother Adams for a number of years; he was one of the purest, most consecrated men of my acquaintance. He gave himself to the ministry of a full gospel; a man of many excellent qualities, a college graduate and for some time a student in Vanderbilt University. He was soundly converted early in life, and later accepted the Wesleyan interpretation of the doctrine of sanctification, sought and obtained the experience, and lived a most consecrated life.

Brother Adams was a successful pastor for many years, serving important charges. Some years ago he entered the evangelistic field and preached extensively in many states. Thousands have been converted and sanctified under his earnest, fearless ministry. He was a loving husband, affectionate father, good citizen, kind neighbor, a faithful, powerful, and fruitful preacher of a Christ able to save to the uttermost. The

memory of Brother Adams will linger through long years in the minds of a vast number of people who were brought to Christ through his ministry.

H. C. MORRISON.

"Their True Colors."

REV. J. P. ATTAWAY, Holly Hill, S. C.

(No. 23).

One of them states a well known Bible doctrine, and makes twenty-two scriptural citations, some of which are from the New Testament, to make sure that it is taught in the Bible, and then remarks: "This belief which we can no longer hold—we must now relegate to the region of illusions." Do you say impossible! Well, it is backed up by the names and titles of more than fifty learned and prominent Christian ministers and professors in Christian schools. And yet after thus attacking the doctrinal integrity of the Bible, in the next paragraph he writes: "Everywhere in these glowing pages we meet the living God in his revealing and redeeming agency." I can't understand how a book which teaches falsehood and illusions can reveal the living God, nor can I understand how an intellectually honest man can make these two statements. But these people have to make some respectful statements about God and the Bible to hold their salaried positions in Christian institutions.

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RENEW YOUR SUBSCRIPTION.

EVOLUTION OUTLAWED.

(Continued from page 4).

The devil appears as an angel of light. In this manner he is able to deceive the multitudes. The recent word camouflage that was brought out during the World War conveys the thought of deception by means of superficial similarity. The wolf appears in sheep's clothing. The evolutionists have made the colossal blunder of the ages in trying to prove the doctrine of man's descent from the lower orders of brute creation on the untenable ground of morphological comparisons. No wonder Louis Pasteur, the famous inventor of the germ theory, declared that future generations would some day laugh at the conclusions of materialistic philosophy. "The

more I view the works of nature," he added, "the more I stand amazed at the works of the Creator."

(To be continued)

IS THERE ANY HARM IN DANCING?

(Continued from page 5)

nal. And notwithstanding all this the great outstanding leaders in all faiths and the great assemblies of all the evangelical bodies have gone to record again and again against the dance as the enemy of spiritual Christianity.

Listen to the following citations:

From one of the Pastoral Letters of the Archbishops and Bishops of the Catholic Church, "We consider it our duty to warn our people against those amusements which may easily become to them an occasion of sin, and especially against the fashionable dances which as at present carried on, are revolting to every feeling of delicacy and propriety and are fraught with the greatest danger to morals." In the foregoing we have the united voice of the Archbishops and Bishops of the Catholic Church of these United States. The late venerable and beloved Bishop Mead of the Episcopal Church in Virginia, thus delivered his soul as to the dance. "As an amusement, seeing it is a perversion of an ancient religious exercise, and has ever been discouraged by the sober-minded and pious of all nations on account of its evil tendencies and accompaniments, we ought conscientiously to inquire whether its great liability to abuse, and its many acknowledged abuses should not make us frown upon it in all forms? . . . It has always been considered so disreputable to excel in this as a public performer, that such persons have been excluded sometimes from civil and always from religious privileges and from respectable society. Can the practice of it, then, even in a more private way, be suitable or becoming a serious Christian? Very few persons can be found who do not answer no. I shall not dwell on these two arguments further for obvious reasons. To my mind they are conclusive to show that social dancing is not among the neutral things which, within certain limits, we may do at pleasure, and even that it is not among the things lawful, but not expedient, but that it is in itself, wrong, improper, and of bad effect."

Rev. J. T. Brooks, one time Rector of Christ Church, Cincinnati, exclaims, "What! discuss the propriety of dancing as an amusement for those who if they dance at all, must dance on the thin, uncertain platform of human life, without knowing how soon, or at what hour or moment, it may give way and drop them into everlasting burnings."

Rev. Jas. H. Brooks, in his book, "The Modern Dance," says of the foregoing, "I am willing to weigh such testimony against those feeble-minded clergymen who choose to

disgrace the Episcopal pulpit by publicly defending or privately encouraging the dance with the hope of inducing the wealthy and fashionable to enter their church. Verily they have their reward but have it only here. When they come to stand before their indignant judge, who will require at their hands the blood of the wicked and the worldly whom they were too mild or too careless to warn, they will wish they had never been born."

As for the Baptists, Methodists, Disciples and Presbyterians, they have all in their great convocations gone to record again and again against the dance as an amusement Christian people should not indulge in. In large sections of our country dancing is today a matter of church discipline.

Broken hopes, broken hearts, broken chastity, broken vows, broken homes, broken health, and broken spirits strew the path of the dance.

Said a woman whom the dance led wrong: "I hate my mother," and when the evangelist protested, she added, "My mother knew the dangers and warned me not." Said another victim of the dance as the minister asked her if there was aught he could do for her? "Yes, one thing, promise me that you will go before the world and speak out a warning against the awful dangers of the dance hall."

Oh! friend, if in this hour as when the rich man cried unto Abraham out of hell, the pit could be unstopped and the wail of those who have gone down by the way of the dance could sweep your soul you would be done with it forever. This message could be lengthened into a volume. Much of the material gathered for it lies untouched. I want my hands in this hour to be clean of the blood of all who hear these words. To that end I have put my very soul in it and have dared to speak pointedly.

"Is there any harm in dancing?" Go ask those good people who have to live as some do under the shadow of a dance hall. Let them tell of the drinking, cursing, carousing and joy-riding that prevail night after night. Where these abound things worse are to be found. "Is there any harm in dancing?" Go look in on the dancers and say for yourself whether what you see is compatible with innocence? "Is there any harm in dancing?" Watch them pour into the dance hall after ten at night and out in the wee small hours of the morning and say for yourself as to whether it is innocent pastime. Think your young girls are safe in the company of young men loaded with contraband liquor, and loudly given to profanity? You know they are not. The average dance spells liberty and license that marks no other social function.

(This sermon is to be published in neat pamphlet form with likeness of Author as frontispiece. Price, 15c per copy; 12 for \$1.50; or \$15.00 per 100, postpaid).

PENTECOSTAL PUBLISHING Co., Louisville, Ky.

ARE YOU INTERESTED IN THE SALVATION OF SOULS?

A group of us who are deeply interested in the spread of a full gospel, the conversion of sinners, the reclamation of backsliders, the sanctification of believers, and a very general and widespread spiritual awakening, have banded ourselves together in an organization known as The Evangelical Methodist League.

There are hundreds, yes, thousands, of villages and communities and crossroad districts that have had no real spiritual awakening in years. In these places multitudes are dying without Christ. Shall we not do something to try to bring to them a gospel which is the power of God unto salvation?

Mark you, we are not comeouters, but earnest, conscientious workers for the salvation of souls. You need not be in the least afraid of us. We have no scheme to make money, or to do anyone harm.

The organization now owns six tents, five of these were in the field of service in many places during the past summer. In these meetings many were blessed. Today, we have ordered a large tent to Florida that will be used in revival work this winter.

The membership fee is \$1.00, with the privilege of making any other donation you choose. We wish to order a number of tents made this winter that we may put ten or fifteen tents into this evangelistic work next summer. One wide-awake presiding elder has already engaged one of our best young preachers at Asbury College to spend the entire summer in his district with one of our tents. People far and near are calling for these tent meetings.

ARE YOU NOT WILLING TO GIVE US YOUR NAME AND ADDRESS, \$1.00 IN MONEY, AND YOUR EARNEST PRAYERS FOR THE GROWTH AND SUCCESS OF THIS GOOD WORK? If so, write name and address on the blank below, detach same, and send it to our secretary, Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Kentucky.

Please enroll my name as a member of The Evangelical Methodist League.

Name

Address

Contribution

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

Dear Aunt Bettie: As I am very lonesome this Sabbath afternoon I thought I'd drop in and have a chat with you and the cousins. Well how is everybody? Fine I hope. It is such a dark gloomy day and I expect most everyone feels blue. I take *The Herald* and I think it is the best paper I ever read. I sure enjoy reading it, especially the tenth page. I love to read the Christian cousins' letters. I am fighting the battle too, trying to win a crown of life. We have started out on another New Year and as we turn the new leaf on the calendar let us start out to do our best to write a cleaner record than we did last year. I wish I could see all you Christian cousins, and you too, Aunt Bettie, and have a face-to-face talk with you. It would do me good. I long for the association of real Christian young people as we don't have but very, very few around here. I have a Christian father and mother, they raised me around a family altar. Papa is in very poor health now and has been for several years; he has heart trouble and I want to ask you all to pray for him to get better and be with us longer. He is seventy-four years old. Mother is sixty-four. I have three brothers and one sister. My youngest brother is married, and I also have a half brother and sister married. We love home, father and mother. I don't think there is any sweeter place this side of heaven than "home sweet home." All of you Christian cousins write to me. I love to get good letters. Well, I must be going when I tell you that I belong to the M. E. Church, South. My father is a local preacher of the M. E. Church. I joined when I was about eight years old. I am in my twenties now. My birthday is October 4. My first name has four letters, starts with M and ends with Y. The one that has my birthday please write me, and the one that guesses my name I will send a card.

Esther Banks.
Chatham, La.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of Boys and Girls? My grandpa takes *The Herald* and I sure do enjoy reading it. Who can guess my age? It is between eight and twelve. I go to White Oak School. My teacher's name is Mr. Shirley Nix. I am in the fifth grade. As this is my first letter I hope Mr. W. B. is out hunting.

Ruth Steely.
Rt. 2, Hazel, Ky.

Dear Aunt Bettie: Will you let me enter the happy band of boys and girls? This is my first letter to *The Herald*. I think it is very good and my mother takes *The Herald*. I enjoy reading it. I go to Sunday school and my teacher is Mr. L. H. Lancaster. I am a boy thirteen years of age. My birthday is Dec. 15. I go to school and am in the seventh grade. I live on a farm. I have one brother and two sisters. My name has five letters, and starts with G and end with T. I was at Church Sunday night. The preacher preached a New Year sermon. Well I must run for I hear Mr. W. B. coming.

G. L. Lancaster.
Somerfield, Pa.

Dear Aunt Bettie: Will you let a North Carolina boy join your happy band of boys and girls? I live on the farm and like it. I saw a *Herald* in the jail house of Davie, Mocksville, N. C., and read it and liked it. C. Laverne Schnoor, I guess your age to be eleven and your name Cora. Do not forget your promise. To the one that guesses my middle name I will send them a card; it begins with W and ends with N, and has six letters in it. Guess my age too, between fifteen and twenty-five. The one that guesses my age and name has to write to me because I do not take *The Herald*. I like page ten. I am a Christian. I professed when I was only sixteen years old and joined the Missionary Baptist Church at Rocky Springs. I want you all to pray for me to be healed if it is the Lord's will. The Bible is the only

book that we ought to read every day, but some do not read it at all. The Bible ought to be the main book.

Oscar W. Shore.
Mocksville, N. C.
care of Mr. A. A. Wagoner.

Dear Aunt Bettie: Will you let a Michigan girl join your Christian band? A friend of ours had *The Pentecostal Herald* sent to us for a few weeks, so we subscribed for a year. So 1926 will be better than 1925 because we will have it to read. I am thirteen years of age, in the ninth grade in high school, and was saved and sanctified November 15, 1925, when two evangelists came to Bentley. I belong to the M. E. Church, and as I live three miles from Bentley it is real hard for us to go every Sunday. But I have missed only four since the first Sunday in September last year. A friend of mine was saved and sanctified three days before I was and we both are going into the evangelistic work. As my letter is getting long I do not want to be selfish so will stop for now, but if Mr. W. B. isn't hungry just now I will come again.

Thelma Truax.
Bentley, Mich.

Dear Aunt Bettie: Will you let a West Virginia girl join your happy band of boys and girls? My mother died when I was very small. My father is an old-time, shouting Methodist preacher. I have two brothers living and one sister dead. I am fourteen years of age and in high school. Who has my birthday, April 22? I will write to the one that can guess my middle name. It begins with J, containing nine letters, and ending with E. If this letter is in print I will write again. I send lots of love to Aunt Bettie and the cousins.

Blanche J. Grogg.
Ronceverte, W. Va.

Dear Aunt Bettie: Will you give a North Carolina girl just a little bit of room so I can come in and chat awhile? I won't stay long. Was old Santa good to you, and all the cousins? I hope so. He was good to me. How many of you tried to make anyone happy on Christmas day? I did. We fixed a nice basket and sent it to a poor family—the father of that family has the rheumatism and can't walk. He hasn't been out of the house for over five years. Aren't we who are not afflicted blessed? We also gave a little motherless darkey a box. Well, this is a sad home now. On December 12 the Lord came and took our dear brother from us. He was only seven years old. He is missed very much because he was the first one that has ever died in our family. But we know he is gone up above to dwell with the angels. He was shot while playing with his brother who had a gun. Oh, it was a terrible death. Everybody loved him for his smartness in school and his loving ways. Who has my birthday, Aug. 3? Write to me if you have for I love to get letters. I am fifteen years old and am a sophomore in school. Who can guess my middle name, it begins with L and ends with an E. I love to go to school and Sunday school, and go every Sunday possible. I belong to the M. E. Church and try to live a Christian life. I also teach a class in Sunday school. J. C. Mowbray, you sure wrote a nice piece of poetry. I liked it. Edward C. Shackelford, I guess your middle name to be Charles. Is that right? If so write to me. Frances M. Wilson, I guess your middle name to be Mable. Is that right? If so send me your picture. I believe I hear Mr. W. B. coming so I will close hoping to see this in print as it is my first one.

Nellie Lynch.
114 E. Walnut St., Goldsboro, N. C.

Dear Aunt Bettie: I am wishing you all a Happy New Year. I wish I could see all your happy faces. Some of you live in a sunny clime with warm breezes and fanning your rosy cheeks while others feel the rigors of zero weather. That is what I have

been having. I can't enjoy a blizzard very much, but you enjoy the return of the warm spell that comes after the passing of it. I can't think of anything to write but a grand old hymn that runs in my mind so much today. I do not know when I learned it. My grandfather used to sing it at the family altar and I loved it so when he sang it with his melodious voice. Do any of you know it?

God moves in a mysterious way
His wonders to perform.
He plants his footsteps in the sea,
And rides upon the storm.

His purposes will ripen fast,
Unfolding every hour,
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan his works in vain,
God is his own interpreter,
And he will make it plain.

I hope all the dear cousins will learn much from the dear old Bible this coming year and cling close to its precepts and get more of the Spirit of Jesus the Christ in your hearts as you study the New Testament. I am wishing success to *The Pentecostal Herald* and those who are laboring to make it efficient in leading many souls to prepare for the coming of the King of Kings to his kingdom. I only wish I may live to see that day. Let us all be ready whether we live to that time or not. With much love and prayers for you all, I am yours,

Mary Hudson.

Dear Aunt Bettie: At last I have begun to write my letter to you and all the dear cousins. I am nine years old and am in the fourth grade. My teacher's name is Mr. Ribbee. He is a fine teacher. I go to church, Sunday school and prayer meeting. Mama and papa take *The Herald* and I like to read page ten. My middle name begins with L and ends with S, and has seven letters in it. Whoever guesses it I will send them a letter. Our revival meeting began Sunday night. I will have to go to school. Good-bye to all the cousins and Aunt Bettie.

Mary L. Ransom.
Box 4, Rt. 1, Liberty, W. Va.

Dear Aunt Bettie: This New Year finds me still as anxious for the arrival of *The Herald* each week as ever. It has contained so much good reading in the past months. Cousins, I believe page ten is growing more interesting all the time, don't you all? But let's strive to make it still more interesting this year than ever. The piece which appeared some weeks past, entitled, "Jesus in a Modern Home," was simply fine, and was so much like it would be should he come into lots of homes. For it seems of the late day and age there are so many homes that have more room for things of this world than they have for Jesus. But as the song goes, "Some day their hearts will be asking, what will he do with me?" God being my helper, I am still trying to teach my class in Sunday school. It consists of seven bright little girls, and cousins, I have as my assistant teacher a girl who is only one day my junior, and she is a genuine Christian girl, in my estimation. So therefore when I cannot be at Sunday school I never fear for one moment that they haven't got the right kind of a teacher. I noticed in *The Herald* several weeks past the questions that were asked by the Bible School. I believe it was. I will answer a few of them. I am a Christian, have been one almost eight years. I am a member of the Christian Church. I go to Sunday school most every Sunday. I live about a mile from our school-house, and one and a half miles from church. I also attend church every time I can, (and to the different denominations), for the name of the church is not saving anyone. But it is the life we live that counts. I have read the New Testament through several times, and am reading the Old Testament through now. It is hard for me to say which chapter I like best, as I like them all, but one of my favorites is the 14th chapter of John. As for my favorite church songs, that is another hard question for me to answer, but I like "Rock of Ages" and "Amazing Grace," as they both contain so much meaning to them. Gar-

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land Eley, what has become of you? Charles Rayall, and did you get to enter college at Asbury this time? Dorothy Smith and Mildred Kent, let me hear from you all. Aunt Bettie, I must quit and give room for a more gifted writer than I.

Tavil Hatcher,
Middletown, Ky.

Dear Aunt Bettie: Would you please move over a little and let a Pennsylvania girl in your happy band of boys and girls? My mother has got several copies of the dear old *Herald*. I enjoy reading page ten very much. I have brown hair and eyes, dark complexion, and am five feet, two inches tall and weigh 180 pounds. I am fifteen years old. My birthday is July 16. I have three brothers. I am the only girl. I am a member of the M. E. Church at Helen Furnace. I go to Sunday school and preaching nearly every Sunday. Our preacher's name is Rev. Samuel Almond. There are four boys and four girls in my class at Sunday school. Mrs. Wilda McCleary is my teacher. This is my first letter so I hope to see it in print. Who can guess my second name? It begins with C and ends with A and has eight letters in it. Well I must close or my letter will find the waste basket.

Hilda C. Slater.
Rt. 1, Box 47, Lucinda, Pa.

Dear Aunt Bettie: May I come in and join your boys and girls? My mother takes *The Herald* and I like to read it. I think it is a fine paper to read. I have five sisters living and two dead, five brothers living and two dead. I have two sisters married. I live on the farm and like it fine. We are picking cotton now. We raise cotton and corn, chickens, hogs and cows. I think it is a fine thing to live on the farm. I hunt and have a big time. I am fourteen years old, weigh 120 pounds. I wish to see this in the paper next week.

T. L. Prince.
Lepanto, Ark.

Dear Aunt Bettie: How many of you are glad New Year is here? New Year's night we had a watch night service at our home and watched the Old Year go and the New Year come. Esther Gentry, I guess your name to be Mary. This is my second letter to *The Herald*. Who has a birthday near mine? Sept. 26. I am a member of the church. I am so glad to hear of the children who are trying to live for our dear Lord Jesus. I think it is just great.

Merna May Miller.
Garden City, Tex.

Dear Aunt Bettie: Will you let a little Texas boy join your happy band of boys and girls? I have not written to *The Herald* before, but I have enjoyed the letters by the children. I am only seven years old but I have read lots of books. I have been reading for three years. Dorothy Cooper, I guess your middle name is Fay. Have any of you seen a zoo? I have. Isn't it fun to see the monkeys play. I am the brother of Merna May Miller. My papa is a preacher, and I am a member of the Methodist Church. I am glad when the children say they belong to the church. I must go to school; good-bye.

Harley Ray Miller.
Garden City, Texas.

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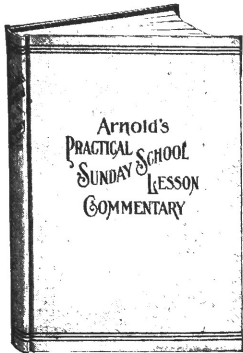
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FALLEN ASLEEP

REINHART.

It is with a sad heart I must tell you that our grandson, Eugene Reinhart, has gone to that land of rest. Eugene was operated on for appendicitis at the Wadsworth Hospital, September 4, and died Sept. 6, 1925. Oh how we miss him and those wonderful prayers. He was a good boy; his age was 23. He was born July 17, 1902, and lived all his life in Granger. He was all we had and the sunlight of our home. He lived with me for nineteen years and oh how we did love him. He went to Sharon Camp Meeting every summer and would tell me it was good when he came home. Oh how we miss him; no one can ever take his place.

His grandmother,
Mrs. P. S. Reinhart.

BRAMLETT.

Mr. W. W. F. Bramlett died at his home in Murrayville, Ga., Nov. 2. October 28 he was 72 years of age. He was a good Christian man, a good husband and a loving father. He gave his life to God and lived true to the end. He was ready to go when he was called. The Lord had a better place for him. We miss him, but our loss is his gain. He leaves a wife and ten children; only two young girls at home. The body was laid to rest at Hopewell. He was a member of the Methodist Church, to which he was faithful unto death. Oh how happy it will be when we all get there to sing around the beautiful white throne, where we will clasp hands never to part any more. That will be a happy time to me to meet him and see him as he is.

His wife,
Mrs. W. W. F. Bramlett.

HOWARD.

After twelve hours of severe suffering caused by injuries received in an unavoidable auto accident, the Heavenly Father called our precious father, Samuel Wallace Howard, to himself on Jan. 4, 1926. Physicians were called, and they gave his anxiously watching children every hope for his recovery, but in spite of all that skillful and loving hands could do for our dear one, he slipped away to his coronation.

Our frail little mother was unable to be at the bedside of her precious companion because of severe injuries received at the same time our dear father was injured—but God has been good to spare her to us, and although her recovery is very slow, yet every day finds her a little stronger.

Our precious father was born in Wisconsin on December 24, 1863. He was baptized and received into full connection with the First Methodist Episcopal Church at Peabody, Kansas, on September 16, 1877 by the Rev. L. F. Laverty. From this date until the Savior said to him, "It is enough, come up higher," his faith never wavered—his was one of the firmly established Christian experiences. He lived such a consecrated Christian life that when he first heard the doctrine of entire sanctification, it was like hearing the new name of an old friend. He would say, "It doesn't make any difference what you call it, I know I have it."

Besides his own rich experience, his greatest joy was the knowledge of his saved and sanctified family—how often we have heard his joy-filled voice, and seen his beaming face as in the class meeting he praised his beloved Savior for his completed work in the hearts of his dear ones. We must not disappoint you, precious father, victory over sin must be ours until we too will be called to "come up higher" where we know you are waiting to bid us "good morning." Happy, happy reunion, but our hearts are so lonely without you while we are waiting.

On April 1, 1888, Samuel W. Howard was united to Miss Myrtle Buffington, in Abilene, Kan. To this union three children were born, all of whom are living Mrs. Hannah Larson of Wilmore, Ky., Supt. Lowell W. Howard, and Miss Dorothy Howard, both of whom are in educational work in Olney Springs, Colorado.

Besides his wife and three children he leaves an aged father, Albert S. Howard, of Boise, Idaho, a brother Harvey Howard of Republic, Mo., a sister, Mrs. Hattie Knepp, of Marysville, Kan., and a son-in-law, Rev. Hjalmar Larson, a student in Asbury College, Wilmore, Ky., to reverence his memory.

A short funeral service was held at the home on January 8, for the sake of our little mother, after which we followed his dear form to the little church he so loved to attend. Rev. J. P. Landon, of Olney Springs, and Rev. L. W. Coffman, of Fowler, Colorado, conducted these comforting services.

Four sweet songs of the Kingdom that he so loved were sung: "Will There Be Any Stars in My Crown," "Jesus Savior Pilot Me," "Face to Face," and "Asleep in Jesus." Just before laying him to rest our friends sang "In the Sweet By and By."

"E'en for the dead I will not bind my soul to grief.

Death cannot long divide,
For is it not as though the rose that climbed my garden wall
Has blossomed on the other side?"

"Death doth hide, but not divide;
Thou art but on Christ's other side!
Thou art with Christ and Christ with me,
In Christ united still are we."

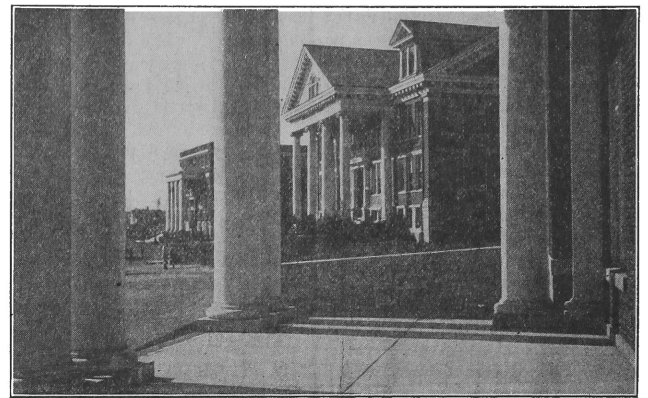
—Author Unknown.

By his bereaved daughter,
Mrs. Hannah Larson.

NOTICE!

Evangelist J. L. Glascock will hold a camp meeting at Murphysboro, Ill., June 20 to July 4, and another at Springfield, Ohio, July 16 to 25. It would be agreeable to him to hold another camp meeting between those two dates somewhere near those places. He also has a vacant date in August for a camp meeting, and a few vacant dates for spring meetings. Persons desiring to correspond with him relative to dates should address him, 1350 Grace Ave., Cincinnati, O., his home address.

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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDDORFF, D.D.

Lesson XII.—March 21, 1926.

Subject.—Jesus Dies and Rises From the Dead. John 19:23-30; 29:19, 20.

Golden Text.—Therefore doth my Father love me, because I lay down my life, that I might take it again. John 10:17.

Time.—Spring of A. D. 30.

Place.—Jerusalem and Golgotha.

Introduction.—One's heart almost fails him as he undertakes to write notes to this lesson: the subject is too big for an uninspired man, especially when time and space are both limited. The betrayal by Judas was about as vile as it could be; but when one absolutely commits himself to the service of the devil, he will stoop to anything, no matter how beastly it may be. When Satan entered into Judas he was already a bad character, but that made him worse; yet he was no meaner than many others who have travelled his road to perdition.

The trial of Jesus before the Sanhedrin was an ugly affair. That high court violated its own laws no less than twenty-seven times in the proceedings that resulted in his condemnation to death. If you wish to know just how horrible the trial was, read **Jesus Before The Sanhedrin**, translated from the French of MM. Lemann by Rev. Julius Magath. It will repay you richly. The entire trial was a piece of blasphemous mockery perpetrated upon the Son of God by a gang of jealous miscreants who thirsted for his blood, but dared not take his life because Roman law forbade it. They tried him by night, which was contrary to Jewish law. They condemned to death in the hall of the high priest's home, when, (if they had possessed authority to do such a thing) the only place where they could pronounce the death sentence was the hall of hewn stones, commonly called Gazith; but they did not enter that hall. Contrary to law, they condemned him to death on the same day of the trial. After condemning him to death by night, they met again early the next morning to confirm the sentence, thinking to give it some show of legality; but they were in such a hurry that they assembled before the offering of the morning sacrifice, and violated law again. To sum it all up, it was not a trial at all, for the Sanhedrin had been called together and had condemned him to death before he was even arrested, and that without examining a single witness. The entire proceeding was lawless and dastardly.

Pontius Pilate is to be pitied in this trial. He could find nothing whatever against Jesus, and wished to release him; but he stood between two fires, and they were both hot. In Jerusalem he faced a mob that was crying for blood; and if that mob broke loose, it might be impossible to quell it in time to save the city from ruin. At Rome was a cruel, jealous emperor to whom Pilate was amenable for the manner of his ruling over his province. If the mob arose and did damage, he could not tell what would come to him from Rome. Then he was too much of a coward to do what he knew to be just and right.

He simply took what he thought to be the easiest way out of the difficulty.

I cannot understand why Pilate had Jesus scourged before sending him to the cross, unless he thought that he might thus appease the Jews and be able to save the life of his prisoner; for there seems to be no Roman law that would have justified him in the act. And why he should have had him crucified is a mystery; for none but the most abject criminals could be crucified by law. I suppose that that was one time when Satan was in authority, and that he determined to do his worst.

The mockery of the Roman soldiers could arise from nothing less than the deepest heathen corruption. Too much has been made of the crown of thorns. It was not woven from the twigs of a thorn-bush, but was made of the leaves of the acanthus plant; and while it was somewhat prickly, it was doubtless placed upon the head of our Lord more as a matter of sarcastic mockery than anything else.

The cross on which our Savior died was made somewhat in the form of our letter T, and had projecting from the upright beam a sort of seat that passed between the thighs of the victim, upon which he might sit if he so desired and could—it was a touch of mercy that had not quite forsaken the Roman government. Sometimes the victim was tied to the cross; but Jesus was nailed to it. The legs and thighs of the victim were sometimes broken with a heavy hammer (as were those of the thieves who were crucified with Jesus) but he died of a broken heart before the soldiers arrived to complete their horrid work.

"Eloi, Eloi, Lama, sabachthani," the words uttered by our Lord while upon the cross have puzzled scholars of the world. Nobody seems to be able to tell to what language they belong. No two scholars fully agree about them, as far as I can discover. Fortunately the Bible gives us their meaning: **My God, my God, why hast thou forsaken me.** I stand in amazement and wonder, but fail to understand. Why should the Father forsake his Son at such a time? There is something awful here, but I am unable to offer an explanation. "Fools rush in where angels fear to tread," will apply in this case.

The effort to administer to our dying Lord vinegar, or sour wine, mixed with gall, or some bitter herb, may have been a matter of sheer cruelty, or it may have been intended as an act of mercy. Such a draft was sometimes given to criminals who were about to be put to death, in order to allay their sufferings in some measure. Choose your own interpretation. I prefer to believe that it was done in kindness; but Jesus refused the stupefying draught.

Our Lord's death was real, and not a swoon, as some modern infidels would have us believe. He died for us, tasting death for every man. In his blood we find redemption from sin, and nowhere else; for there is no other name given under heaven whereby we can be saved. But, thank God, in his blood there is pardon full and free for every penitent soul.

"Believe on the Lord Jesus Christ, and thou shalt be saved."

Outside of the atonement in his blood, the resurrection of our Lord is the great central thought in our holy religion. If he be not risen, we are of all men most miserable; for we have believed a falsehood, and have no salvation. The apostles preached Jesus and the resurrection. All real preaching must hang around these things; for if he rose from the dead, he is God; and all the other fundamental truths concerning him become luminous. The hope of our own resurrection lifts our souls up to the heights above where he sits enthroned, where Stephen saw him in his glory.

Comments on the Lesson

23. **The soldiers.... took his garments.**—It has been customary in some lands for those who execute criminals to fall heir to the clothes of those whom they put to death. In this case the soldiers divided all but the seamless robe, and gambled for that, as had been prophesied in one of the psalms.

25. **There stood by the cross of Jesus his mother.**—A true mother's love is stronger than death; but the love of such friends as Mary, the wife of Cleophas, Mary Magdalene is scarcely less enduring.

26 and 27. **Behold thy son.... Behold thy mother.**—Jesus called his mother Woman, which was about the most respectful form of address he could have used in his day and land. How considerate and how tender in him, as he was about to leave the world, to commit his mother to the care of the disciple whom he loved so dearly—an example for all of us to follow in spirit.

28 and 29. **I thirst.**—No doubt fever was running high because of the scourging and the ghastly nail-holes in his feet and hands. I have already commented on the vinegar, which was possibly sour wine, a common drink in that day, especially among Roman soldiers. John does not mention the gall.

30. **When Jesus therefore had received the vinegar.**—Comparing this with the other evangelists, we learn that he tasted it, but refused to drink it. He would not die in a drunken stupor, but would drink the cup to its dregs no matter how bitter: he was dying that we might live. It is finished.... **gave up the ghost.**—He had made a full, complete and satisfactory atonement for the whole world, and his human body died as ours will do.

19. **The same day at evening.**—We are now in the 20th chapter. This was the evening of the day on which he rose from the dead, our present Sabbath or Lord's day. **The doors were shut where the disciples were assembled for fear of the Jews.**—Closed doors and walls were nothing to his resurrected body; nor will they be to ours. He could pass through them as easily as sunbeams pass through clear glass. Well might the disciples fear the Jews; for their rage was tremendously aroused on account of the empty tomb and report of Christ's resurrection. Came Jesus and stood in the midst of them.—He would not show himself to the unbelieving Jews, because it would have been casting pearls before swine; but he had nothing to conceal from his beloved disciples. God reveals himself to those who are able to receive the revelation. **Peace be unto you.**—Gracious words to troubled hearts. I wonder if they did not give birth to Peter's triumph-

ant cry: "Blesséd be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead."

20. **He shewed unto them his hands and his side.**—"This thing was not done in a corner," but in the open before the eyes of the multitude. God will make his truth plain to honest hearts. No wonder the disciples were glad. Their buried hope had been resurrected with their resurrected Lord. "Let us be glad and rejoice;" for it is our hope no less than theirs.

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EVANGELISTIC AND PERSONAL.

R. A. Young: "Due to a misunderstanding, I have one camp meeting date open. I shall be glad to hear from some committee at once—date August 5-15. Just before this date, I will be at Waco, Tex., historical camp of the South."

The home address of Miss Edna Beougher, the Ohio Girl Evangelist, is 450 North Walnut St., Logan, Ohio; and that of Miss Pearl W. Cox, song evangelist, is 15 Plum St., Westerville, Ohio. They are open for calls after May 30, and will be glad to receive calls from any one desiring an old-time Holy Ghost revival.

Ralph S. Griswold, pastor-evangelist, desires to give some time to evangelistic meetings for the spring and summer months. He has had eight years' experience in the pastorate and four years in the evangelistic field. Born and raised in the Holiness Movement. Present address, Dryden, Mich.

I would like to correspond with young single men who feel called to engage in active religious work, even though you have had no previous experience. In your first letter send photo and state if you play any musical instrument, or what instrument you would feel qualified to play with time and instructions. Address, Box 51, Talent, Oregon.

MONTGOMERY, LOUISIANA.

I have just closed a fine meeting at Montgomery, La. I was pastor there thirty years ago. Our Father gave us a great year there; one thousand converted, three hundred sanctified, and three hundred and fifty-four joined the M. E. Church, South. Great good was done. I found some of the fire still burning in some hearts. A great many had passed over the river of death. God blessed us yesterday as we preached about the coming kingdom.

I have some open open dates; if anyone needs my help write me, Oklahoma City, Okla., 1616 W. 30th St. W. T. Currie.

CANTON, OHIO.

It has been many months since I sent in a report of our work. We have not lost a date in years and nearly every meeting has been with our large Methodist churches of 1,000 to 2,000 members.

Our last meeting was with First M. E., Huntington, W. Va., Dr. C. E. Goodwin, pastor. We were there at the same time Brother Callis was at Seventh Ave. M. E. Church. We were entertained at the same hotel and had delightful fellowship. Callis is a fine fellow. I like him. This was the second time to be with Dr. Goodwin. I never have worked with a man whom I enjoyed more. Since there were nine revivals on at the same time and a sensational evangelist across the street from us, we were limited as for our usual opportunity. Nevertheless, we had several conversions and reconsecrations and a very fine offering. I love Huntington.

We are closing a great revival here in Denber Ave., M. E. Church, 1,800 members. We have had about two hundred conversions here. The crowds were marvelous considering the terri-

b.e weather, for it snowed or rained every day we were here. This is the second time we have been in Canton. We were in Simpson M. E. Church a few years ago. I shall never forget how Simpson chartered an electric car and brought a large delegation to our revival in Akron the next year.

Dr. Mohn, the pastor with whom we labored here is a most excellent man. He is a scholar and deeply spiritual. He is alert and keen to modern situations. He is versatile and resilient enough to amalgamate people who have been developed both in the old school and the new school of theology.

We begin Sunday in Furman M. E. Church, Syracuse, N. Y. This is the largest M. E. Church in Syracuse, and has two pastors. This makes three churches in succession that have two pastors. They write that they are making great preparation for us in Syracuse. My wife is my singer and speaker to women. She addressed women at noon in First M. E. Church down town. Our daughter, Imogene, did a great work here with young folks. She is a power in personal work. I addressed the Rotary, Kiwanis and other clubs here. Pray for me.

W. N. LaMance.

MENACE OF METHODISM.

Fred R. Harper.

Methodism has a glorious history. By her revival fires the dross of centuries were consumed and England was saved from a revolution such as France fell victim to. This great revival that is the greatest continuous revival in the history of Christianity, swept hundreds into the kingdom of God, and helped other denominations besides its own.

Wesley with a prophetic eye looked into the future; he saw the danger of the revival fires burning low and Methodism being diverted from its God-given task of saving souls. Mind you, Methodism did not give a new knowledge to the world. Its message was not scholastic, not socialistic, it was evangelical. Wesley saw the danger and said: "I am not afraid that the people called Methodists should ever cease to exist in Europe or America, but I am afraid lest they should exist as a dead sect having the form of religion without the power thereof. And this undoubtedly will be the case unless they hold fast both the doctrine, spirit, and discipline with which they set out. If ever Methodism is overthrown it will be by the hands of polished clergymen—her scholars who neither believe her doctrines nor practice her policy. These are the unreasonable men from whom it must purge itself or fall by its own weight."

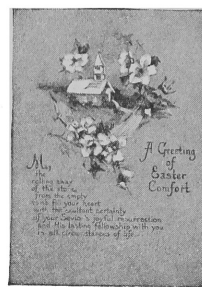
Wesley must have spoken better than he knew; at least we have arrived at the time when revival fires are low and higher criticism is high. No section of the church seems to be exempt and we wonder if the church is in danger of falling. Has Methodism lost her passion and wandered into the critic pasture?

In one of the course of study books that I studied, Christ's statement about the Pentateuch was politely called false, and the misstatement on Christ's part attributed to ignorance! Yet this same Christ was equal with God, saying "I and the Father are one." See Note F, page 286, "Christian Doctrine."

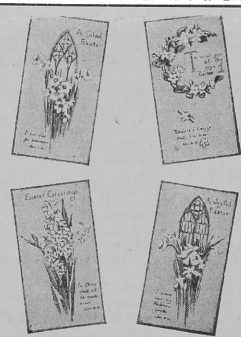
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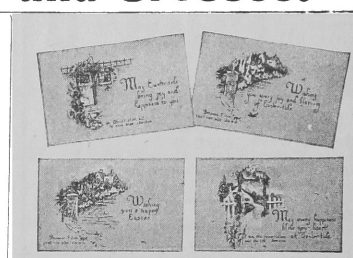
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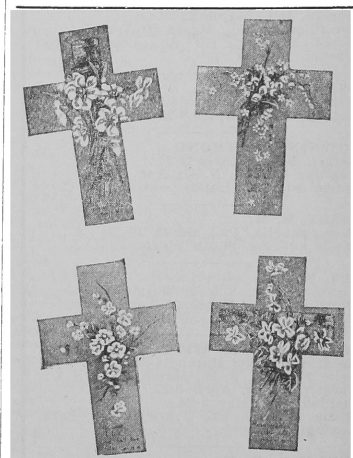
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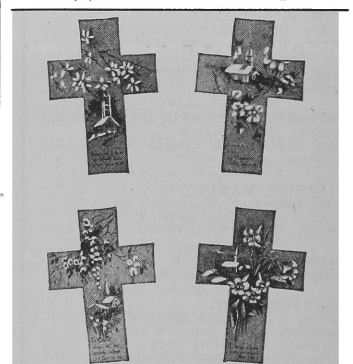


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Some of the other books ply the waters far from the old rock of Methodist doctrines. I attended a Methodist pastors' school down in Tennessee and our Bible teacher explained away all the miracles of the Bible. Are we willing for this to go on? Does the church send her young ministers to these schools for any other purpose but to strengthen their faith in the Bible and the doctrines of Methodism?

Only about a year ago I attended one of the great conferences of our church in the Mississippi valley. The good Bishop had engaged the services of one of our greatest preachers in Texas to preach to us daily. His messages were unusually good, eloquent, filled with faith and holy zeal. But the sad part of it was that some of the young "higher critics" said that they wanted no more of "h's emotional religion." The objection came to the ears of the Bishop and from the pulpit he announced that some-

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thing was wrong with the Methodist preacher that Methodist preaching made miserable. It was noised around that the Bishop had received protests against these "critics" from several charges and experienced difficulty in placing them.

NOTICE—We call special attention to the Great Offer on page 16 of this issue.

EVANGELISTS SLATES

ANDERSON, T. M.
Pittsburgh, Pa., April 23-May 2.
Olivet, Ill., May 21-30.
Pasadena, Calif., June 4-13.
Santa Monica, Calif., June 25-July 4.

AYCOCK, JARRETTE AND DELL.
Moscow, Idaho, March 7-21.
Portland, Oregon, March 28-April 11.
Everett, Wash., April 11-25.
Walla Walla, Wash., April 26-May 9.
Mail address, 2917 Troost Ave., Kansas City, Mo.

BAKER, M. E.
Flat Rock, Ind., March 14-April 4.

BALSMEIER, A. F. AND LEONORA.
Glendale, Ariz., Feb. 25-March 14.
Somerton, Ariz., March 18-April 4.
Monrovia, Calif., April 6-18.
Santa Rosa, Calif., April 25-May 9.

BELLEV, P. P.
Millington, Mich., March 14-28.
Marion, Ind., March 22-29.
Huntington, Ind., March 30-April 2.
Home address, 110 So. Forest Ave., Marion, Ind.

BENNARD GEORGE.
Nelson, Neb., March 14-April 4.
Detroit, Mich., April 8-25.

BROWNING, RAYMOND.
Bethel, N. C., March 7-28.
Popular Branch, N. C., Aug. 18-29.
Home address, Hendersonville, N. C.

RUSSEY, M. M.
Monongahela, Pa., March 10-21.
Home address, South Vineland, N. J.

CAIN, W. R.
Newton, Kan., Feb. 28-March 14.
Houston, Tex., March 21-April 4.
Port Arthur, Tex., April 11-25.

CARTER, JORDAN WITT.
Spearfish, S. D., March 14-28.
Belle Fourche, S. D., March 29-April 4.
Chester, S. D., April 6-25.
Fieldale, Va., May 2-23.
Home address, 337 Transylvania Park, Lexington, Ky.

COPELAND, H. E.
Montevideo, Minn., March 14-April 4.
Rosewood, Minn., April 6-18.
Claxton, Ga., April 25-May 9.
Permanent addresses, 2637 Clara Ave., St. Louis, Mo., 1005 Church St., Waycross, Ga.

COX, W. E.
Monroe, Wash., March 14-April 4.
Monroe, Oregon, April 11-May 16.

COX, F. W.
Mansfield, Ohio, Feb. 24-March 14.

CRAMMOND, C. C. AND MARGARET.
Lansing, Mich., March 7-21.
Home address, 815 Allegan St., Lansing, Michigan.

DANIELSON, MARIE.
Perth Amboy, N. J., March 10-28.
Jersey City, N. J., April 1-11.
Corning, N. Y., April 18-25.

DAVIDSON BROTHERS.
Weston, Mich., March 14-28.

DICKERSON, H. N.
Muncie, Ind., March 23-April 10.
Woodbine, Kan., March 9-21.
Columbus, Ga., April 18-May 2.
Home address, 2608 Newman St., Ashland, Ky.

ELSNER, THEO. AND WIFE.
Miami, Fla., March 7-April 4.
Bloomington, Ind., April 11-25.
Crawfordsville, Ind., April 27-May 9.
Indianapolis, Ind., May 11-23.
Home address, 25 Lafayette Ave., Brooklyn, N. Y.

EDEN, THOS. F. AND ETHEL.
St. John, Kan., March 1-14.
Belton, Texas, March 21-April 4.

FELLERS, EDWARD D.
McMechen, W. Va., March 14-April 4.
Apollo, Pa., April 7-May 2.
Home address, 190 W. Delason Ave., Youngstown, Ohio.

FLEMING, BONA.
Warren, Ohio, March 19-29.

FLEMING JOHN.
Akron, Ohio, March 14-28.
Decatur, Ill., April 1-11.
Cleveland, Ohio, April 14-25.

FRYE, H. A.
Battle Creek, Mich., March 14-April 4.
Permanent address, 1326 Hurd Avenue, Findlay, Ohio.

GADDIS, TILDEN H.
Indianapolis, Ind., Feb. 27-March 14.
Berne, Ind., March 21-April 11.
Battle Creek, Mich., April 16-May 2.

GALE, FLOYD.
Open for calls in the work.
Home address, Stockport, Ohio.

GARRETT, C. J.
Open date, Feb. 25-March 28.
Blairsville, Ill., April 1-25.

GLEASON, RUFUS H.
Barberton, Ohio, March 16-21.
Home address, 104 W. James St., Falcover, N. Y.

GRIFFITH, REBECCA BELL.
Pittsburgh, Pa., March 7-21.
Home address, 324 N. 3rd St., Hamilton, Ohio.

HALLMAN, MR. AND MRS. W. R.
Dailey, Colo., March 9-21.
Fleming, Colo., March 22-April 4.

HAMES, J. M.
Tifton, Ga., April 5-18.
Forest City, N. C., April 21-May 2.
Home address, Greer, S. C.

HEIRONIMUS, H. T.
Open date, Feb. 15-March 15.
Dublin, N. C., March 15-April 1.
Home address, Wilmore, Ky.

HEWSON, JOHN E.
Webberville, Mich., March 8-21.
Castleton, Ind., March 22-April 4.
Johnstown, Pa., April 25-May 9.
Home address, 127 N. Chester Ave., Indianapolis, Indiana.

HOLLENBACK, ROY L.
Crothersville, Ind., March 5-21.
Iola, Kan., March 25-April 11.
Litchfield, Neb., April 17-May 2.
Address, Cambridge City, Ind.

HOLSTEIN, CALBERT V. AND SISTER, WILLIE.
Wilford, W. Va., Feb. 22-March 14.
Penn, W. Va., March 18-April 1.
Gilbert, W. Va., April 9-30.
Fort Gay, W. Va., May 5-23.
Cincinnati, Ohio, May 28-June 7.

HOWARD, F. T.
Vine Grove, Ky., March 7-28.

HUNT, JOHN J.
Chester, Pa., March 14-28.
Home address, Media, Pa., Rt. 3.

JOHNSON, LEO M.
Parkersburg, Pa., Feb. 28-March 14.
Buffalo, N. Y., March 21-April 4.

KELLEY, WM.
Gray, Ky., March 14-April 4.
Ages, Ky., April 11-May 2.
Black Mountain, Ky., May 9-30.
Cynthiana, Ky., June 6-27.

KENDALL, J. B.
Marion, S. C., April 18-May 9.
Home address, 1127 Richmond Rd., Lexington, Ky.

KENNEDY, ROBERT J.
McKinney, Tex., March 21-April 4.
Mahank, Texas, April 11-25.
Post, Texas, April 26-May 9.
Home address, 3312 Carlisle Ave., Dallas, Texas.

KINSEY, MR. AND MRS. W. C.
(Song Leader and Pianist)
Open date, March 1-14.
Home address, 461 So. West 3rd St., Richmond, Indiana.

LaMANCE, W. N.
Syracuse, N. Y., Feb. 24-March 14.
Ashland, Ohio, March 18-April 4.
Mt. Vernon, Ill., April 7-24.

LEWIS, M. V.
Newport, Ky., Feb. 29-March 14.
Loogootee, Ind., March 15-April 4.
Home address, Wilmore, Ky.

LINN, JACK AND WIFE.
State of Florida., January, February and March.
Home address, Oregon, Wis.

LITTRELL, V. W. AND MARGUERITE.
Union Gap, Wash., March 12-28.
Marshfield, Ore., April 1-18.
Home address, 1214 Scott Street, Beatrice, Nebraska.

LOVELESS, W. W.
Brookville, Ind., March 11-April 4.
Home address, London, Ohio.

McBRIDE, J. B.
Cannon City, Colo., March 11-31.
Hannibal, Mo., April 4-18.
Grand Junction, Colo., April 25-May 9.
Colorado Springs, Colo., May 16-30.
Home address, 112 Arlington Drive, Pasadena, Calif.

McCALL, F. P.
Live Oak, Fla., March 9.
Jasper, Fla., March 10-20.
Groveland, Fla., March 21-April 4.
Homeland, Fla., April 6-18.
Open dates after April 25.
Home address, Jasper, Fla.

McCLINTOCK, J. A.
Ashland, Ky., March 7-21.
Louisville, Ky., April 4-18.
Huntington, Ind., March 29-April 3.
Wurtland, Ky., April 20-May 2.
Home address, Richmond, Ky.

McCORD, W. W.
Florida—January, February and March.
Portage, Ohio, August 19-29.
Sate City, Ga., April 14-24.
Home address, Sate City, Ga.

MACKEY SISTERS.
Corry, Pa., March 4-17.
Atlanta, Ga., April 4-18.

MILLER, JAMES.
Muskegon, Mich., March 12-28.
Indianapolis, Ind., May 30-June 13.
Albion, Neb., June 16-July 4.
Home address, 1249 N. Holmes Ave., Indianapolis, Ind.

MITCHELL, L. R. AND EVA M.
Open for calls.
Home address, Upland, Ind.

PARKER, J. R.
Noblesville, Ind., March 14-28.
Home address, Wilmore, Ky.

REDMAN, J. E.
Winchester, Ind., March 5-21.
Newark, Ohio, March 26-April 11.
Home address, Brookville, Ind.

REES, PAUL S.
McDonald, Pa., March 4-14.
Delmar, Maryland, April 1-11.
Cambridge, Maryland, April 14-25.

REID, JAMES V.
Detroit, Mich., Feb. 14-28.
St. Worth, Tex., March 2-7.
Waco, Tex., March 14-April 4.
Wilson, N. C., April 11-25.
Hubbard, Tex., May 2-16.
Home address, 2912 Barton Ave., Ft. Worth, Texas.

RINEBARGER, C. C.
Rochester, N. Y., March 14-April 4.

ROBERTS, T. P.
Perrysburg, Ohio, Feb. 20-March 14.
Home address, Wilmore, Ky.

ROOD, FERRY.
Harold, Ky., March 16-26.
Home address, Reader, W. Va.

RUTH, C. W.
Reading, Pa., March 5-14.
Upland, Ind., March 23-28.

SANDERS, C. C., JR.
(Young Peoples' Evangelist)
Pensacola, Fla., March 14-April 18.
Home address, Griffin, Ga.

SHANK, MR. AND MRS. R. A.
Iowa District, March 17-28.
Farmington, Iowa, April 4-18.
Council Bluffs, Iowa, April 22-May 2.
Toronto, Ont. Canada, May 9-30.
Home address, 191 No. Ogden Ave., Columbus, Ohio.

SHAW, BLISH R.
(Song Evangelist)
Open dates, February and March.
Home address, 418 S. Dodson St., Mitchell, Ind.

SELLE, R. L.
Tustin, Calif., Feb. 1-April 1.

SWANSON, F. D.
Jamestown, Tenn., May 2-23.
Greendale, Ky., June 2-20.
Cynthiana, Ky., August 5-15.

TEETS, ODA B.
Hodgesville, W. Va., Feb. 28-March 14.
Home address, Aurora, W. Va.

VANDALL, N. B.
(Gospel Singer)
Tiffin, Ohio, Feb. 14-28.
Warren, Ohio, March 1-14.

VAYHINGER, M.
Plainville, Ind., Feb. 28-March 21.

WELLS, KENNETH AND EUNICE.
Akron, Ohio, March 14-28.
Home address, 2115 Barth Ave., Indianapolis, Ind.

WIBEL, L. E.
Kokomo, Ind., March 8-14.
Home address, 317 So. Bennett St., Bluffton, Ind.

WILCOX, PEARL E.—Song Evangelist.
BOUGHER, EDNA—Ohio Girl Evangelist.
Newark, Ohio, March 12-April 4.
Columbus, Ohio, April 18-May 2.
Home address, 15 Plum St., Westerville, Ohio.

WILLIAMS, L. E.
Open date, March.
Home address, Wilmore, Ky.

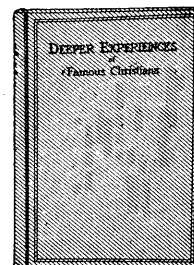
YATES, W. B.
Princeton, Ky., March 1-14.
Central City, Ky., March 15-28.
Hartford, Ky., March 29-April 11.
Glasgow, Ky., April 12-26.

ZEITS, DALE G.
Cairo, Ohio, Feb. 28-March 14.
Rushmore, Ohio, March 16-28.
Antioch, Ohio, March 30-April 4.
Mendon, April 6-18.
Home address, Lima, Ohio.

REPORT.

Depending on the Great Head of the Church as our leader, revival meetings were held at Morgan Creek Friends Church, January 3 to 17 inclusive. Evangelist George R. Aitken (a minister of Ohio Yearly Meeting), of Cleveland, came to us in message from time to time under the anointing of the Holy Ghost to the extent that some thirty-five souls came to see their need and sought relief at an altar of prayer, most of whom prayed through to definite victory.

After a week of rest for the body, Brother George again united with us in the fight against sin at Poplar Run, and again the Holy Ghost was faithful through message, and prayer of



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the saints, to bring some twenty-five to see their need and seek relief through Jesus' Blood.

We are certainly thankful to our Heavenly Father for sending us a man like Brother Aitken who preaches a full Gospel with no uncertain sound who reveals sin wherever it is found and yet with the sweet loving spirit of a true disciple of Christ.

May God continue to bless his labors in other fields as he has with us here, is my earnest prayer, and to God be all the glory forever. Amen.

John C. Root, Pastor.

REQUESTS FOR PRAYER.

Miss F. H.: "Please ask The Herald family to pray earnestly for a friend who is very sick, that God may give him back his health. Also pray for me that I may look on the right side of everything, and that my faith may be increased in Christ."

Mrs. M. N.: "Pray for an aged sister who is sick in bed, perhaps her last illness, that she may be healed."

A sister asks the readers to pray for her that she may be restored to health, and live for Jesus.

Mrs. A.: Pray for my son who is deep in sin, that he may be saved."

Please pray for a young man that he may be healed of his physical troubles and give his whole life to God.

Pray for a young woman that her health be fully restored, and that she may be made useful in the service of the Lord as never before. Also, for a little boy that he may be made well and strong in body, mind and soul, and that the unfortunate trouble in his life will not mar his future usefulness.

Mrs. F. R. G.

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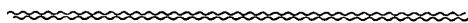
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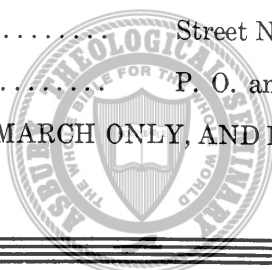
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THE NEWSPAPERS.

By The Editor.

IT is an interesting fact that a very large per cent of the editors of the great dailies, with their correspondents and reporters, seem to have hastened with enthusiasm to endorse the hypothesis of evolution, and to claim kin with monkeydom. There are a few very excellent exceptions, but the vast majority of the newspaper fraternity seem to be full of enthusiasm over the little handful of bones that have been picked up here and there in a sand pit, a cave, or somewhere on the desert, which they believe to be positive proof that their ancestors were apes.

Our friends of the press are not the only enthusiasts on this subject, but you will find if you should investigate, that a large per cent of the very wealthy who live in luxury, extravagance and idleness, are devoted to the evolutionary theory. Of course the infidel world with its mixed multitudes of atheists, communists, nihilists, free lovers, Sabbath desecraters, and Bible haters are evolutionists; along with them, you may assemble the great mass of thoughtless, shallow multitudes who are under the domination of their fleshly appetites, who are governed by their animal passions, who eat and drink, curse and fight, rob and murder, and trample upon law and decency, and who would like to flee from the thought of the God of the Bible to any sort of theory or doctrine that will give them some degree of comfort in their sinful and lascivious lives.

Those bishops, preachers, college men, and supposedly devout and influential laymen who have hastened to espouse the evolutionary theory, are certainly mixing up with bad company. We can but believe they would have acted wisely to have waited for more definite proof that the human race has been evolved from the brute creation; that there has been any instance of a positive change from one species of the animal kingdom to another. If men wish to be strictly scientific they ought to guard against decisions until they have positive evidence. This mixed multitude who are running with eager haste after the unproven theories of Mr. Darwin, seem to entirely forget that many prominent and respectable scientists have stated in most positive terms, time and again, that Mr. Darwin's theories are unproven.

For a number of years I have spent some time each year in New York City. It is the head and center of our newspaper world; newspapers are printed from dusk to dawn, and from dawn to dusk in New York City. I have bought stacks of these papers, morning papers, noonday editions, afternoon papers, and late evening papers, and turned to the editorial pages to find if there was anything in them of real moral and spiritual worth; if there was religious tone and sentiment; if there was anything of the nature of the salt

and light of which Jesus speaks which are to season society and illuminate the pathway of righteousness for the weary feet of the struggling multitudes. I have not found them. I have found nothing in this mass of newspapers that leads one to believe that the time has come to surrender the religious training and spiritual direction of the home, the church, and the nation, to the daily press. The very fact that the editors, correspondents and reporters are so enthusiastic over evolution makes me suspicious of the theory, and gives me a distaste and disgust for the monkey house in zoological gardens.

We have many great newspapers in this country, brilliant editors, not a few of them are great factors in our national life, but the unreasoning haste with which many of our newspapers have rallied around the unproven theories of evolution makes me a bit suspicious that, some of them at least, are living in a way that they would be quite willing, if possible, to do away with the God of the Bible, and the plain teachings of that wonderful old Book.

Florida Holiness Camp Meeting.

THE Florida Holiness Camp Meeting announced to begin February 11 and close February 21, proved to be a very gracious meeting. It was one of the best first meetings on a new camp ground I have ever known. The attendance, considering that as yet there were no regular cottages for campers, was remarkably good. Brother Hammill, of New Jersey, furnished a mammoth tent for the preaching, and there were many small tents for the accommodation of visitors. The brethren had built a large kitchen and excellent dining hall; had installed a great cooking range, with an excellent force, and the meals were unusually good, at remarkably small prices.

There were people present from many states; a large group from New York; some of our very best holiness people from New Jersey, a number from Pennsylvania, representatives from Indiana and Illinois, Virginia and West Virginia, visitors from California, and it seemed that people shook hands with me from where I had preached at other places, from two-thirds of the states of the union. All of the larger cities in Florida were represented, and many from the smaller towns and villages. I have never seen a finer spirit of co-operation and fellowship anywhere than at this camp. The Lord was with us graciously. From the first, we had seekers at the altar, and as the days went by the numbers increased and on the last Sabbath I think there were about seventy

people seeking regenerating grace or sanctifying power, most all of whom prayed through to victory.

The regular preachers for the meeting were Rev. C. F. Weigle and the writer. Bishop Ainsworth was with us on the first Sunday morning and preached in the tent packed with eager listeners North and South, East and West, who were powerfully moved by one of the greatest gospel sermons I have heard in many a year. The Bishop concluded with an earnest appeal for people to come forward and seek Christ and a number came forward and were blessed. Rev. Jim Green, evangelist and camp meeting man from North Carolina, gave us an excellent sermon which was followed by a good altar service. Rev. L. L. Pickett stopped over with us a few days and gave us a wonderfully illuminating message. Rev. E. L. Eaton preached a very effective sermon. One of the deepest and tenderest messages of the camp was a sermon by Brother Blackburn, presiding elder of the district in which the camp was held. Evangelist F. P. McCall, a man of gracious spirit, gave us a helpful message. We had three sermons each day, Brother Weigle delivering most of the evening messages and many were saved under his powerful appeal. It was a time of refreshing to many of the Lord's children.

Prof. Claude Gossett had charge of the music; Rev. Tom Waller, of Macon, Ga., assisted by his brother, Harry Waller, gave us splendid music. There was a strong choir, and the spirit of joyful praise among the people; sometimes the singing reached high tide, and the woods about us rang with melodies of praise.

Evangelist A. D. Buck, a very unique character, and a man of many years' experience in revival meeting and soul winning, had general charge of the grounds, looked after the tents and the comfort of the people, and saw that things were kept moving in the right direction. We never saw or heard of the slightest misbehavior.

Rev. McAfee, an old Asbury boy, had charge of the platform, made the announcements and worked faithfully and effectively at the altar. He is a man of deep piety and strong faith, with camp meeting fire burning in his heart, a most delightful and lovable brother.

Mr. F. H. Trimble, a prominent business man in Orlando, Fla., was very active looking after all the interests of the camp, leasing building lots and arranging for the development and enlargement of this beautiful tract of land. In a later report I shall be able to give the names of the very remarkable body of brethren whose faith and devotion dared to purchase this 80 acres of beautiful forest skirting on Long Lake, a magnificent body of water, paying for same \$30,000. There is good reason to believe this will become one of the greatest holiness camp

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY



The Moral Omnipotence of Holiness.



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



HE Bishops of the Methodist Episcopal Church in 1824 in their address to the churches said: "Never was there a period more momentarily interesting to our Church than the present. Do we, as preachers, feel the same childlike spirit which so eminently distinguished our first ministers? Do we come to the people in the fulness of the blessing of the Gospel of peace? It is not enough merely to preach the Gospel from a full heart, and preach it, too, in demonstration of the Spirit and of power. Above all, do we insist on the present witness of the Spirit and entire sanctification through faith in Christ. Are we striving, by faith and obedience, to elevate our hearts and lives to the standard of Gospel holiness? Or are we wishing to have the standard lowered to suit unsanctified hearts? In short, are we contented to have the doctrine of Christian holiness an article of our creed only, without becoming experimentally and practically acquainted with it? If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people. It is this that lays the axe to the root of the Antinomian tree in all its forms and degrees of growth; it is this that inflames and diffuses life, earnest action prompts to perseverance, and urges the soul forward to every holy exercise, and every useful work. If the Methodists lose sight of this doctrine, they will fall by their own weight. Their success in gaining members will be the cause of their dissolution. Holiness is the main cord that binds us together. Relax this, and you loosen the whole system. This will appear more evident, if we call to mind the original design of Methodism. It was to raise up and preserve a holy people. This was the principal object, which Mr. Wesley, who, under God, was the Great Founder of our Church, had in view. To this end all the doctrines believed and preached by the Methodists tend. Who ever supposed, or who that is acquainted with the case can suppose, it was designed, in any of its parts, to secure the applause and popularity of the world, as a numerical increase of worldly or impenitent men? Is there any provision made for the aggrandizement of our ministers or the worldly-mindedness of our members? None whatever."

This is a remarkable statement and when analyzed enforces the following truths:

1. That preachers should be men of holiness and power, and preach in demonstration of the Spirit and of power.
2. We are all called to the standard of Gospel holiness.
3. Entire sanctification is a great Methodist doctrine and Methodism was designed of God to raise up a holy people.
4. Let Holiness become a dead letter and we become a fallen people.
5. The great object of the church was not popularity, numbers, aggrandizement of the ministry or the worldliness of the people, but Holiness!

The above statements are borne out by Dr. Warren, of Boston University, who says: "In Luther's mind, justification by faith was the central idea of Christianity, and in Calvin's the decree was the central idea. But Methodism, in respect to its inmost spirit and essence, is a viewing of Christianity from the standpoint of Christian perfection, or perfect love. In Mr. Wesley's experience, the struggle was for entire sanctification."

In his Centenary address, Dr. John McClintock, of Drew Theological Seminary, says: "Knowing exactly what I say, and taking the full responsibility of it, I repeat, we are the only Church in history, from the

TESTIMONIES AND EXHORTATIONS.

Mrs. Jonathan Edwards received the Holy Spirit baptism in 1742, and she writes: "I cannot find language to express how certain the everlasting love of God appeared; the everlasting mountains and hills were but shadows to it. My safety, and happiness, and eternal enjoyment of God's immutable love seemed as durable and unchangeable as God himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears, and could not forbear weeping aloud. The presence of God was so near and real that I seemed scarcely conscious of anything else. At night my soul seemed to be filled with an inexpressibly sweet and pure love to God and to the children of God, with a refreshing consolation and solace of soul which made me willing to lie on the earth at the feet of the servants of God, to declare his gracious dealings with me, and breathe forth before them my gratitude and love and praise. All night I continued in a constant, clear, and lively sense of the heavenly sweetness of Christ's excellent and transcendent love, and of his nearness to me and of my dearness to him, with an inexpressibly sweet calmness of soul in an entire rest in him."

Rev. George Pickering, of the New England Conference, whose ministry in the Methodist Church covered the greater part of fifty years, exhorts his fellow preachers in words such as follow: "Preach to the people the blessed doctrine of holiness. This is the only thing that will hold the Methodist Church together. On the day when he passed away, all of the ministers of Boston were present, and he exclaimed to the brother who was acting as spokesman for all of them: "Tell,—oh, tell the brethren to preach Christ and him crucified, an all-able, all-powerful, all-willing, all-ready Savior, a present Savior, saving now. Preach, 'Now is the accepted time, now is the day of salvation.' Oh, tell them to preach holiness. Holiness is the principal thing. Preach holiness, holiness, holiness! God help you to preach holiness."

Bishop McKendree in correspondence with the 'Eloquent Summerfield' wrote: "But superior to all these, I trust you will ever keep in view in all your ministrations, the great design which we believe God intended to accomplish in the world, in making us a 'people that were not a people'—I mean the knowledge, not only of a free and present, but also a full salvation; in other words, a salvation from all sin unto all holiness."

"Insist much on this; build up the churches herein, and proclaim aloud that without holiness no man shall see the Lord; under the guidance of the Spirit of holiness, this doctrine will be acknowledged of God; signs will follow them that believe and press after this utmost salvation, and our people will bear the mark of their high calling—become a holy nation, a peculiar people."

J. A. Wood declares: "We are fully convinced that a neglect on the part of regenerate souls to seek entire sanctification, is a more fruitful occasion of losing the witness of justification and of backsliding, than all other causes combined. The witness of a justified state can no more be retained without seeking holiness, than a witness of entire sanctification or holiness can be retained without a further and constant growth in grace and the knowledge of the truth."—Perfect Love, p. 220.

Rev. John Wesley exhorts: "Therefore let all our preachers make a point to preach of perfection to believers constantly, strongly, explicitly."—"I doubt not we are not explicit enough in speaking on full sanctification, either in public or in private."—Vol. 4, p. 529.

Dr. Adam Clarke exclaims: "If the Methodists give up preaching entire sanctification they will soon lose their glory."—"This fitness, then, to appear before God, and thorough preparation for eternal glory, is what I plead for, pray for, and heartily recommend to all true believers, under the name of Christian perfection."

glory. There is our power, and there shall be our triumph."

Definition. What is meant by Gospel Holiness?

At the General Conference of 1832 these words were spoken: "When we speak of holiness, we mean that state in which God is loved with all the heart, and served with all the power. This, as Methodists, we have said is the privilege of Christians in this life; and we have further said that this privilege may be secured instantaneously by an act of faith, as justification was."

Bishop Foster says: "Regeneration is not entire sanctification; the merely regenerate are not sanctified; they are not free from sin; they are not perfect in love."—Christian Purity, p. 69.

Dr. George Peck says: "The doctrine of entire sanctification, as a distinct work wrought in the soul by the Holy Ghost, is the great distinguishing doctrine of Methodism. This given up, and we have little left which we do not hold in common with other evangelical denominations."

Bishop Thompson of the West Virginia Conference said, "If you accept the theory that you are sanctified when you are justified, if you find the remains of sin after you experience regeneration, you will be led to a melancholy conclusion. The opposite view, that we cannot be made pure, is equally pernicious."

Bishop Simpson says: "Sanctification is not regeneration"—"Methodism differs from Moravianism in that it does not hold regeneration and entire sanctification to be identical."

J. A. Wood in "Perfect Love," says: "This doctrine has always existed in the Church with more or less clearness. That the Apostolic Fathers, Martyrs, and primitive Christians believed in, and walked in the light of this grace is very evident. They lived and died in Christ, under the cleansing blood of the atonement."

It was this grace that gave them their success, and afforded them sustaining power in the jaws of death. Ignatius, bishop of Antioch, who was given to the wild beasts at Rome when one hundred and seven years of age, said: "I thank thee, O Lord, that Thou hast vouchsafed to honor me with a perfect love towards Thee."

Irenæus taught that those were perfect "who present soul, body, and spirit faultless to the Lord. Therefore those are perfect who have the spirit and perseverance of God, and have preserved their souls and bodies without fault."

Macarius taught the doctrine more clearly than any of the Fathers. Of our duties and privilege, he says: "It is perfect purity from sin, freedom from all the shameful lusts and passions, and the assumption of perfect virtue; that is, the purification of the heart by the plenary and experimental communion of the perfect and divine Spirit."

The Power of Holiness. Some one (we do not know who) says, "There is a moral omnipotence in holiness. Argument may be resisted; persuasion and entreaty may be scorned; the thrilling appeals and monitions of the pulpit, set forth with all vigor and logic and all glow of eloquence may be evaded or disregarded; but the exhibition of exalted piety has a might which nothing can withstand; it is truth embodied; it is the gospel burning in the hearts, beaming from the eyes, breathing from the lips and preaching in the lives of its votaries. No sophistry can elude it, no conscience can ward it off. No bosom wears a mail that can brave the energy of its attack. It speaks in all languages, in all climes and to all phases of our

Apostles' time until now, that has put forth as its very elemental thought the great, central, pervading idea of the whole book of God from the beginning to end—the holiness of the human soul, heart, mind, and will. Go through all the confessions, of all the churches, and you will find this in no other. It may be called fanaticism, but that, dear friends, is our mission,—There is our

nature. It is universal, invincible; and, clad in immortal panoply, goes on from victory to victory."

Holiness and the Pentecostal Fulness. There is no difference. Holiness is often spoken of as the "Fulness of the Blessing." Holy people have enjoyed an unusual degree of the presence and power of the Holy Ghost. Listen to the following testimonies:

Marquis de Renty (1611-1648). In 1741 John Wesley published an abridged life of him. This nobleman testifies: "I bear in me ordinarily an experimental verity and a plenitude of the presence of the most Holy Trinity, which elevates me to a simple view of God."

Later, Marquis de Renty declares: "I enter into a heat and into a fire and even to my

fingers' ends feel that all within me speaks for God and stretcheth itself forth in length and breadth in his immensity, that it there dissolve and there lose itself." Again: "I cannot conceal from you (said he to a friend) that I have a fire in my heart which burns and consumes without ceasing."

John Fletcher. Of him Mr. Wesley declares: "He writes as he lives. I cannot say that I know such another clergyman in England or Ireland. He is all fire, but it is fire of love. His writings, like his constant conversation, breathe nothing else to those who read him with an impartial eye."

To John Wesley, he wrote: "Nothing throws unscriptural mysticism down like holding out the promise of the Father, and the fulness of the Spirit, to be received now

by faith in the two Promisers, the Father and Son. Ah! What is the penal fire of the mystics to the burning love of the Spirit, revealing the glorious power of the Father and the Son, according to John 14:26, and filling us with all the fulness of God?"

Hester Ann Rogers writes of him: "He insisted that believers now are called upon to prove the same baptismal fire; that the day of Pentecost was the opening of the dispensation of the Spirit,—the great promise of the Father; and that the latter-day glory, which he believed was near at hand, should far exceed the first effusion of the Spirit. Seeing then that they, on the day of Pentecost, bore witness to the grace of our Lord, so should we; and, like them, spread the flame of love."



World Peace and The Gospel.

REV. A. S. HUNTER.



VERY right thinking person desires the abolition of war and the reign of world-wide peace. It has at last been borne in upon the consciousness of diplomats that war is an unmitigated evil, and they are working at the problem of international peace. This was the gist of the angels' song when Christ was born, "On earth, peace!" And yet,

"Beneath the angels' song have rolled Two thousand years of wrong."

To many, this seems disheartening. Some imagine that it proves the failure of Christianity. Others think that Christianity is now in danger, unless war can be abolished. Both are alike mistaken. Nothing except Christianity can abolish war. After these centuries of war since Christ was here, his gospel is the most virile thing among men. The doubters have not taken counsel of Jesus. He said, "Ye shall hear of wars and rumors of wars. See that ye be not troubled, for these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom." (Matt. 24:6, 7). He, who knew what is in man, knew that the angels' song would not be fulfilled at once, nor for a long time.

The turmoil and strife of the past nineteen centuries need cause no surprise, if we look at things as Jesus saw them. He knew that war is not external to man, but located it within the degenerate, carnal human heart; in anger, jealousy, envy, hate, etc. (Matt. 5:22). His apostles understood it so. "Whence come wars and fightings among you? Come they not hence, even of your lusts which war in your members?" (James 4:1). "The seat of war" is in the moral nature of man, within the "deceitful and desperately wicked" heart (Jer. 17:9); and outward war will not be done away except by the transforming of human nature by divine grace, as manifested through the gospel. All possible efforts toward international amity and comity should be made; but we may as well understand now that universal and permanent world-peace will not come that way. War cannot destroy Christianity, but it may destroy civilization, unless Christianity is made an integral part of human government. Rather, the same causes which produce war, can destroy civilization. The wrecks of civilization and of nations, which strew the pathway of history, should enlighten us as to this. As a tiny mite of grit in the machinery of a powder-mill may cause a spark that will wreck the plant, so do envy, jealousy, hate, in one soul, wreck peace among men.

Centuries before the angels sang of universal peace on earth, two of the prophets had foretold a time when war paraphernalia shall be turned to peaceful uses, "and neither shall the nations learn war any more." (Isa. 2:4; Micah 4:3). We may not expect

that until the precedent conditions have been met: "Out of Zion shall go forth the law, and the Word of Jehovah out of Jerusalem"; or, God's will has become the law of individuals and of nations. And, there is a condition precedent to that again: "The mountain of Jehovah's house shall be established in the top of the mountains, . . . and peoples shall flow unto it, . . . saying, 'Let us go up to the mountain of Jehovah.'" Flowing up to the top of a mountain is contrary to nature, and pictures to us a state of things that is supernatural; when human nature will be turned God-ward instead of sin-ward. It is then that the implements of agriculture will supersede the weapons of war. Because humanity has not yet reached that state, wars continue, and will continue.

Those prophecies probably point to the return of Christ to earth to take the throne of his father, David (Isa. 9:7; Luke 1:32), and reign at Jerusalem as "King of kings and Lord of lords." (1 Tim. 6:15). The Jews expected him to do that when he came the first time, and because he did not fulfill their expectations, they rejected him as an impostor. Even his own apostles were so imbued with that idea that they were not wholly disabused of it till after his resurrection. On that day, he rebuked two of them because they had not believed "what all the prophets have spoken." He asked them, "Behooved it not the Christ to suffer these things, and to enter into his glory? And, beginning from Moses, and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself. . . . And he said unto them, 'Thus it is written, that the Christ should suffer, and rise again from the dead the third day.'" (Luke 24:25-27, 46). Thus, he made it plain to them, and to us, that his first coming was not to fulfill the kingly prophecies, but to make atonement for our sins.

The Jews either overlooked or ignored that line of prophecies in favor of the more attractive one of his kingship; hence their tragic error toward him. Jesus followed the divine program. Nothing has failed. Nothing will fail of all that has been written. The kingly prophecies are, as yet, unfulfilled, but they will be fulfilled, in their order, as were the others. That calls for Jesus' return to earth again, as he himself promised—"If I go and prepare a place for you, I will come again." (John 14:3).

Many now do not expect Christ's return to earth to reign. To all such the above prophecies, and many others in both the Old and the New Testament, are commended for careful contemplation. The rejection and crucifixion of Jesus by the Jews was foretold, likewise the destruction of Jerusalem and their world-wide dispersion. The divine program is moving without a halt or a hitch. The restoration of the Jews to Palestine and

Jerusalem, and the return of Christ in visible form to reign, are likewise prophesied. We should not repeat the folly of the Jews in disbelieving what is written. Nothing that is written will fail. We have nothing to do with the chronology of these events—"It is not for you to know the times and seasons which the Father hath set within his own authority." (Acts 1:7). But, "This same Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." (Acts 1:11).

Meanwhile, what? Keep faithfully on with our part of the program. That includes the great commission of world-evangelism, as given in Matthew 28:19, 20, and it includes more than that. Just before he left the world, Jesus said "that repentance unto remission of sins should be preached in his name unto all the nations." (Luke 24:47). That had been John the Baptist's message, and Jesus made it the permanent program for his Church in all ages and everywhere. That tells us how to disciple people. It is by "repentance unto (as far as) remission of sins"; repent, and keep on repenting until pardon comes. "Repentance toward God and faith in our Lord Jesus Christ" (Acts 20:21), is the plan. Less than that is not gospel evangelism.

We find that gospel evangelism and the return of Christ are connected by four links. Link one, "Repent ye therefore, and turn again"—that is the sinner's part, individually and collectively. Link two, "that (in order that) your sins may be blotted out"—God's part. Note that "may" in links two, three and four, imply the removal of obstacles; these are things God wants to do, but he is prevented. Each link makes possible the following link. Link three, "that (in order that) so there may come seasons of refreshing from the presence of the Lord"—still God's part, and suggests a revival. Link four, "that (in order that) he may send the Christ, who hath been appointed for you, even Jesus, whom the heavens must receive (he is there now) until the times of restoration of all things, whereof God spake by the mouth of the holy prophets that have been from of old" (Acts 3:19-21). The return of Christ has always been on the divine program, having been spoken "by the mouth of the holy prophets that have been from of old." But, its fulfillment is contingent, and the first contingency is repentance on the sinner's part.

This brings us right back to the divine program of evangelism as practiced by John and as commanded by Jesus for all time, "repentance unto remission of sins." Let no one deceive himself with the false notion that social and philanthropic work suffices, or that reformation is adequate. Jesus said,

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OF ASBURY THEOLOGICAL SEMINARY

Evolution Outlawed by Science.

REV. ANDREW JOHNSON, D. D., Ph.D.

PART XV.



HERE is a great unbridged gap between similarity of structure and ancestral origin. To infer the common ancestral origin of man and apes from the mere similarity of physical forms and anatomical structures is the fallacy in logic known as the *non sequitur*. If two things in nature resemble it does not follow that one came from the other, or that both in common descended from the same identical parent. And yet in the face of all these facts evolutionists parade this deceptive form of similarity as one of the "evidences" of evolution. They bring it forth and belabel it as "evidence" drawn from the study of Comparative Anatomy. However, it is not drawn from anatomy but far-fetched from the fields of fancy. This so-called Comparative Anatomy is like the study of Comparative Religions. In both cases it should be called a *contrast* instead of a *comparison*. There is really no comparison, but a contrast, between the true Christian religion and the false religions of the world. There is a difference in kind instead of degree. In like manner there is really no Comparative Anatomy between man and the lower animals. It is a contrast, and a difference in kind rather than a comparison and a difference in degree. These respective studies, therefore, should be revised and renamed Contrastive Religion and Contrastive Anatomy. But we are living in an age of compromise and comparison instead of an age of conviction and contrast. If a person in this day and time has positive conviction enough to persistently refuse to swallow the pet theory of evolution, the hypothesis of monkey transmutation, he is condemned by the evolutionists as opposed to the study of Anatomy.

But, nevertheless and notwithstanding, it is perfectly possible to oppose evolution (transvolution) and at the same time to promote the study of science in all its various branches—anatomy, anthropology, embryology, paleontology, geology and zoology!

Van Cleave in his *Invertebrate Zoology*, candidly acknowledges that "Similarity in structure and development and even homologies between the numbers of two animal groups do not prove that one has originated from the other—the key to the ancestry of the vertebrates lies hidden, possibly lost." There is one thing certain, homology fails to unlock the door to the secrets of ancestral origin.

Prof. Fleishman, of Erlangen, opponent of Darwinism, declares: "Within the vertebrate phylum, with its fishes, amphibians, reptiles, birds and mammals, it is true that 'No bridge leads from one to the other.'" This substantiates our view of the different gaps. If we follow the theory of evolution in all of its forms and phases we will see the many fatal gaps over which the hypothesis absolutely fails to cross.

Let us look at the pedigree of man as portrayed by Haeckel. He traces the genealogy of man along the following ancestral line: fishes, dipneusts, amphibians, reptiles, monotremes, marsupials, Lemurs, western apes, baboons, anthropoidal apes (tailless), pithecanthropus and homo (man). Some genealogy! The evolutionists, however, are divided among themselves as to which of the animal primates is the nearest relative of man. Some claim that the gibbon is the closest relative. Others claim that the ape stands nearest to man. Others claim that the South American monkey occupies the "first base" on the diamond of genetics. Others favor the chattering chimpanzee as our closest relative.

The Bible (1 Cor. 15:39) with one fell swoop and blow of administrative justice forever demolishes the whole homological history of evolutionary genetics with the simple, sublime and scientific statement that "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." Following the phantom of philosophical desire for unity, the evolutionists have made the materialistic and monistic mistake of trying to hang the millions of organic species on one genealogical tree, just as though there was only one, lone, solitary biological tree in the whole orchard of the economy of creation. Whereas in the midst of the garden of the organic world, separate and distinct from all others, stands the family tree of the human race. The trouble with the evolutionary biologists, they are barking up the wrong tree. Our great, great grandparents, even in the so-called pre-historic times, never scratched the bark on a coconut tree. There are great, broad boundary lines marked out by Nature in the organic as well as the inorganic world. Hence it is not necessary to run the whole organic creation up one single tree in order to look at life in its entirety and totality and to make the system of classification compact and complete. We might as well try to crib, crowd and confine the whole world into one kingdom and reject the old-time scientific classification of it into the mineral kingdom, the vegetable kingdom and the animal kingdom.

That would, indeed, be monistic philosophy with a vengeance and the unwarranted sacrifice of analysis to synthesis. The *cosmos* is a *multiverse* as well as a *universe*. So, if there are three separate and distinct kingdoms in the world, why may there not be more than one "genealogical tree" in the broad and beautiful garden of biological creation? We cannot scientifically and consistently confine the world to one kingdom nor the garden to one tree.

Suppose we could persuade Luther Burbank, the famous wizard of the botanical world, to produce some gigantic, California-like, magic tree on which every kind of fruit in the world would grow naturally and spontaneously from "resident forces" without any kind of artificial grafting. Wouldn't that be some tree? The most highly decorated Christmas tree would fade away into absolute insignificance in comparison (contrast) with such a wonderful tree! Let the imagination dwell for a few moments on the grandeur of such a gigantic tree! Peach and plum and blood-red cherry and every kind of berry, apples, apricots, pears, lemons, oranges, cumquats and tangerines, crab-apples and persimmons, all flowering, and flourishing in full fruitage on the different twigs, branches and limbs! What unity and harmony, "homology and analogy" in the one great botanical wonder of the world!

But alas and alack! This is only a "Jack-and-the-Bean-Stalk" story, a myth, a fairy tale! There never was a tree like that. Every tree bears fruit after its kind in accordance with the Genesis account of creation. But if Burbank and all the botanists of the world combined cannot produce a real tree after this order why is it that the evolutionists attempt to trace all the various forms of organic life, and especially the vertebrate, to one "genealogical tree?" They represent the amphioxus, fishes, amphibians, monotremes, marsupials, reptiles of all kinds, snakes, lizards, alligators, crocodiles, mammals of all kinds, rats, cats, dogs, cattle, horses, bears, tigers, lions, whales, and all the primates, lemurs, apes, orangoutangs, gorillas, chimpanzees, monkeys, anthropoidal

apes and man, all on the same genealogical tree! Is there any biological tree that can bear all these various kinds of organic life? It would be a more wonderful tree than the famous fabulous fruit tree we have just pictured. But the fruit tree was only a fable, a fairy tale. How about the evolutionist's genealogical tree? Is it real or only a fable or fairy tale? It is only an imaginary tree, used to illustrate the genetic relationship of all these animals we mentioned. It does not represent the real, proved, demonstrated relationship between these various groups of animals but only the imaginary or supposed relationship required by the theory of evolution.

The evolutionists beg the question and argue in a vicious circle. They try to prove the "genealogical tree" by organic evolution, and then turn around and try to prove organic evolution by the "genealogical tree."

The Babylonian king dreamed of a tree which he described as follows: "I saw, and behold, a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and behold, a watcher and an holy one came down from heaven. He cried aloud, and said thus, hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches." (Dan. 4:10-14).

This tree, described by the Babylonian king, bears some resemblance to Haeckel's genealogical tree. It was gigantic and immense. The beasts and fowls were all there. It reached to heaven and spread over the earth. But unfortunately it was cut down. However, the stump and roots were left. It was a dream. The same is true of Haeckel's biological tree. It is only a dream. Prof. Everett, of Yale, declared that evolution is nothing but a mere dream.

The ax of truth is laid at the root of the trees and every tree that bringeth forth not good fruit (true science) is hewn down and cast into the fire. Haeckel's tree has been demolished. It fared even worse than Nebuchadnezzar's tree. The very stump and roots of the biological tree have been dug up and destroyed.

What becomes of the "evidences" of evolution, drawn from Comparative Anatomy? We have seen that the so-called "evidences" are not reliable. It will take a much stronger witness than morphological comparison to prove the theory of evolution. It will require infinitely more than mere *similarity*, which is counteracted by *dissimilarity*, to substantiate and demonstrate the evolutionary hypothesis of man's lineal or collateral descent from brute creation. Similarity is simply insufficient to establish genetic connection or ancestral origin.

We are all familiar with the story of the six men of Indoostan, to learning much inclined who went to see the elephant though all of them were blind. If we will examine this illustrative story a little more closely we will see that it may be applied to the question under discussion. "Similarity" in every single instance was the one thing that deceived the men of Indoostan. The first man happened to seize the elephant's leg and declared that the elephant was certainly like a tree. He, like a full-fledged evolutionist, drew his conclusion from the similarity of

"morphological comparisons." The round rough leg resembled the round tree. The next man fell against the broad side of the huge animal, and positively declared, upon the assumption of "similarity," that the elephant was like a wall. "Homology" led him astray. The third blind man seized the elephant's tail, and basing his conclusion on "similarity," said the elephant was like a rope. The fourth man touched the elephant's ear and judging from "similarity" affirmed that the elephant was like a fan. The fifth man seized the elephant's tusk and going on the hypothesis of "homology" declared that the elephant was like a sword. The sixth man got hold of the elephant's snout, and on the theory of basic, structural "similarity" shouted: "The elephant is like a snake."

And so those men of Indoostan

Disputed loud and long;

Each was partly in the right,

But all were in the wrong.

Now in what sense were they correct? It is true that there is a sort of similarity between the parts of the elephant they respectively examined and the various objects they mentioned, the tree, the wall, the rope, the fan, the sword and the snake. In what sense then, were they all in error? In their conclusions. Their judgments were partial and premature. They illogically drew, as it were, universal conclusions from particular premises. They mistook the "similarity" of parts for the identity of the whole. There is no genetic connection between the elephant and the various things he resembles. His leg resembles a tree, yet the elephant is not a tree; his side resembles a wall, yet he is not a wall; his tail resembles a rope, yet he is not a rope; his ear resembles a fan, yet he is not a fan; his snout resembles a snake, yet he is not a snake. We cannot go on partialities and "similarities." The evolutionists are like the blind men of Indoostan. They are partly in the right. They are correct when they declare that there are certain homologies or similarities between the anatomical structures of man and the apes. This much we all concede. But when the evolutionists go to draw their conclusions they fail to take into the account the dissimilarities in the anatomical structures of man and the lower animals. Hence their conclusions are partial, premature, unscientific, illogical and incorrect. Because man and monkey resemble each other in some respects we can not jump to the conclusion that they have the same common ancestor. We are not authorized by logic to put anything in the conclusion which was not first in the premises; nor can we draw a universal conclusion from particular premises.

In the Hall of the Age of Man in the great American Museum, New York City, the skeletons of the primates, are "scientifically" placed and skillfully arranged in a rising series, capped and climaxed with the human skeleton. Dr. Henry Fairfield Osborn, the president of the Museum, declares that the Hall is full of facts and not fancies which absolutely prove the theory of evolution. It is said that a million of school children annually visit the Museum. The best way in the world is by object lessons. Ninety-five percent of the learning comes through the eye-sight. Sam Jones once made the remark that "You could say something and it would go in at one ear and out at the other, because there is nothing for it to 'stick-on-to' between the ears." But when we put a thought in the head through the eye-gate it cannot get out through the occipital walls of the cranium. Hence this long row of skeletons in the Hall of the Age of Man, homologically, morphologically and chronologically(?) arranged, will confuse the reasoning faculties and captivate the imagination of many people, especially the school children, and convince them that man evolved from the lower animals.

The evolutionists have arranged the skele-

tons to suit their theory. The worst of it the "missing links" are manufactured and made up to match the theory. It is not science, but *art* that has come to the rescue of the evolutionists. The artist has taken a small fragment of a skull and one or two teeth and a piece of the femur bone and from these scant remains has built up a marvelous form, a monstrous man-like ape or an ape-like man. It is claimed by McCann, the author of "God or Gorilla," that in one instance the jaw-bone of a monkey is used to replace the lost maxillary bone of a man's skeleton. This is going the limit. The evolutionists are desperate. They are doing their dead-level best to make out their case. We read where Sampson picked up the jaw-bone of a donkey and slew a thousand Philistines. McCann seizes the jaw-bone of a monkey and slays a thousand evolutionists.

When all these man-made "missing-links" are counted out of the equation all that is left on which to base an argument for evolution is the exploded idea of "similarity." Only this and nothing more! We have already shown that similarity fails to prove genetic connection. There is a "rattling among the dry bones" in the Hall of the Age of Man. In Ezekiel's vision the bones came together, bone to his bone; but in the "Hall of the Age of Man" it seems that the bones have been put together; not bone to his bone, but bone to another's bone.

The casual observer walks by and notes the similarity of these different skeletons. The scientific expert examines them with a careful and critical eye and recognizes the dissimilarity. Thos. Huxley was honest enough to give the whole thing away when he frankly admitted "that every bone of a gorilla bears marks by which it might be distinguished from the corresponding bone of man." The evolutionists saw the weak point in the argument for the doctrine of descent drawn from Comparative Anatomy and made an heroic effort to save the day by classifying *similarities* into two different kinds—the slight, accidental, external superficial similarities called *Analogies* and the deep, basic, permanent structural similarities called *homologies*. But most of their so-called homologies turn out to be analogies. Then the dissimilarities that counterbalance and nullify the similarities are deep, basic, permanent and structural. Hence the "evidence" from Comparative Anatomy in behalf of evolution is weighed in the balances and found wanting.

(To be continued)

Rev. Eleazer Tarrant Adams.

Rev. Eleazer Tarrant Adams departed this life, Feb. 18, 1926, at Weirsdale, Fla. He was the son of Eleazer Tarrant Adams and Lydia Beasley, his wife, and a direct descendant of John Adams, the second President of the United States.

He was born Dec. 14, 1871, in Narrow Shore, Currituck Co., N. C., where he spent his early boyhood. In 1887 he moved with the family to Norfolk Co., Va.

In 1890 he attended Friends Academy in Woodstown, N. J. From here he went to Washington and Lee University. Next to Randolph-Macon where he received his A.B. degree, graduating with honors. It was here where he "considered the field ripe unto the harvest" and felt that God called him to his ministry. In the class of 1900, Vanderbilt University, he again graduated with honors.

He was married in 1901 to Bessie Kirby. From this time until 1910 he served as a pastor in the M. E. Church, South. It was while a pastor in the First M. E. Church, St. Louis, Mo., at his own altar he received the definite experience of sanctification under the preaching of J. J. O'Brien, an experience which he loved and preached to the day of his death.

In 1910 he suffered the loss of his wife, and a few months later entered the evangelistic

field continuing in his chosen work till the end.

In 1911 while engaged in evangelistic services in Missouri, he met Evangeline Plank whom he married in 1912 and she entered sympathetically and whole-heartedly with him in the Master's work.

Asbury College conferred upon him the degree of Doctor of Divinity in 1916.

He was a man of deep convictions; passionately fond of home and family, yet he gladly sacrificed these in his zeal for the Master's campaign in the field. Truly a soldier of the Cross!

He is mourned by his wife Evangeline, three children: Mrs. P. P. Beaumont and John Kirby, of his first union, and Harold Plank, of his second; a mother, Mrs. E. T. Adams; a brother, W. E. Adams; a sister, Mrs. Ida McHorney; and a host of friends, being at the age of his death 54 years, 2 months, and 4 days.

His funeral service was conducted in the Wilmore Methodist Church, Monday afternoon, Feb. 22nd, in the presence of a great congregation of relatives and friends. Those taking part in the service were Rev. L. R. Akers, D.D., Rev. J. W. Hughes, D.D., Rev. O. C. Severs, Rev. Raymond Browning, and Rev. W. L. Clark. At the request of Dr. Adams the invitation was given at the close of the service, and the service was one long to be remembered; though very unusual, all felt that God was wonderfully present. We shall expect to meet our friend and brother on the eternal shore. Good bye until we shall meet again.

W. L. CLARK.

A Great Address.

Mrs. H. C. Morrison.



It was our privilege to hear a masterful address delivered in The White Temple, Methodist Church, Miami, Fla., by Dr. Clarence True Wilson on what prohibition had done for America. When we see and hear so much about the non-enforcement of law, and how the bootleggers are smuggling rum into our country, we are tempted to become discouraged; but after listening to an address like that of Dr. Wilson, it heartens us for the battle and gives hope for the future that we shall conquer in the end.

In the first place, Dr. Wilson reminded us that we had only had six years in which to test the prohibition law out, and showed what marvelous things had been accomplished in that short time. He said it was the greatest task ever undertaken, that of freeing our country of a habit that had fastened itself upon the people for centuries, there being five million hard drinkers in our country who had to be weaned from their toddy cups.

He showed how we had been placed at great disadvantage in having men appointed as prohibition officers who were not in sympathy with the law, and who could not be relied upon to enforce the same. Among the results accruing from prohibition he cited the following:

1. Prohibition has outlawed the liquor traffic. There is a vast difference in having open saloons offering their temptation to the passerby, and having to seek strong drink in some hid-away place, when the condemnation of the law is upon you.

2. Prohibition has made news of the commonest thing. In former years when we had saloons, drunkards were a common sight; now it creates much comment if a drunken man is seen on the street, and the newspapers print in glaring headlines that "Prohibition does not prohibit."

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WORLD-PEACE AND THE GOSPEL.

(Continued from page 6)

"Except a man (any man, every man) be born of the Spirit, he cannot enter into the kingdom of God." (John 3:3). While the diplomats dip, the schemers scheme, and the reformers reform, God commands "repentance toward God, and faith in our Lord Jesus Christ." It is our business to push gospel evangelism, individual, general and worldwide. Self reformation, either of individuals or nations, is futile. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, who are accustomed to do evil." (Jer. 12:23). The transforming power of the new birth, followed by the cleansing virtue of the blood of Christ, eliminates the virus of war from the soul; and with the love of God shed abroad in the heart (Rom. 5:5), the reign of peace begins. Only thus will the angels' song become a reality, "On earth, peace." "We look for a new heaven and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13), and war will be no more!

"Child of a King."

A. W. ORWIG.

To be a child of a king is usually considered a great honor, for the child himself may at some time take the place of the father as king, regardless of general fitness or moral character. But to be a child of the King of kings, or the heavenly King, is an infinitely greater honor. In many parts of the Bible God is spoken of as a King, and so is Jesus Christ.

To be a child of an earthly king may mean riches and all the worldly pleasures that money can buy, but it does not insure true happiness. Some kings and their families are sometimes quite unhappy through various causes. An old saying is, "Uneasy lies the head that wears a crown."

But to be a child of God, our heavenly King, means happiness that the world can never give. It means "riches untold," as a certain hymn says. Not the perishing wealth of the world but the far greater "riches of grace" here and unspeakable glory hereafter. Oh how supremely satisfying to be able to say, "I'm the child of a King" when King Jesus is meant. Let us not worry if we cannot have an earthly mansion. A little cottage, or even a tent, with Jesus as our companion, is very far better than a stately palace that some people covet and where Jesus does not dwell.

Let me tell you about a very poor man, but who was the happy child of the heavenly King. He lived on a hillside in an old and torn tent. Nearby was a rickety spring wagon, and close to it stood a somewhat hungry-looking horse. As the man was at work an infidel riding on horseback drew near and heard him singing, "I'm the child of a king." Riding closer to the poor man, the infidel sneeringly said, "So you are the child of a king, are you? A pretty-looking one for the child of a king with all your poverty-stricken surroundings!" But the poor man made no reply, and went on singing,

"My Father's own Son, the Savior of men,
Once wandered o'er earth as the poorest of them,

But now he is reigning forever on high,
And will give me a home in the sweet by and by."

Again the infidel said, "And this is the home of a king, is it? Look at that old and torn tent, and that miserable old wagon and horse!" But all the answer he got was

"A tent or a cottage, why should I care?

They're building a palace for me over there;
Though exiled from home, yet still may I sing,

All glory to God! I'm the child of a King."

This seemed too much for the infidel, and having been beaten at his own game, he hurriedly rode away, but hearing, as he went,

the chorus, strong and clear,
"I'm the child of a King, the child of a King;
With Jesus my Savior, I'm the child of a King."

Dear Christian reader, are you ever troubled with doubts and fears? Do the wicked ever taunt you with being a follower of the lowly Jesus? Does Satan hurl his fiery darts at you? Let your courageous reply be, "I'm the child of a King."

Devotional Thoughts.

REV. P. F. ASHER, B.D.

"Triumphant Trust."—Psalm 3.

The statement in the superscription to this Psalm—"A Psalm of David, when he fled from Absalom his son"—is amply confirmed by its contents. This, and the two succeeding Psalms (4 and 5) were probably composed as evening and morning hymns, with reference to the first night of David's flight from Absalom (see 2 Sam. 16, and 17 chaps), when his life seemed to hang by a hair: for, had not God heard his prayer and defeated Ahithophel's counsel, he could hardly have escaped.

Let us note briefly the contents of this beautiful Psalm. A cry for help in the midst of overwhelming trouble; a comforting sense of the protection of God against all enemies; a sweet restfulness and utter abandonment in faith to Jehovah, realizing the sustaining grace and power which he imparts to the trustful soul; an encouraging of heart and ennobling of purpose that makes the soul able to stand and withstand all the power of the enemy; these blessings we find herein are all conditional to faith. Great trials are designed to prove gracious triumphs, as only thus can be experienced the grace that keeps in the fire of persecution, or in the flood of temptation. And thus we are brought to see the tranquillizing power of true religion in seasons of overwhelming calamity. David has many foes, but he also has a mighty and a prompt Protector; so that he is safe in the midst of danger, and assured of final deliverance.

We might summarize the contents of this Psalm thus:—

- (1) Foes of the Faithful (ver. 1)—"Many are they that rise up."
- (2) Folly of the Faithless (ver. 2)—"There is no help for him in God."
- (3) Faith of the Suppliant (ver. 4)—"I cried unto the Lord."
- (4) Fearlessness of the Encompassed Soul (vs. 3,6).
- (5) Favor of God (ver. 8)—"Thy blessing is upon Thy people."

PRAYER.

"Protect, O Lord, Thy suppliants, support their weaknesses, and wash away their earthly stains; and while they walk amid the darkness of this mortal life, do thou ever quicken them by thy light; deliver them in thy mercy from all evils, and grant them to attain the height of good: through Jesus Christ our Lord, Amen."

When Thou Hast Shut the Door.

The shortest, the surest, the safest way to seek God is to seek him "in secret." It is not that God is any more really in secret than he is in public: but we are. . . . It is not that God is one thing on one side of a door of wood, and another thing on the other side of that door; it is that we differ so much according to which side of the door we are on. We all feel it the instant we turn the key, and go to our knees. In that instant we are already new creatures. We feel that this is our proper, and true, and best place. We say, "This is the house of God: this is the gate of heaven." And if you keep the door shut, and give things time to work, very soon

your Father and you will be the whole world to one another. And if you pursue that; if you lay out your life to be a man of prayer, you will make continual discoveries of practices and expedients of secret devotion, such as will carry you up to heights of heavenly-mindedness that, at one time, would have been neither believable by you, nor desirable to you. You will find out. . . . ways of impressing your own heart with the Being, the greatness, the nearness, and then the inwardness of God. . . . You will see Jesus Christ also, and will speak with him with an intimacy and a confidence and an experience not second to the intimacy and confidence of the disciples themselves. . . . Who in the family, congregation or city; who abroad, will be surprised with some blessing this year? Surprised—with some unexpected providence, some despaired-of deliverance, some cross lifted off, some salvation they had not themselves faith to ask for? And all because we asked, and importuned, and "shut our door" in their behalf.—*Alexander Whyte, D.D.*

The above is by the author, of "Lord, Teach us to Pray," which may be had of Pentecostal Publishing Company, for \$1.00.

Radiant Living.

REV. C. M. GRIFFETH
Cedarville, N. J.

THE TRUSTWORTHINESS OF DIVINE PROMISE.

When God makes you a promise, you can rely upon its being made good.

That was the experience of Abram.

Implicitly trusting the promise of God Abram left all to discover and to possess the land which God desired to give him. He had at last arrived at this promised land. After a sojourn in Egypt he had returned again to settle. But now their flocks had become so large that Abram and Lot agreed upon a separation.

At the time of this separation Lot selected the largest and choicest part of the country, the whole Jordan valley which was as fertile as the Garden of Eden, leaving to Abram only the barren, rough, lonely hills whose narrow confines cramped him and his flocks.

It was while he was among those lonely hills overseeing his flocks, after Lot had carved out the choicest of the land for himself, that he was led one day to climb to the summit of one of the heights. There he stood looking out over the beautiful prospect that was spread out before him.

While contemplating the scenic grandeur of the wide reach of country that surrounded him on all sides, the Spirit of God drew near unto him and spoke to him in these words: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; For all the land which thou seest, to thee will I give it, and to thy seed forever."

This was a covenant of great importance. Lot may choose the land for himself but it was still to be given to Abram. It was a revelation to him. He saw the trustworthiness of Divine promise.

We too can afford to trust the divine promises which have been made us in the sacred Scriptures. In the 91st Psalm we have such a promise: "He that dwelleth in the secret place of the most high shall dwell under the shadow of the Almighty!"

Or it may be the winsome invitation of the Christ: "Come unto me all ye that are heavy laden and I will give you rest." Or it may be the inspired promise of a Pauline Epistle: "But my God shall supply all your need according to his riches in glory by Christ Jesus."

Thank God for that happy moment when, in the hour of trial and uncertainty, one can lean heavily upon the certainty of the promises of God!

BUGLE BLASTS FROM THE BATTLEFIELD

ROBERT A. YOUNG REPORTS.

The Holiness Movement, its work throughout this nation cannot be estimated. The National, State, and County Associations are doing a great work. Why not make every revival a force, an agent to spread Scriptural Holiness in all our churches? Yes, it is easy to preach holiness in the camp meetings, the committee calls us to do this; but does not the church need the same truth, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption."

Prayer, fasting, and preaching of the Word resulted in a gracious meeting in our Methodist Church at Old Washington, Ohio, Rev. W. K. Mackey, pastor. Preaching five days without making an altar call; the fruit was ripe, mind and heart was open to the truth, and on Sunday morning after a message on "What holiness is not, what holiness is," thirty-five rushed to the altar seeking to be sanctified. For two weeks the tide ran high, about eighty souls were blessed at the altar.

The pastor, Rev. W. D. Mitchell, of the First U. B. Church, of Cambridge, Ohio, called on us while at Old Washington, and desired our coming to his church. We only had ten days to give his people, but several were blessed at the altar in pardon or purity. We hope to return to the city for a big tent or tabernacle meeting in May.

At this writing we are with Dr. Halfyard, Ph.D., pastor of our Methodist Church, Mandan, N. Dak. The crowd is increasing, interest growing, and we are expecting great victory, bless the Lord. Souls are hungry, the field is white unto harvest. Let us seek them in love and truth.

THREE GOOD MEETINGS.

It has been some time since I had a report in The Herald, but I have been busy in the service of Jesus. I have held three meetings since last report. The first one was at Middletown, Ohio. This was in a Mission on Central Avenue near the Big Four Depot, with Rev. C. L. Wireman. The visible results of the meeting were not what we were expecting, but some souls were blessed. Thank God for the few who prayed through.

The next meeting was with the Church of Christ in Christian Union at Pall Mall, Tenn. Rev. Harley R. Cartwright is the efficient pastor of this good people. The Lord gave us a real old-fashioned Holy Ghost revival there. Bro Cartwright had the church in good shape for the meeting, and there were fifty real genuine conversions. They prayed through in the old-fashioned way, and came through with shouts of victory. Hallelujah! This is the home church of Sergeant Alvin C. York, of World War fame. He was present most of the meeting and was a great blessing in the services. He is an elder in the church and a real shining Christian. May God bless him, and keep him humble and true.

I went from Pall Mall, to Banner Springs, Tenn., for a meeting with the Nazarenes. There was much opposition to the meeting, but God undertook for us and a few folks prayed through to real victory. Miss Mary Schuster is in charge of the work in that needy field. God is blessing her in her great work among those people in the Cumberland Mountains.

The Lord is still blessing me in my work for him, and I rejoice that our God is able to defeat the devil. Hallelujah! I have a few open dates for the summer and fall, and am ready to go anywhere the Lord leads. Let the readers of The Herald continue to pray that God will make me a great blessing.

F. D. Swanson, Evangelist.
Home address, Box 141, Wilmore, Ky.

TUCKASEEGEE, NORTH CAROLINA.

Leaving Charlotte, N. C., about 7:25 Tuesday morning I started for the most mountainous part of North Carolina, to conduct a meeting at Tuckasegee, N. C. At Spartansburg, S. C., I changed trains for Asheville, N. C., and after riding for some time we came into the beautiful mountain scenery which is wonderful to view, even from the train window. One wishes for loved ones, relatives and friends to see what he sees, with the same pleasure. While the train twines around the mountain sides one looks to the tripping streams coming down over the rocks below, one looks at the winding roads, the trees and foliage, and the homes on the sides of the mountains, then even to the top if possible. Marvelous and wonderful is the creation of our Heavenly Father. Tongue cannot tell nor words express the bigness, the beauty, the wonder, the attraction, the atmosphere and the challenge of the mountains.

By train we reached Sylva, N. C., about 7 o'clock in the evening, then we went by automobile about fifteen miles to the mountains. The next day was beautiful and it was striking to see mountains on every side of the house. A little distance away upon a baby mountain I noticed the nice white church with a cluster of pine trees for a beautiful background.

While writing part of this report I sat by a south window at twilight, in the valley, on the north bank of the Tuckasegee River in a mountain home, where I could see the beautiful sky after the sun set behind the mountains. The sky was beautiful golden color, then a striking pink from the reflection of the

sun. The moonlight nights were also an additional feature to the opening services of the revival.

Two of the outstanding results of the meeting were that a mother whose husband is now in the penitentiary, got gloriously saved and sanctified, jumped up from the altar and praised God. Also, one who had been called to preach got restored to the joy of salvation and was sanctified.

On New Year's Day they had a funeral out at the cemetery, after the body was brought in a lumber wagon. We called and prayed in s'x of the poor, dirty, cold, destitute, log, mountain homes, way up in the Cove in the mountains, and it's beyond description. We need to pray for them and remember that Jesus died to redeem them and set them free through his precious blood.

The second meeting at Glenville, N. C., was about ten miles farther up in the mountains. On our way there in the evening something broke about the automobile and we walked about three miles at night to a lumber camp before we secured help to fix the car. They were very kind and would not take anything. But this family wanted to take one of their boys to the Doctor the next day and they didn't have gasoline enough to do so, so Miss Hughes, the pastor, did a deed of kindness in taking some back to them the next day and talked and prayed with them. These seeds of kindness, you will see, were reaped in their salvation the night after the meeting closed.

During the meeting there were two services most every day and the meeting was very well attended. The devil got stirred and so did the people. One night a stone (or rock, as they call it) about the size of a horse-chestnut was slung through the church window with such force that it went past the middle of the church in front of the pulpit, and the glass flew into my hair as I stood in the pulpit.

I am so glad to say old-time conviction settled on the people and some even got saved in their homes after the meeting closed, but the revival went right on. Praise God! that is the way it should do. When we started toward the railroad we stopped at that same lumber camp that we did on our way to the meeting, and one man informed us that the Boss of the lumber camp hadn't been able to sleep for about a week, and the night after the meeting closed he and his wife prayed through in their home and got saved. How happy they seemed to be! His wife said, in telling us about it, that her husband asked her how to pray and she told him to just start and the Lord would help him. We then understood the Lord's will in having car trouble on our way to this meeting and stopping at this home, in inviting them out to the revival, etc. In sowing words and deeds of kindness one is sure to reap a harvest sometime, somewhere. Besides those who prayed through during the meeting, these two influential people were saved and others prayed through and shouted around their fireplaces after the meeting had closed.

Yours for precious souls,
Evangelist Rufus H. Gleason.

A GREAT MEETING.

Another great revival just went down into history in the Church of the Nazarene of this beautiful little city of four thousand. Rev. H. N. Dickerson, the "Ex-Racehorse Convert," of Ashland, Ky., was the evangelist. The crowds were splendid, and the interest was good. Many people were reached who were not in the habit of coming to our church. The closing Sabbath witnessed a crowded house, and folks turned away. We were compelled to get extra chairs, and to conduct a children's service in order that we might take care of the crowds. There were between sixty and seventy seekers, counting them just as they came. Thank God, there were some happy finders. As our church is too small, and inadequate to house and to take care of the people, we see no other way out, but to build anew. Please put this item on your prayer list.

Rev. Dickerson is a great preacher. His messages are full of unction and fire. He lays open the wound, and then pours in the "healing oil," thus healing the sore. His "Racehorse Sermon" is simply great! It is in the same class as Brother Fleming's sermon on the "Ford." The people laughed and shouted, and others came to the altar. While a new man among the Nazarenes, he is as true as steel, and yet does not abuse other churches. I heartily recommend him as a good all-round co-worker with people of all churches.

The Hutchinson Sisters of East Liverpool, Ohio, and also members of the East Liverpool Nazarene Church, did our special singing. They did their part exceedingly well. They are beautiful singers, and the folks fell in love with them, and their good singing.

Finances came easily. The evangelist was paid well, the singers were paid, and Brother Dickerson raised \$75.00 for the local church, and \$25.00 love offering for the pastor.

At a special meeting of the members of the church they gave the pastor a unanimous call as the pastor of the church for another year. This will make the pastor's fifth year as pastor of the Chester Church of the Nazarene. The building in which the present congregation meets is not adequate for church purposes, and the congregation voted unanimously to

put the building up for sale, and build a new church.

Chester Church of the Nazarene is coming up the road. Folks are looking our way, and we are expecting to have a strong church in this city.

Our crowds are constantly increasing with each revival meeting, and the regular Sunday evening services are splendidly attended. On with the battle. Pray for us.
B. H. Pocock, Pastor.

FLAT ROCK, OHIO.

We have just closed a three-weeks' campaign for souls and deepening the spiritual life of the church membership in our Flat Rock Evangelical Church. The meetings were in charge of Evangelist H. A. Frye, of Findlay, Ohio. Rev. Frye is a member of the Michigan Conference Evangelical Church, and is under appointment as evangelist by that body. He won his way into the hearts of our people and did very acceptable work. He offered no compromise with sin nor the ways of the world, and called the sinners to a thorough repentance and salvation from sin; and the church membership to a sanctified life dominated by the Holy Spirit.

During the last two weeks Rev. Frye conducted a series of Morning Bible studies on such topics as Prayer, Travail for Souls, Faith, Holy Spirit, and Preparation of the Church for Bridehood. A deep interest was taken in these studies and they were received by a good attendance with great profit.

The gospel messages of our brother were owned of the Lord in awakening the church membership and bringing sinners to repentance. Ninety-two souls bowed at the altar seeking salvation from sin, or a deeper assurance of God's saving grace and power for service. Of this number sixty-four were children of our Denominational Orphan Home institution located here. Thus far we have had nineteen accessions as a result of the meeting. God's presence was graciously manifested at the closing Sabbath evening service, in the salvation of souls. May the leading of the Spirit further bless our Brother Frye in the glorious gospel work.

Roy B. Leedy, Pastor.

EVANGELISTIC ECHOES.

Began battle in New Year at Quinton, N. J., Rev. John W. Brodway, pastor. This sanctified Methodist pastor is leading his church backward from soup, suppers, and socials toward Wesleyan Holiness. Had fine work here, many found God in pardon and purity. The pastor writes me that several remarkable confessions and conversions have occurred since the campaign closed. Hungry people came as far as thirty miles to hear the Gospel and push the battle. Am invited to return.

Next opened at Rockland M. E. Church, Wisconsin. Rev. M. B. Ferguson, an ex-Taylor University student, is the splendid pastor. Previous to the campaign the members of the church said they didn't need and didn't want a revival, and that they would not support it. In spite of this we trusted God and preached on. The Lord finally gave victory. Over fifty sought the Lord. The first convert was 68 years old and told the evangelist he had lived like a wild man. An old ex-showman from Adam Forepaugh's circus came twenty miles each way on a sled to find heart purity. He found it the last service. Fourteen sought the Spirit-filled life at one service, eleven another night, and about twenty the last night. For miles around the people heard the good news. On Sunday afternoon my lecture-sermon on "The Bible and Modern Sciences" and "Productive Prophecy," etc., were much used to attract attention to the meeting. An outcome of the meeting was that a tent meeting is to be held next summer. The writer is invited as evangelist.

Am now in the Nazarene Church at Highland, Mich., Rev. W. W. Clay, pastor.

John J. Hunt.

REPORT.

Just closed two fine meetings. Biloxi, Miss., January; over 300 at altar. Columbia, Miss., union meeting, first three weeks of February. Over 500 professions, 120 one night; 50 men converted in mens' meeting. Here in a union meeting of all churches of Starkville and A. & M. State College. 1,200 young men in A. & M. Preaching every night at chapel in A. & M. auditorium, and 10 to 11 each morning in First Presbyterian Church. Dozens of young men at altar. Pray for us.

L. J. Miller.

AN OPPORTUNE TIME.

Easter time is the time to place a nice Bible in the hands of a child or young person, where it will prove a blessing for years to come. Don't miss this opportunity and you can get the Bible from our Clearance Sale.

GOOD FOR THE WHOLE FAMILY.

As it has questions on the entire book, which makes it a good study book. Hurlbut's Story of the Bible is the greatest Bible story book published and just now we are offering a \$2.75 edition for \$1.60, postpaid.

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(Continued from page 1)

grounds in the nation. Part of the ground has been laid off and sold for building lots, the money to be used paying for the grounds and general improvement. Ample grounds have been reserved for the camp, and a number of fine lots are to be leased for a period of twenty years, with an arrangement to re-lease same.

Careful arrangements have been made to protect the grounds for the sacred purposes to which they have been consecrated, and protect those who may buy or lease. A splendid park of sixteen acres has been laid off in the center of the tract, where the tabernacle is to be built, with a number of other buildings to care for the comfort of visitors, services for young people, and also parking space for automobiles.

The date of the meeting next year is to be one month later than this year, covering about the 10th to 21st of March. Exact dates will be given in due time. The preachers selected for next year are Rev. John Paul, Rev. C. W. Ruth and H. C. Morrison. It would seem that this ought to become a delightful and restful winter resort for devout people who wish to buy or lease a lot on which to build a cheap and attractive cottage, where they can live at a remarkably small expense and enjoy the privileges and spiritual blessings of the camp meeting. Persons desiring to make inquiry with reference to location and prices of lots should write to Mr. F. H. Trimble, Orlando, Fla. Later on, we wish to write some other details of the camp, giving names of trustees and the streets which have been named for various preachers who have been more or less prominent in the Holiness Movement. Let THE HERALD family pray God's blessing on this faithful group of men who are laboring and sacrificing to establish this holiness camp which, under God, will touch and bless many thousands of people, not only in Florida, but from almost every state in the nation.

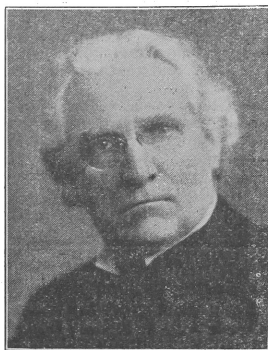
H. C. MORRISON.

The home of praise is the soul. It can live nowhere else. Theories, opinions, notions, linger in the mind; pious utterances and sweet songs may dwell on the lips; but praise dwells only in the heart, and claims all the depths of the man.—Mark Guy Pearse.

MONTHLY SERMON

REV. H. C. MORRISON, D.D.

Text: "And he could there do no mighty works, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief."—Mark 6:5, 6.



St. Peter's mother-in-law of a fever, and how they brought to Christ the people who were diseased and possessed of devils, and many were healed of divers diseases, and many devils were cast out. In this first chapter he also tells how a leper, at the touch of Christ, was made every whit whole. And so this gospel goes forward with incident after incident where the sick were healed.

The text is preceded with the raising up of the dead daughter of Jairus; the apostle then tells us that Christ came into his own country where the people at once found fault with him, and demanded to know from whom he had power to do these things. "Why, he grew up here with us; he's Mary's son; James and Moses, and Judah are his brothers, and his sisters, they are here with us." How like men it was for those who had been familiar with the early life of Christ, to speak in this way.

Men are not inclined to have much faith in the superiority of those with whom they are well acquainted. Some obscure lad becomes a prominent physician, a successful lawyer, or a great preacher, and the people in the neighborhood where he grew up say, "Why I knew him when he was a boy. Old Mrs. Commonplace is his mother, and these chaps down here are his brothers, and his sister married a son of old Bill Nobody. You can't make me believe that he will amount to anything much. Water can't rise above its own level."

These remarks of the people of the neighborhood in which our Lord had grown up are so like the remarks that we hear on every hand today, that we are forced to believe that human nature is quite the same through the centuries. Fashions and customs change, but the spirit of man, the inner real, immortal part of him, is the same.

If memory serve us right, we do not believe that Jesus is said to have marvelled, that is, to have been surprised, at any other time in his earthly ministry; but here his miracles have been so many, and so wonderful, that it seems the ignorance, prejudice, and unbelief of the people of his own community strike him as strange and unreasonable.

This unbelief shut up the power of Jesus. No doubt there were plenty of sick in the community; there are diseased, afflicted, and sick people everywhere that human beings exist. There were sick people in that community, and our Lord was full of power; this had been demonstrated in other places; the fever had been cooled, the leper had been cleansed, the dead had been raised up, the woman who had spent all of her living with

many physicians, but had constantly grown worse, merely touched the hem of his garment and had been instantly healed throughout; and now our Lord comes into his own neighborhood and the unbelief of the people stopped his mighty works. Their unbelief does not make him any less the Son of God, with all power, and does not make him any less compassionate, and you may be sure their unbelief did not bring any help to the sick, assuage the pain, or relieve, in any way, the suffering of the diseased, but it did rob them of healing and leave them to suffer and die. Their unbelief was as a blighting frost to the buds of faith; it created an atmosphere in which the supernatural power of God does not get hold upon the souls and bodies of men. Unbelief was the wide chasm that separated between our Lord with all his power, that had worked so mightily in communities where there was faith, and the sick and sorrowing all about him in this community.

The worst thing in this neighborhood was not disease, paralysis, leprosy, blindness, and the many forms of human suffering, but it was the unbelief that prevented the healing of these diseases. This has been true through all the history of the race, and is sadly true today. There are countries, neighborhoods, and individuals, who are cut off from all the power of God and his great salvation, because of their unbelief. There are communities where the people have been taught to doubt. They have been under the influence and domination of individuals who have cultivated and doomed the community with unbelief in the Bible, in the Lord Jesus, his Godhead, and saving power.

Sometime ago, I was preaching in a beautiful little city in the northwest; I was impressed with a sense of the spiritual dearth, the reckless, irreverent, hard look in the faces of the people. There seemed to be an insolent sneer as they passed me on the streets. The congregations were small, and the word of truth seemed to rebound upon me as if I had thrown a rubber ball against a stone wall. I was entertained in the home of a devout family, and I spoke to them of the remarkably hard state of the community, of the indifference and resistance of the truth, when the family pointed to a neighboring house and said, "The man living in that house is responsible for the wicked conditions here. He has had charge of the high school in this town for about thirty years. He is a well educated man, a man of brilliant mind, but a confirmed infidel, and he has sown the seeds of unbelief in the brain and heart of the people of this town for more than a quarter of a century. Revivals of religion are almost impossible here." People who get saved here are those who have escaped his influence. They were those who had moved into the town, or had attended the meetings from some adjoining community.

Many people in Kentucky have heard of "Old Curry" Methodist Church, located in Harrison county. Hundreds have been converted and sanctified in that church. There were some old Methodist saints in that community who in experience, testimony, and living, held on firmly to the old Methodist doctrines of regeneration, sanctification, and the indwelling of the Holy Ghost. They were like salt and light in that community. They kept the holy fires burning upon their family altars. It was easy to hold revivals in old Curry Church. I held a meeting there some years ago and saw the mighty manifestations of God's power. There was a soil of faith and an atmosphere of devotion in which it was difficult for the weeds of doubt to grow. People in the neighborhood surrounding that church believed the Bible; they believed that the Son of God had walked the earth, performed miracles, died to redeem men, risen from the dead and ascended into heaven. They believed that there was a coming judg-

ment day, and that sinners would be driven into everlasting punishment, and the righteous would enter into eternal blessedness. These beliefs were invaluable; they had a powerful effect upon the unsaved. They restrained men from sin, they kept young people within the bounds of proprieties of Christian civilization, and when the time came for revival meeting the people came, the Lord answered prayer, and multitudes were saved. Some years ago, a revival broke out in the old Curry neighborhood which spread round about in that part of Harrison county until something more than two thousand souls were converted, and no one can calculate the vast benefit and blessing it proved to that country. No doubt, there are hundreds in heaven today who found salvation in old Curry Church.

Suppose that the Curry community had have been under the influence for twenty or thirty years, of an infidel schoolteacher who had taught the young people that the Bible was not inspired, that their ancestors were apes, that the evil proclivities in them was no indication of depravity or sin, but simply the lurking remains of their brute ancestors; and suppose along with him, there had been a preacher in the pulpit of old Curry who taught the people that Jesus was not of virgin birth, that he performed no miracles, that he made no blood atonement, and that there is no need of repentance, or regenerating power. What sort of community would we have about old Curry? There would have been no revival. It would be a community of Sabbath desecration, profanity, dancing, and worldliness in all of its godless forms. It would be breeding lawlessness and crime, and its population would be dying in darkness and dropping into the abyss of woe. It would be just such a community as hundreds of others that have been under the influence of teachers and preachers who are destroying the faith, blighting the lives, and ruining the souls of the people, in the meanwhile, bringing on a generation of immodest girls and lawless boys, who mock at everything holy, laugh at everything serious, and plunge headlong into unbelief and wickedness.

Not long since one of the evangelists of the south told me of a meeting he had held in a certain town where the head of the high school was an enthusiastic evolutionist, and had so thoroughly indoctrinated the high school students with his skeptical teachings that they were absolutely gospel proof. They had a gracious revival; older and younger people were saved, but not one high school student seemed to have any conviction, not one at the altar, not one among the converted. They had been hardened with unbelief; their infidel teacher had built an impassable barrier of doubt between them and Jesus. The people who employ such a man and place their children under his influence must bear a part of the responsibility for the destruc-

tion of their souls in the great day of judgment.

Let it be remembered that in the days of our text Jesus was in the midst; he was full of power to heal. Sickness, disease, pain and sorrow were all about him; the great need was there, the gracious remedy was there, but the mighty works were prevented by the unbelief of those who hardened their hearts, disregarded the manifestations of power Jesus had given, and shut off the healing mercy from the suffering multitudes.

This same cruel tragedy is going on all about us today. Teachers and preachers in many places, are denying the inspiration of the Scriptures, the presence and power of the Holy Ghost, ridiculing revivals of religion, destroying the faith that makes the manifestation of God's power possible in the rescue of the perishing. There are cities, towns, villages and country places suffering great spiritual dearth, a generation of unregenerated sinners is growing up, sin and lawlessness break out everywhere. The skies are full of pentecosts. Jesus is mighty to save, but his gracious power is cut off from the dying multitudes by the unbelief and influence of false teachers who will not enter in themselves, and who close the door of faith in the face of the young and spiritually sick who would enter in, but for these destroyers of the faith.

Oh, men and women of God, shall we not live and labor, preach and pray to bring about an atmosphere of faith, of conviction of the truth, where it is possible for the Spirit of God to work, and the power of Jesus to save. It will be remembered that when the four men tore off the roof of the house and let down the paralytic before Jesus, that Jesus seeing *their faith* spoke the words of healing and forgiveness to the paralytic they had brought to him. These men exercised a faith in which the power of Christ could work to forgive and heal. These four men had faith and works which inspired a faith in the sick sinner they brought to Jesus. His faith united with their faith and Jesus healed.

There is settling down upon us in this nation a fog of unbelief, a mildew of doubt, a biting frost of skepticism, a condition that we cannot meet with mere arguments and contentions against the infidels; it must be met with the gospel of salvation. It must be met with great continued revival efforts. It must be met with nights of prayer and days of fasting. It must be met with a faith in Jesus Christ and his power to save which will turn loose upon the starving multitudes mighty manifestations of God in gracious revivals of religion. Let us lay hold upon the Almighty in prayer. Let us have a faith that will move the mountains of infidelity and bring down the power of the Holy Ghost in rebuke of sin to shake to the very foundations the skeptical influences that are blight-

ing the land, and bring multitudes of lost souls under the power of our Lord and Savior Jesus Christ.

A GREAT ADDRESS.

(Continued from page 5)

3. Prohibition has done away with the legalized temptation of the treating habit, which cost many times the amount that a stolen drink costs. That was a problem that baffled the reformers of such an expensive habit, until prohibition came to its rescue.

4. Then, Dr. Wilson declared that prohibition had transformed politics. A recent census revealed the fact that 94 percent of the members of Congress were members of some Evangelical Church, when formerly the whiskey oligarchy largely dictated who should be placed in office, and that now the Church has a loud voice in saying who is to occupy the seats of government in our country.

5. The fact was pointed out that America is the only country ever known to prosper after a war. Babson has declared that the United States has five billion dollars annually to spend in worthy enterprises, a result of the saving of the liquor bill. European countries have doubled their liquor bill since the war, while our country, under the control of prohibition, has doubled its savings.

6. Not only have the politics of the country been transformed, but the lives of the masses have been transformed. Where children went starved, and homes were meagerly furnished, now children are well clothed, sent to school, and are given a chance for a useful and happy life. Keely Cure Institutes have been turned into colleges, hospitals and places of benefit. Saloons have been turned into stores where needful commodities are sold. Distilleries have become places of legal and helpful distributions.

"We are at the parting of the ways," declared Dr. Wilson, and we as citizens must see that we use our ballot to put into office men who will sustain the Volstead Act, which is now a part of our Constitution, that honest and reliable men may have charge of our affairs. If the six years just passed could bring to pass such marvelous things, what may not the coming six years or more, do if officers are in charge of our government who will be true to the high places of trust to which they may be called. Let us pray and work for the unfolding of ways and means by which our country shall soon be entirely free from the nefarious and soul-destroying curse that lawbreakers are trying to retain among us.

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There are hundreds, yes, thousands, of villages and communities and crossroad districts that have had no real spiritual awakening in years. In these places multitudes are dying without Christ. Shall we not do something to try to bring to them a gospel which is the power of God unto salvation?

Mark you, we are not comeouters, but earnest, conscientious workers for the salvation of souls. You need not be in the least afraid of us. We have no scheme to make money, or to do anyone harm.

The organization now owns six tents, five of these were in the field of service in many places during the past summer. In these meetings many were blessed. Today, we have ordered a large tent to Florida that will be used in revival work this winter.

The membership fee is \$1.00, with the privilege of making any other donation you choose. We wish to order a number of tents made this winter that we may put ten or fifteen tents into this evangelistic work next summer. One wide-awake presiding elder has already engaged one of our best young preachers at Asbury College to spend the entire summer in his district with one of our tents. People far and near are calling for these tent meetings.

ARE YOU NOT WILLING TO GIVE US YOUR NAME AND ADDRESS, \$1.00 IN MONEY, AND YOUR EARNEST PRAYERS FOR THE GROWTH AND SUCCESS OF THIS GOOD WORK? If so, write name and address on the blank below, detach same, and send it to our secretary, Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Kentucky.

Please enroll my name as a member of The Evangelical Methodist League.

Name

Address

Contribution

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

Dear Aunt Bettie: This is my first letter to The Herald. I am twelve years old, have gray eyes and light bobbed hair. I am about four feet and five inches tall. I like to read page ten. I have three sisters and four brothers. One sister and two brothers and I go to school. I am in the sixth grade at school. We go in a car. My teacher's name is Miss Regina Starr. I like her fine. Who has my birthday, Oct. 12? The one who guesses my middle name I will write to them. It begins with M and has eight letters in it. Well, I will close and let someone else write a little.

Letha M. Strunk.
Burdett, Kan.

Dear Aunt Bettie: Will you and the cousins please move over and let me in out of the snow? Thank you I am thirteen years old, have dark brown hair, blue eyes and weigh 83 pounds. I have two sisters. Their names are M. Idred and Nadene. Who has my birthday, July 19? Nina Boarts, I guess your middle name to be Elnora. If I am right remember your promise. If I am right you have my middle name. I am in the sixth grade at school. My teacher's name is Mary L. Foster. I like her fine. There are two rooms in our school. The teacher of the smaller room is Virginia Smith. We will have examination this Thursday and Friday. I go to school at Uniontown. There are two stores, one school, one garage, one restaurant, one church, and several residences. State Road No. 1 goes through it. The people that keep the garage have a place for people to stay over night and for tourists. It is about three and one-half miles from Crothersville. I hope Mr. W. B. is out husking corn when this arrives. I have to run as I think I hear him coming to dinner.

Freeda Elnora Rogers.

Dear Aunt Bettie: Will you be kind enough as to print a letter for me. I wrote to you once but my letter wasn't in print, so I thought I would come again if you would let me. I go to church and Sunday school. My mother is a member of the M. E. Church and she takes The Herald and I enjoy reading page ten. I am four feet and nine inches tall, and weigh 76 pounds, am twelve years old, have brown eyes, black hair (bobbed) and dark complexion. If my letter is printed I will come again. I would love to hear from any of the boys and girls.

Ossie Lee McCullough.
Rt. A, Lee, Fla.

Dear Aunt Bettie: As you were kind enough to print my first letter I will attempt another one and hope to see it in print. I will guess on those two Jolly Girls from Flintstone, Md. The one that begins with V and ends with A I guess to be Vera, and the other Leah. Am I right? Now don't forget your promise if I am. I like to read good books. I have read two books since Christmas. Mother received a biography of Gipsy Smith from The Pentecostal Publishing Company and she likes it fine, and I will read it also. I love to go to Sunday school and church and I love and trust Jesus.

Bonnie J. Rickard.
Rt. 3, Box 18, Pekin, Ind.

Dear Aunt Bettie: It may seem funny for a non-subscriber to try to enter the circle of cousins, but I am making the attempt with hopes of being admitted. The reason is this: a very good friend of mine gets The Herald and I read his copy frequently. I wonder if the cousins all had a merry Christmas? I hope so. People usually seem glad at Christmas times. Father and mother are glad. Big brother and big sister are glad. Little brother and little sister are glad. But why all the gladness? Little brother and sister are glad for the candy, nuts and firecrackers Santa brought. Big sister is tickled over the fine box of chocolates her best beau sent. Big brother is showing every-

one the dandy tie rack his best girl sent. But father and mother usually think (as the other members of the family should) of a better reason for being glad at Christmas. The better reason is this: One thousand nine hundred and twenty-five years ago last Christmas a babe was born in a manger in Bethlehem who was to offer salvation to every living soul on earth. In closing this I wish to ask a favor of the cousins. I should like to receive one or more souvenirs from every state in the union. Seashells, arrow points or just anything which I may add to my collection and which will last. Don't forget that a high school "Freshie" likes to write and receive letters.

Holden McCunz.
Hico, W. Va.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band of girls and boys? I am ten years old and am in the fourth grade. My mother takes The Herald and I enjoy reading page ten. I have light brown hair, blue eyes, and fair complexion. I go to Sunday school every Sunday. I have gone to Sunday school for two years and haven't missed but two Sundays. I hope to see my letter in print. Dorothy F. Cooper, I guess your middle name to be Fay. Laura A. Mum, I guess your middle name to be Arlena. Frances M. Wilson, I guess your middle name to be Marie.

Tressie Fay Vance.
Lyburn, W. Va.

Dear Aunt Bettie: How are you all? I am in the fourth grade. I am ten years old. My middle name begins with A and ends with S, and has seven letters in it. The one who guesses it I will write to them. I go to church every Sunday. I like to go fine. My school teacher's name is Miss Jessie Lee Wade. I like her fine. For pets I have a dog and three cats and some birds. Some of you cousins write to me. I like The Herald fine. Well, I guess as this is my first letter to The Herald I will close.

James A. Everett.
Rt. 4, Box 101, Fulton, Ky.

Dear Aunt Bettie: Would you let an Indian in your list of boys and girls? I do not take The Herald but read it quite often. I am seventeen years of age, have brown hair and fair complexion. My middle name has five letters in it, and ends with N. The one that guesses it I will write to them. I read page ten as often as I get the chance and enjoy it. Well I guess I will have to close for this time, and hope to see this in print.

Clarence A. Pollard.
Seymour, Ind.

Dear Aunt Bettie: I am a farmer girl from the Hills of Mississippi. Come on, Mississippi girls and boys, we are far behind, let's catch up with the other States. My age is between twelve and seventeen; have dark brown hair, gray eyes, medium complexion. I am five feet, four inches tall. I am in the eighth grade at school. My middle name starts with R and ends with H. This is my sixth letter to The Herald. Aunt Bettie, come again, your letter was interesting. Harry A. J. Lancaster, I guess your age to be fourteen. Am I right? If so don't forget your promise. I live on a farm and like farm life fine. I have five sisters and three brothers. Two of my sisters are married. As I sit in the corner by the fire I think about the Boys and Girls' Page. I am hunting a song—the death of Floyd Collins. I would like to get it. I am fond of music and like flowers. I don't have bobbed hair. I don't like bobbed, I don't use paint, but I use powder. Cousins, if you were here I would snowball you. It has been snowing here today. What are you cousins doing these cold days? Going to school I guess. I am not going to school this time as it is too far away. My birthday is Nov. 6. Have I a twin? Irene come again. As my letter is getting long I will run along.

This is my sixth letter; only had one printed, and I am quite sure Aunt Bettie will be kind enough to print this little message. I am hoping to hear from all the boys and girls.

Naomi Dixon.
Rt. 2, Sweatman, Miss.

Dear Aunt Bettie: Will you let a Mississippi girl join your happy band of cousins? We sure are having some bad weather now. It is snowing here. Cousins, if you all were here we would have some fun snowballing, but I don't like snow much. I like flowers and music too, but I cannot play, but I like to hear good old gospel songs any time. I had rather go to hear good singing and the good old gospel of Jesus Christ than to go anywhere else. I have always liked to go to church, and am still trying to do what the Lord wants me to do. Harry A. J. Lancaster, I guess your age to be fifteen. If I have guessed right don't forget your promise. H. J. McNeese, I wonder what has become of you. I am still blessed with a father and mother, four sisters and three brothers, for which I am thankful. Aunt Bettie, I hope you will print this. I have written three times and it was printed only once. I am wishing God's blessing upon you.

Effie Dixon.
Rt. 2, Sweatman, Miss.

Dear Aunt Bettie: Would you let a little Oklahoma girl join your band of cousins? I like to read your cousins' letters. I take music lessons and am in the fifth grade. I like my teacher, her name is Mrs. Wilson. I go to the Presbyterian Church. I go every Sunday I can. I am eleven years old. My hair is brown, and my eyes are brown too, and I have light complexion. My birthday is Nov. 29. If anyone has my birthday send me a letter or a picture. Ruby J. Dallas, I think your middle name is Frances. If W. B. doesn't get this letter I will write again.

Paralee Degraffenried.
205 E. 3rd St., Edmond, Okla.

Dear Aunt Bettie: Will you let me enter the happy band of boys and girls? I go to school every day. My teacher's name is Miss Workman. My age is ten. I live on a farm and like to rake hay. I have one brother and one sister. For pets I have a yellow cat. I go to the M. E. Church and Sunday school. Mrs. James Hook is my teacher. Well I must hurry along for I hear Mr. W. B. coming.

Arthur Burnworth.
Somersfield, Va.

Dear Aunt Bettie: May I come in and warm? It's so cold out here in the snow. Thank you, I knew Aunt Bettie would open the door for me. This is my second time to write to The Herald. I saw my other letter was printed, so I decided I would write again. I received several letters from both boys and girls after I wrote to The Herald. Rena Mayes, why don't you answer my letter? I have two sisters and three brothers. I am the youngest. Ruby F. Dallas, I guess your middle name to be Frances. Opal Tesker, I guess your name to be Marie. Frieda Evans, I guess your name to be Bernice. If so please don't forget your promises. I will not take up too much room. Now if some one will open the door I will go out real quietly.

Dora Lou Young.
R'bolt, Ky.

Dear Aunt Bettie: I am coming again to visit the cousins and you as my first letter was printed. We sure have a big snow here and it is cold. My papa is a holiness preacher. He is away in a revival at present. He pastors four churches this year. Sometimes we go with him. I have been a Christian about a year. I attend Sunday school nearly every Sunday. My teacher's name is Charles Turner. We live about two miles and a half from church. I have read 21 chapters in the Bible this week. My favorite church song is "Where the gates swing outward never." I love that Bible verse, John 3:16. My chum is a Christian. Her name is Mary Miller. I can play an organ or piano. M. Esther Gentry, I guess your first name to be Mary. Evelyn D. Young, I guess your middle name to be Dora.

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If I am right don't forget your promise to write and I will answer. I would love to get letters from some of the cousins as I get lonesome in winter time. I am twelve years old. I will close as my letter is getting lengthy, and I may want to write again if this escapes Mr. W. B.

Hazel McCain.
Rt. 2, McArthur, Ohio.

Dear Aunt Bettie: I am a boy sixteen years old and have not walked in over five years, and I have no hope of ever walking in this life, but I hope to walk in heaven sometime. Please pray for me.

James Cain.
Columbus, Ga.

Dear Aunt Bettie: This is my first letter to The Herald. I am twelve years old and am in the sixth grade. I go to Sunday school nearly every Sunday. I live nearly three miles from church. I go to school on the truck. I have three sisters and three brothers, but one is dead. My father farms. We work about forty acres. I do not have to work much because I go to school most all the time. I hope to see this letter in print.

Bernice Hutchinson.
Silas, Ala.

Dear Aunt Bettie: Here I am again. I have just completed reading "Our Boys and Girls' Page," and thought I would write again. This makes my second letter to The Herald. I have received lots of letters from the cousins. I am still corresponding with some. You that I failed to answer will have to forgive me for I lost some of my letters. But nevertheless I enjoyed reading them all. Say, Aunt Bettie, what kind of Christmas did you have? I hope you and all the cousins had a very nice time. I wonder what is the matter with Florida boys and girls. Seems like they are sort of sleepy-headed and want to sleep all the time. Wake up, readers. Frank LaDuke, you didn't guess my name correct. It is Mae. Harry Lancaster, I guess your age to be fifteen, and one of your names to be Julian. Remember your promise if I'm correct. Loretta Henning, I guess your name to be same as mine, Mae. Is it? As my letter is getting long I will step out and make room for someone else. Hark! someone is calling. Guess who. Mr. W. B.

Ida Mae McLeod.
Rt. 3, Madison, F'a.

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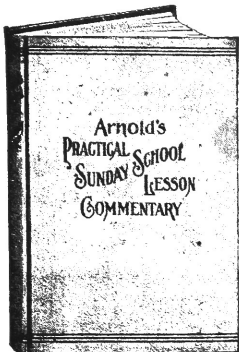
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PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

"PAUL'S THORN IN THE FLESH."

J. A. McCauley.

Just recently we read two articles by two men in two different religious Journals on the above topic, but neither of the writers seemed to arrive at a clear logical conclusion as to what really was Paul's thorn in the flesh. We have heard so many opinions offered on this question and some of them seem so ridiculous and absurd, that we have been led to write a few lines under the above heading. Our only object is to try and help such as seem to have an unscriptural idea on this much misunderstood scripture.

A few years ago we asked a religious worker what Paul's thorn in the flesh was. He answered, without hesitation, that it was granulated eyes. Gal. 4:15 perhaps causes some Bible readers to arrive at the conclusion that Paul had defective eyes. We asked another the same question, and they said that according to one commentator they had read after, it was malaria, as the country where Paul lived and traveled was subject to it. We asked another, they said some bodily ailment, another said his one limb was shorter than the other and another said that Paul was deformed with a hunch back. Another said that it was a lack of self-control. Now, let us look at Paul. Who was he and what was he? If we look upon him as an ignoramus, our conclusions are far wrong. He was God's chosen vessel, saved and sanctified, inspired to write no less than fourteen books in the New Testament. It is said that he was a graduate of the Greek School at Tarsus and also of the Hebrew School at Jerusalem.

In all of Paul's writings, one cannot point to a statement he made after his marvelous conversion that sounds like boasting in and of himself in 2 Cor. 12:11. Paul says as follows: "for in nothing am I behind the very chiefest Apostles, though I be nothing." This portion of scripture should convince us that none towered above him. The fact that he was a sanctified man, and his statements in 1 Cor. 9:27 which reads as follows: "But I keep under my body and bring it into subjection lest that by any means when I have preached to others I myself should be a cast-away." This should convince us that the apostle Paul did not lack self-control. Paul sought the Lord thrice that this thing might depart from him, but the Lord said, "My grace is sufficient for thee." We must therefore conclude that whatever Paul's hindrance was, grace was the remedy, and the only remedy. Had he been afflicted with granulated eyes, then grace would not have been the remedy, but an eye specialist or oculist might have effected the cure. Had it been the malaria a good physician might have prescribed for him and effected cure. Had he been deformed as some advocate he was, grace would not cure him of his deformity.

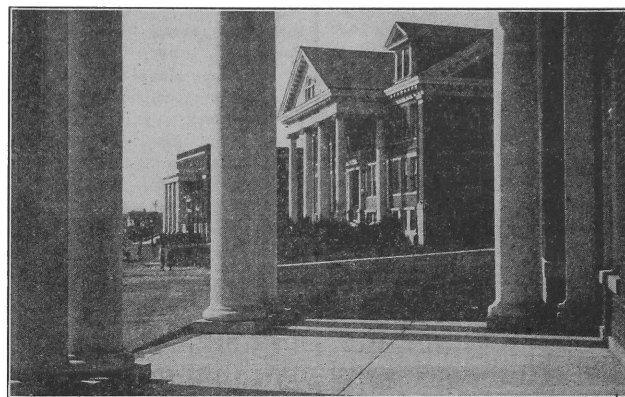
Among all the New Testament writers perhaps none ever had greater revelations from the Lord than had the apostle Paul. Had he not been so well saved and established in Christ's service, there might have been danger of him becoming exalted in himself. We are apt at times to overlook the simplicity of the Scriptures. We read a verse or more that is self-explanatory, and then wonder what is the real meaning of it, and there is great danger of arriving at wrong conclusions.

In a sense, every person who is living a holy life, has a thorn in the flesh. About a year ago we heard an eminent evangelist say in the course of a sermon, that he had to fight to keep pure, and live a holy life and we would not contradict that statement. Now let us look at 2 Cor. 12:7, and read carefully, slowly, and comprehensively as follows: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." We have some conception of what a messenger is or what would be the duties of a messenger, as applied in the above sense, and to be buffeted, is to be hindered, to be contended against, to be opposed, to be accused, etc. 1 Thess. 2:18—"But Satan hindered us."

If it were possible for a real Christian to be saved from all trials, buffeting, persecutions and tests, what

would most likely be the result? We would become self-reliant, instead of looking to Christ for grace and help. We would become self-centered, careless, indifferent, worthless, and useless as Christians for Christ's service. Of how much value would silver or gold be, except it is first tried in the fire and purified? Were it not thus purified in the fire its value would be not much above that of brass, copper or iron. How much more important it is that our faith be tried and tested as by fire. 1 Peter 1:7.

What then was Paul's thorn in the flesh? We hold that it was the messenger of Satan to buffet him, as we have tried to point out. There are a few other Scripture verses to which we have not referred, which some readers take as proof that Paul's difficulty was some bodily weakness or ailment. We do not grant that such views are well taken. They are mere conjectures.



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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson XIII.—March 28, 1926.

Subject.—Review. The Gospel of John. Reading Lesson.—Rev. 1:9-18.

Golden Text.—These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20:31.

Review day has come again; but it does not seem to me that it is worth while for me to write it up, seeing that you have had all the lessons, and should be able to make your own review. The most critical point in all of our Sunday school work seems to be at what we are pleased to call "the teen age" of our pupils. It is of this that I wish to write just now.

Everywhere that I go the same cry comes to the front: "How can we manage to hold our young people in the Sunday school after they are about fifteen years old?" Plans are not wanting; but they do not solve the problem. The most common thing is to blame the teachers. In many schools the Teacher-Training Classes have been organized to remedy the trouble, and it has done some good, though only in small measure. No doubt securing efficient teachers is one of the most difficult problems connected with the Sunday school work; but we may as well make up our minds that we shall always have it on our hands. Perfect teachers are not found any more than perfect preachers for our pulpits. Sunday School Institutes are good things to have, but they do not solve the problem. Sometimes they stir up great enthusiasm, and make us shout for awhile; but enthusiasm is usually like a soap-bubble, it will burst sooner or later, and it is usually sooner. After that we settle down to our old routine, and wait for the next Institute to come along and stir us up once more.

Some tell us that we must make the Sunday school sufficiently entertaining to hold the young people, but who can put enough of that element into one hour to compete with the world seven days in the week? I am free to admit that many of our Sunday schools are very, very dry; but that charge cannot be brought against all of them. Many of them are brim full of life; but most of them fail at the point now under consideration. Besides all this, too much entertainment would soon make the schools so wanting in seriousness that they could make no religious impression on the pupils. That element must necessarily be limited.

Some teachers are endeavoring to hold their pupils by giving them parties, even dances, during the week nights, but that has proved to be worse than a failure. We have had "Go-to-Sunday-School" days, drummed the community for attendance; and it really looked as if we were going to do something big; but it was but another soap-bubble, too weak to stand one puff of wind before bursting. We have tried honor rolls, class pins, buttons, church pride, outings in the woods, straw rides, prizes, etc., etc., ad infinitum; but they do not turn the trick—our young people stay away from Sunday school just the

same. All these things are failures, and we should know it, for we have seen it for years. Human trickery may entertain our young folk for the nonce; but they have too much sense to try to live on that sort of sillabub.

But the loss of these young people to the Sunday school is not the most serious part of our problem: the great mass of them are lost to the Church, and lost forever. If we could, in some way, develop our Sunday school children into great saints, we could, and would, take the world for Christ in a few years; but when out of five thousand former children in her Sunday school a church cannot show fifty real workers for the Kingdom within her ranks, she is making progress backwards. Multitudes join the Church on Decision Day, but are seldom heard of in church work after they pass their fifteenth birthday. Personally, I have become profoundly concerned about this grave matter. Some preachers tell me that we must not look on this dark side of the picture, but keep our eyes on the bright tots who fill the Sunday school rooms on Sunday. That reminds me of a fellow who counts his chickens when he takes them out of the incubator, but fails to realize that most of them die before frying time comes. We must see the trouble, and save these older pupils to the Church and to the Sunday school, or count our work in large measure a failure.

After working in Sunday schools for a period of something like sixty years, and studying the work in many parts of the nation as I have preached in revivals, I believe that I have a remedy that will save our boys and girls, but it is much like the old saw about leading a horse to water but being unable to make him drink. Many will laugh at my suggestion; it is too simple. Like Naaman, they are looking for something spectacular. This is the remedy: **Save the Church, and She Will Save Her Children.** A Church with less than one-fourth of her membership converted can never reach her young people. But regeneration is not enough. Give us a saved, wholly sanctified, Spirit-filled Church, and our young souls will flock to it. They say that the Church is too tame, and that they do not want what she is offering them. Are they not right? With a big membership that has failed to find a salvation that satisfies, and with almost no genuine spiritual joy in its experience, how can we expect our children to want what we call our religion? They do not want it, and they never will want it; and I for one do not blame them in the least. What most of us have, if we have anything at all, is not worth the trouble of keeping. I am reminded of the experience of a lady in Washington State. After she had received a gracious baptism with the Holy Spirit and found her heart clean, she said in a testimony meeting: "For years I endured my religion, but now I am enjoying it." That is what I am writing about. Give us an experience that fills us with "joy unspeakable and full of glory," and we shall have little trouble about the youth in our Sunday schools; for they

will want what we have to offer them. Try it.

I know a few churches in this broad land where sane, healthful holiness is preached, possessed and lived by nearly all the members, young and old, rich and poor; and in those churches there is but little trouble about the youth of either sex. But I had better stop to explain just a wee bit. I wrote "sane, healthful holiness," mark you. There is a wild, yelling, whooped-up thing that some people call holiness, that will kill any church in the world. When I speak of preaching holiness, I mean that one must teach the great doctrine of the Bible to his people. God sanctifies people through the truth, and not through human excitement. Christians must really get the blessing, and they must live it to keep it. It is worse than bad to profess it, and not live it. Live it as John Fletcher lived it, as Hester Ann Rogers lived it, as S. A. Keen lived it, as Phoebe Palmer lived it, as E. M. Bounds lived it, as Geo. W. Mathews lived it. But you say that is too hard to do: not if you really have the blessing. If you keep the blessing, the living will take pretty good care of itself.

This is very unpopular writing, because it hits Old Carnality so hard; but, beloved brethren, if the Church will go down upon her knees, and tarry till she is baptized with the Holy Ghost, she will have no more trouble about Modernism, for it will die; she will have no more difficulty about financing her missionary work, for God's coffers will run over; she will have all the funds she really needs for educational work, for deep spiritual life always creates a love for intelligence, and opens purses. Best of all, our youth will want the joy and the glory that will fill the hearts of older church members.

Is that all Utopian? Yes, for the Church as a whole; for she is not going to pay the necessary price to win it. She would rather have her worldly fun, and risk the damnation of her children than to suffer crucifixion with Christ. But, thank God, some may be persuaded to go up to Pentecost, and "pray till the fire falls." This is God's plan: read John 16:7-11. It will succeed, but nothing else can.

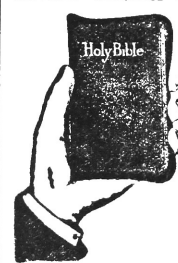
METHODISM IN CUBA.

Methodism in Cuba has passed through the pioneer stage and is now characterized by a steady growth with all the elements of stability found in the Church of the States, declared the Rev. S. A. Neblett, of Havana, Cuba, Sunday School Superintendent of the Cuba Conference. Mr. Neblett is the first man ever to hold this position in a foreign conference. He was recently in Nashville, Tenn., attending the Seventeenth Annual Meeting of the Sunday School Council.

One finds in Cuba many well organized churches with departmental Sunday schools, Epworth Leagues, and all the work that appertains to the churches of the States, said Mr. Neblett. The work is growing surely and steadily and although there is nothing spectacular, it is characterized by stability.

Mr. Neblett attributes this growth to two things. First, to the fact that the work in Cuba was inaugurated and carried on for sixteen years under the direction of one man, Bishop Candler; and second, to the fact that it started in the four large cities of the country

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The Nightingale of the Psalms

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An Exposition of the 23rd Psalm. Interprets this beautiful psalm in terms of your own spiritual experience. An inspiration to everyone—with a special message for the sad and discouraged.

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and thence spread to the provincial capitals, to the towns, and to the country districts. The people were taught from the beginning to house the mission work, and this itself was a great asset toward giving stability to the work.

According to Mr. Neblett, development in religious education in the Cuba Conference has probably reached a more advanced stage than in any other foreign Conference. In connection with the Sunday school, for four years standard training schools have been held in Cuba just as the home

conferences, and have been well attended by pastors and Sunday school workers. The first Sunday is observed throughout the Conference as Missionary Sunday. In the report of 1924, Cuba occupied fourth place in Southern Methodist Conferences in percentage of officers and teachers taking standard credits. Books of the Cokesbury course are being translated into the Spanish as rapidly as they are issued and are used in the training schools and manual classes.

The Cuba Sunday school for the past two years has been supporting a native Cuba pastor, paying him a salary of \$1,320 a year. In connection with this, it is of interest, said Mr. Neblett, that this is one pastor whose salary is always paid in advance. This man has been taken off the missionary budget and is entirely looked after by the Cuba Sunday schools.

"Pushing toward self-support" might be termed the motto of the Cuba Conference, Mr. Neblett reported, for already one-half the native preachers are supported by funds from the Cuba Church itself. It is hoped by leaders of that Conference that it will be only a few years until Cuba pays all salaries of her preachers.

Dr. Neblett is Sunday School Editor for the Conference and part of his work consists of translating the quarterlies into Spanish for the Cuban schools. The Cuba Quarterly is almost entirely self-supporting, said Mr. Neblett, as it has a splendid circulation not only among Methodists in Cuba but Presbyterians and friends, as well as among the churches on the Mexican border of Texas and in Mexican churches of California.

The church paper founded in 1907 is operated on a strictly cash basis and now has a subscription list of 18,000.

In speaking of the greatest need of the Conference, Mr. Neblett declared that it was in connection with the work of Pinson College for Camaguey, Cuba. This School, he said, is supported by the best citizens of the country and has the good will of both Cubans and Americans. During the Centenary, nearly \$13,000 cash was raised in Cuba to supplement the amount to be given by the Centenary for new buildings and equipment for the School. This money is now lying idle in the bank, waiting for the \$50,000 from the Centenary which never came. This is one of the tragedies of the Centenary, said Mr. Neblett.

EVANGELISTIC AND PERSONAL.

Rev. Wm. H. Vickers, assisted by Miss Mayme Parker and Miss Winifred Mears, will conduct a revival meeting in the Pilgrim Holiness Church, corner of Montgomery Ave. and Sudbury St., Staunton, Va. All are invited to pray and as many as can come and help in the battle for the salvation of souls. Entertainment free. Rev. Earl W. Lowry and wife, pastors.

A revival will be conducted by the Church of the Nazarene of Logansport, Ind., March 13-28. Rev. Howard W. Sweeten, author and evangelist of Ashley Illinois, is the engaged evangelist. The Nazarene Trio of Logansport, will do special singing. Bro. Lee Conley, song leader. We will welcome all desiring to attend these services. Our new build-

ing is to be dedicated Sunday afternoon, March 28, at 2:30. The church is located at 20th and George Sts. Plan to be with us.—Robert S. Bradley, pastor, 817 Wheatland Ave., Logansport, Ind.

P. P. Belew: "Just following a meeting in Utica, Kansas, which closes May 9, I have an open date that I would like to give to some church in those parts or between there and Indiana. Those interested may communicate with me at my home address, 110 S. Forest Ave., Marion, Ind."

The Westport M. E. Church, South, at 40th and Washington, Kansas City, Mo., W. A. Tetley, pastor, begin a revival meeting March 14, under the leadership of Rev. J. B. Culpepper, D.D., and his son, J. B., Jr., of New Smyrna, Fla. The services on the night of March 14 will be broadcasted over W H B Station of the Sweeney Automotive and Electrical School, Kansas City, Mo. Meter 365. 6. 8 o'clock P. M., central time. The pastor desires the prayers of Pentecostal family for this meeting, and asks you to remember to pray for a special order, viz.: "a God-sent revival." It is difficult to hold a one church meeting in a large city, but we believe with God all things are possible. We feel fortunate that this grand old warrior could be secured to lead us. As far as human agencies are concerned, we are well blessed, but it is "not by might, or by power, but by my Spirit, saith the Lord." The pastor's heart is longing for an old-fashioned, heart-searching, sin-killing, stump-digging, Holy Ghost revival. Brethren, pray for us.

J. C. Stitzel: "Being interested in the extension of the Kingdom of God by whatever method he may choose to employ, whether by the preached word, the written page or in consecrated singing, the writer is sending you this brief word in the hope that it may be the means of furthering the cause of righteousness in the world. It is the purpose of the writer to recommend a very worthy evangelistic singer to any who may find it necessary to employ such a helper. I refer to Miss Inez Staley, of Oakwood, Paulding Co., Ohio. Miss Staley is a very efficient, consecrated, godly young woman, of a very agreeable personality, and one who makes her way into the hearts of the people with great ease. There is nothing of the theatrical about her work, but she believes thoroughly in the Pentecostal power of the Holy Spirit to do his office work whenever he is given a chance to do it. No one will make a mistake in employing this estimable young servant of God. This notice is written without solicitation from Miss Staley, but wholly without her knowledge or consent."

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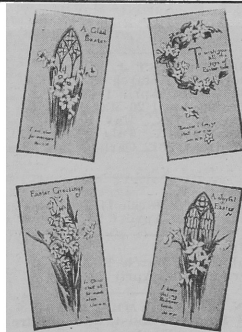
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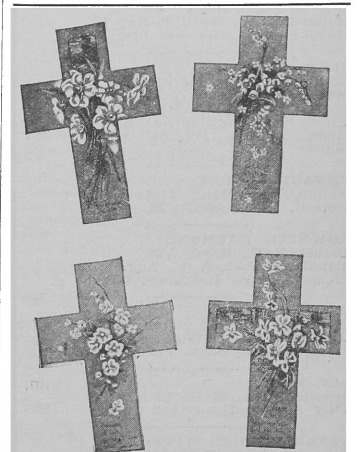
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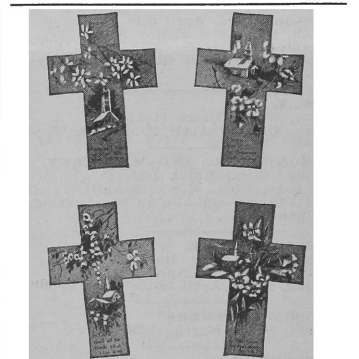


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Chorus.
He's the rock of my salvation,
Purchased on Mount Calvary,
And in whom I am confiding,
Christ, whose blood atones for me.

I am drinking of the water
Jesus giveth, and so free
Unto all who will accept it,
And it satisfieth me.
In the sunlight I am basking,
Sunlight of a Savior's love,
Who doth feed me, daily feed me
On his manna from above.
Jesus cares for me, and never
By him I'll forsaken be,
If to the end I am faithful
He will ever be with me.

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Santa Monica, Calif., June 25-July 4.

AYCOCK, JARRETTE AND DELL.
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Portland, Oregon, March 28-April 11.
Everett, Wash., April 11-25.
Walla Walla, Wash., April 26-May 9.
Mail address, 2917 Troost Ave., Kansas City, Mo.

BAKER, M. E.
Flat Rock, Ind., March 14-April 4.

BALSMEIER, A. F. AND LEONORA.
Somerton, Ariz., March 18-April 4.
Monrovia, Calif., April 6-18.
Santa Rosa, Calif., April 25-May 9.

BENNARD, GEO.
Nelson, Neb., March 14-April 4.
Detroit, Mich., April 8-25.
Holland, Mich., April 20-May 16.
Home address, Hermosa Beach, Calif.

BELEW, P. P.
Millington, Mich., March 14-28.
Marion, Ind., March 22-29.
Cass City, Mich., March 29-April 11.
Utica, Kan., April 20-May 9.
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Nelson, Neb., March 14-April 4.
Detroit, Mich., April 8-25.

BROWNING, RAYMOND.
Bethel, N. C., March 7-28.
Popular Branch, N. C., Aug. 18-29.
Home address, Hendersonville, N. C.

BUSSEY, M. M.
Monongahela, Pa., March 10-21.
Tarentum, Pa., March 23-April 4.
Home address, South Vineland, N. J.

CAIN, W. R.
Houston, Tex., March 21-April 4.
Port Arthur, Tex., April 11-25.

CARTER, JORDAN WITT.
Spearfish, S. D., March 14-28.
Belle Fourche, S. D., March 29-April 4.
Chester, S. D., April 6-25.
Fieldale, Va., May 2-23.
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COPELAND, H. E.
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COX, W. E.
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Warren, Ohio, March 19-29.
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Cincinnati, Ohio, May 28-June 7.

HOWARD, F. T.
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HUNT, JOHN J.
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Post, Texas, April 26-May 9.
Farmersville, Tex., May 10-23.
Van Alstyne, Tex., July 27-Aug. 10.
Home address, 3312 Carlisle Ave., Dallas, Texas.

KLEIN, GEO. T.
Modesto, Calif., March 14-April 4.
Oakland, Calif., April 6-25.

LaMANCE, W. N.
Ashland, Ohio, March 18-April 4.
Mt. Vernon, Ill., April 7-24.

LAWTON, MR. AND MRS. MELVYN M.
(Gospel Singer, Pianist, and Children's Worker)
Salisbury, Md., March 14-28.
Philadelphia, Pa., June, July, August.
Home address, 2638 No. Lawrence St., Philadelphia, Pa.

LEWIS, M. V.
Loogootee, Ind., March 15-April 4.
Sulphur, Okla., April 5-18.
Home address, Wilmore, Ky.

LINN, JACK AND WIFE.
State of Florida., January, February and March.
Home address, Oregon, Wis.

LITTELL, V. W. AND MARGUERITE.
Union Gap, Wash., March 12-28.
Marshfield, Ore., April 1-18.
Home address, 1214 Scott Street, Beatrice, Nebraska.

LOVELESS, W. W.
Brookville, Ind., March 11-April 4.
Home address, London, Ohio.

McBRIDE, J. B.
Cannon City, Colo., March 11-31.
Hannibal, Mo., April 4-18.
Grand Junction, Colo., April 25-May 9.
Colorado Springs, Colo., May 16-30.
Home address, 112 Arlington Drive, Pasadena, Calif.

McCALL, F. P.
Seffner, Fla., March 8-21.
Groveland, Fla., March 21-April 4.
Homeland, Fla., April 5-18.
Open dates after April 25.
Home address, Jasper, Fla.

McCLINTOCK, J. A.
Ashland, Ky., March 7-21.
Louisville, Ky., April 4-18.
Huntington, Ind., March 29-April 3.
Wurtland, Ky., April 20-May 2.
Home address, Richmond, Ky.

McCord, W. W.
Florida—January, February and March.
Portage, Ohio, August 19-29.

Sale City, Ga., Oct. 14-24.
Open date, Feb. 25-March 28.
Blairsville, Ill., April 1-25.

MACKEY SISTERS.
Atlanta, Ga., April 4-18.

MULLER, JAMES.
Muskegon, Mich., March 12-28.
Indianapolis, Ind., May 30-June 13.
Albion, Neb., June 16-July 4.
Home address, 1249 N. Holmes Ave., Indianapolis, Ind.

MILLER, L. J.—SCOTT, O. H.
Meridian, Miss., March 8-21.
New Albany, Miss., March 22-25.
Laural, Miss., March 28-April 18.
Tylertown, Miss., April 19-May 3.
Indianola, Miss., May 4-18.
Boonville, Miss., May 19-June 6.
Grenada, Miss., June 13-July 6.

MITCHELL, L. R. AND EVA M.
Open for calls.
Home address, Upland, Ind.

PARKER, J. R.
Noblesville, Ind., March 14-28.
East Liverpool, Ohio, March 25-April 11.
Ferguson, Ky., April 20-22.
Home address, Wilmore, Ky.

REDMAN, J. E.
Winchester, Ind., March 5-21.
Newark, Ohio, March 26-April 11.
Home address, Brookville, Ind.

REES, PAUL S.
Delmar, Maryland, April 1-11.
Cambridge, Maryland, April 14-25.

REID, JAMES V.
Detroit, Mich., Feb. 14-28.
Ft. Worth, Tex., March 2-7.
Waco, Tex., March 14-April 14.
Wilson, N. C., April 11-25.
Hubbard, Tex., May 2-16.
Home address, 2912 Barton Ave., Ft. Worth, Texas.

RINEBARGER, C. C.
Rochester, N. Y., March 14-April 4.

ROOD, PERRY.
Harold, Ky., March 16-28.
Home address, Reader, W. Va.

RUTH, C. W.
Upland, Ind., March 23-28.

SANDERS, C. C., JR.
(Young Peoples' Evangelist)
Pensacola, Fla., March 14-April 18.
Home address, Griffin, Ga.

SHANK, MR. AND MRS. R. A.
Iowa District, March 17-28.
Farmington, Iowa, April 4-18.
Council Bluffs, Iowa, April 22-May 2.
Toronto, Ont. Canada, May 9-30.
Home address, 191 No. Ogden Ave., Columbus, Ohio.

SHAW, BLISH R.
(Song Evangelist)
Open dates, February and March.
Home address, 418 S. Dodson St., Mitchell, Ind.

SELLE, R. L.
Tustin, Calif., Feb. 1-April 1.

SWANSON, F. D.
Jamestown, Tenn., May 2-23.
Greendale, Ky., June 2-20.
Cynthiana, Ky., August 5-15.

TEETS, ODA B.
Nitro, W. Va., March 26-April 4.
Brandonville, W. Va., April 5-18.
Arboreale, W. Va., May 2-30.
Jollytown, Pa., June 13-27.
Mt. Lake Park, Md., July 4-11.
Home address, Aurora, W. Va.

VANDALL, N. B.
(Gospel Singer)
Corey, Ohio, March 21-April 4.
Shreve, Ohio, April 5-11.
Indianapolis, Ind., May 2-16.

VAYHINGER, M.
Plainville, Ind., Feb. 28-March 21.

WELLS, KENNETH AND EUNICE.
Akron, Ohio, March 14-28.
Home address, 2115 Barth Ave., Indianapolis, Ind.

WILCOX, PEARL E.—Song Evangelist.
BEUGHER, EDNA—Ohio Girl Evangelist.
Newark, Ohio, March 12-April 4.
Columbus, Ohio, April 18-May 2.
Home address, 15 Plum St., Westerville, Ohio.

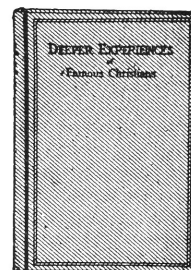
WILLIAMS, L. E.
Open date, March.
Home address, Wilmore, Ky.

YATES, W. B.
Central City, Ky., March 15-28.
Hartford, Ky., March 29-April 11.
Glasgow, Ky., April 12-26.
Owensboro, Ky., May 3-6.
Flemingsburg, Ky., May 17-30.

YOUNG, R. A.
Mohall, N. Dak., March 9-21.
Asotin, Wash., March 23-April 4.
Pasadena, Calif., April 7-25.

ZEITS, DALE G.
Rushmore, Ohio, March 16-28.
Athol, Ohio, March 30-April 4.
Mendon, April 6-18.
Home address, Lino, Ohio.

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PENTECOSTAL HERALD

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

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SKEPTICS IN THE PULPIT.

By The Editor.



HE most dangerous skeptics of our time are the skeptics in the pulpit. The irreligious infidel who denies the existence of God or, that God has given us an inspired revelation or, that Jesus means anything more to us than a mere example, is bad enough, but his position is so unreasonable and unscriptural that he is easily combatted.

Those skeptical preachers who assume to be devoutly religious, and eager for the uplift of society and the development of the spiritual life of the masses, and yet question the inspiration of the Scriptures, will tell you that the Bible contains the word of God, but they are never positive with reference to what part of it is the word of God. They will tell you that the prophets were simply religious statesmen, that they were not inspired to foretell with accuracy of coming events. They will insist that the Ten Commandments are the accumulated wisdom of ancient sages rather than directly given from God, with the seal of divine authority upon them.

These same skeptical preachers will either deny the virgin birth of Christ, or insist that the whole matter is of no consequence; that it does not matter what one believes on that subject. They will take a like attitude toward the miracles of Christ; either say flatly, that he performed no miracles, or that we have perfect liberty to believe or disbelieve, as we choose, with reference to the miracles. These pulpit skeptics will never insist that we need the blood atonement of Jesus; that in him, and him alone, there is provided the whole solution of the sin problem, that he suffered in our stead, and atoned on the cross for our sins. They also treat with indifference the matter of the resurrection. They insist that it does not matter whether the body of Jesus was raised from the dead, or that he simply lived in spirit after the crucifixion.

Your modern pulpit skeptics are shy of all miracles. They want to get away from any sort of manifestation of supernatural power. With them, Moses did not write the Pentateuch, the prophets were not divinely inspired in a sense that gives their writings authority, Jesus Christ was not virgin born, he performed no miracles, his death was not a divine necessity for the salvation of mankind, his body was not raised from the tomb, the gospels are not infallible, the epistles are not trustworthy as inspired records, the regeneration of the individual is not necessary, sanctification from all sin is impossible, and all people who accept the Bible as an inspired, infallible Book, with the virgin-born, miracle-working, atoning death and bodily resurrection of our Lord are ignorant, superstitious, and unfit to be religious teachers. Personally, I have no respect for the scholar-

ship, no faith in the religious teaching, and no sort of Christian fellowship with the modern pulpit skeptics. They are the emissaries of Satan, the deceivers of the people, and the destroyers of human souls.

To preach the gospel, which is the power of God unto salvation, a man must be a believer and called of God to bear, not his notions and skepticisms, but the message of the Lord to the people, as revealed in the Old Testament, Gospels and Epistles. The word of the Lord is the message of the true preacher. From the whole Bible he gathers the saving truth; he recognizes that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works." It would be well for the modernists to remember that saying of our Lord, "If ye had believed Moses, ye would have believed me, for he wrote of me." We hear talk of cleavage, of separation between the modern liberalists and the faithful believer. The cleavage already exists and there can be no union or harmony between those who believe the Scriptures and those who do not. God's people must not be led by or support skeptics, whether they be on the soap box in the street or thrusting themselves and their infidelity into the pulpit. No true follower of God can sympathize with, follow or support modern liberalists.

The Day of Revivals Has Not Passed.



HERE is a false report widespread, and in many mouths, to the effect that the days of revivals of religion are passed; that from now on, we must resort to personal work, in other words, persuading people that it is their duty to join the church. They call it "handpicked fruit."

We hear quite a bit of this sort of talk among Methodists. A district superintendent said to this writer, not long since, "We will never have any more of what you call 'revivals of religion.' We will have great social uplifts, and mass movements toward better social and ethical living." At the time he made this remark hundreds of revivals were in progress in these United States. He was so backslidden, prejudiced, ignorant of God and his methods, the people and their wants, that he was liable to say anything that was not true.

One of the greatest needs of our time is a gracious revival of religion among all denominations, in all cities, towns, villages and country places; nothing so attracts and in-

terests the people as a real revival of Bible religion. Nothing so interests men as a manifestation of supernatural power. Man is a spiritual being, and he is deeply interested in spiritual phenomena. One reason why mediums have such a marvelous influence over the people, and the largest lecture halls were filled with thousands to hear those Englishmen who, sometime ago, traveled through this country lecturing on "Spiritism," and charging a large price to those who were admitted to their lectures, is the fact that people are deeply interested in the future; they are eager to know what is beyond the curtain of death.

The hungry souls of the multitudes feeling out after the supernatural, who know nothing of the deep teachings of the Scriptures and witness of the Holy Spirit, become the easy dupes of mediums and the various teachers of the many forms of spiritism, who undertake to penetrate into the life beyond the grave.

Those who believe the Bible, who have sought and found Christ, who have the baptism and abiding of the Holy Ghost, have nothing whatever to do with any form of fortune telling, seances, mediums or spiritism. They have found the truth; they are in communion and fellowship with God, and their souls are satisfied; they have entered into a zone of clear light where superstitions have all passed away.

Unsaved people, who have no spiritual enlightenment, no communion with God, whose souls are shut up in darkness, are superstitious. There is a strange fear and anxiety in them. There are multitudes of educated women who would not think of beginning a task they could not complete, on Friday. There is a great building in this city which has no thirteenth floor; it runs up to the twelfth floor and the next is numbered fourteen. Why not a thirteenth floor? Because thousands of intelligent business men, object to the thirteenth floor. Not long since, my seat in a car was number thirteen, and the colored porter came to me and said, "If you object to number thirteen I will get you another seat." I did not object and kept my seat. Why should the porter make this suggestion? Because it was very common for people to object to seat number thirteen. The soul of the wicked does not have peace; it has superstitions, anxiety, fear and unrest. Salvation from sin, and fellowship with Christ sweeps all of this away.

In genuine revivals of religion the people become conscious of the presence of God. They know that there is an invisible and powerful Person in their midst. Sin becomes a hateful burden, and their hearts cry out for deliverance. They long for freedom from sin; they repent and pray, believe in Jesus, find forgiveness, peace and joy sweep into their souls; they receive the witness of the Holy Spirit; they learn that God is love;

(Continued on page 8)

The Heights and Depths of Christian Experience.

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

SPURGEON the great London Gospel preacher, once said: "There is an upper realm of rapture, of communion, and conscious union with Christ, which is far from being the common dwelling-place of believers. All believers see Christ, but all believers do not put their fingers into the prints of the nails, nor thrust their hand into his side. We have not all the high privilege of John to lean upon Jesus' bosom, nor of Paul, to be caught up into the third heaven. In the ark of salvation we find a lower, second, and third story; all are in the ark, but all are not in the same story. Most Christians, as to the river of experience, are only up to the ankles; some others have waded till the stream is up to their knees; a few find it breast-high, and but a few—O how few!—find it a river to swim in."

Charles Wesley expresses the longing of the believer for those higher and deeper things in the lives.

Thine, wholly thine, we pant to be;
Our sacrifice receive:
Made, and preserved, and saved by thee,
To thee ourselves we give.

Heavenward our every wish aspires,
For all thy mercy's store:
The sole return thy love requires,
Is that we ask for more.

For more we ask; we open then
Our hearts to embrace thy will;
Turn, and revive us, Lord, again;
With all thy fullness fill.

Come, Holy Ghost, the Savior's love
Shed in our hearts abroad;
So shall we ever live, and move,
And be, with Christ in God.

There are depths and heights of Christian experience which are seldom realized or experienced by the average professing Christian. The preaching of holiness has opened up the "holy way" to multitudes of people who otherwise would have dwelt in the lowlands of the Christian life. In church history of other days it was a common thing to meet the unusual in religious experience. In the early days of Methodism one of the most saintly characters was William Carvosso. He was wonderfully saved and sanctified and frequently had the most blessed revealings of divine grace and glory. The following testimony was given by him:

"I have sometimes had seasons of remarkable visitations from the presence of the Lord. I well remember on one occasion, while paying a visit to my Cambone friends, I was one night in bed, so filled, so overpowered, with the glory of God that, had there been a thousand suns shining at midday, the brightness of that Divine glory would have eclipsed the whole! I was constrained to shout aloud for joy. It was the overwhelming power of saving grace. Now it was that I again received the impress of the seal, and the earnest of the Spirit in my heart. Language fails in giving but a faint description of what I then experienced. I can never forget it in time, nor in all eternity. Many years before, perhaps not fewer than thirty, I was sealed by the Spirit in a somewhat similar manner. While walking one day between Mousehole and Newlyn, I was drawn to turn aside from the public road, and, under the canopy of heaven, kneel down to prayer. I had not long been engaged with God before I was so visited from above, and overpowered by the Divine glory, that my shouting could be heard at a distance. It was a weight of glory that I seemed incapable of bearing in the body; and I, therefore, cried out (per-

SALVATION.

"Salvation! What music there is in that word, music that never tires, but is always new, that always rouses, yet always rests us! It holds in itself all that our hearts would say. It is sweet vigor to us in the morning, and in the evening it is contented peace. It is a song that is always singing itself deep down in the delighted soul. Angelic ears are ravished by it up in heaven, and our Eternal Father himself listens to it with adorable complacency. It is sweet even to him out of whose mind is the music of a thousand worlds. To be saved! What is it to be saved in the fullest and utmost meaning? Who can tell? 'Eye hath not seen nor ear heard.' It is a rescue, and from such a shipwreck! It is a rest, and in such an unimaginable home! It is to lie down for ever in the bosom of God in an endless rapture of insatiable contentment."

Needed a race of preachers who will preach this salvation on fire with the Holy Ghost! A noted British preacher once said: "Brethren not to be all a lifetime is madness if we believe our own creed." Isaiah says in one of his gigantic metaphors: "The Lord's fire is in Zion and his furnace in Jerusalem. A fire and a furnace! He shall baptize you in the fire, and if it does anything it will kindle emotion." William Arthur, author of "Tongue of Fire," writing to Dr. Rigg when he was a young preacher said:

"Setting ten Methodists in earnest is a better counteractive against Germanism and other mistiness than all your learned diatribes. Set all the young preachers on fire. Bite, scratch, and trample under foot all fiddle finery and essay flying instead of calling men to God."

"While the fire of God is falling,
While the voice of God is calling,
Brothers, 'Get the Flame!'
While the torch of God is burning,
Men's weak efforts overturning,
Christians, 'Get the Flame!'"

"While the Holy Ghost is pleading,
Human methods superseding,
He Himself the 'Flame';
While the power hard hearts is bending,
Yield thy own, to Him surrendering,
All to 'Get the Flame!'"

"For the world at last is 'waking,'
And beneath His spell is breaking
Into living flame.
And our glorious Lord is seeking
Human hearts, to rouse the sleeping,
Fired with heavenly flame."

haps unwisely), 'Lord, stay Thine hand!' In this glorious baptism, these words came to my heart with indescribable power, 'I have sealed thee unto the day of redemption.' Giving glory to my God, I can say, to the present moment, I feel the blood of Jesus Christ cleanseth me from all sin. I am become a living temple, glorious all within. I can now love God with all my heart, with all my mind, and with all my strength. My inward heaven of joy and peace was, I think, never so great as of late. O Lord, help me to make some suitable return of love and gratitude."

Away back in the centuries lived a saintly man—Jan Van Rynsbroeck—he devoted the latter years of his life to the deeper things of God. He gave this testimony: "The soul that has stood in the presence of Christ experiences a great sweetness, which deepening, passes into that holy joy that is the yielding of the soul to the divine love. If every earthly pleasure were melted into a single experience and bestowed upon one man, it would be as nothing when measured by the joy of which I write; for here it is God who passes into the depths of us in all his purity, and the soul is not only filled but overflowing. This experience is that light that makes manifest to the soul the terrible desolation of such as live divorced from love; it melts the man utterly; he is no longer master of his joy."

In "Revelations of Divine Love" by Juliana of Norwich the writer says:

"God is nearer to us than our own soul.

He is the ground, he is the substance, he is the teaching, he is the teacher, he is the end and the meed for which every soul travaileth. Till I am one with him, I may never have full rest nor bliss.

"The goodness of God is the highest prayer, and it cometh down to the lowest part of our need. It quickeneth our soul and bringeth it on life, and maketh it for to waxen in grace and virtue. It is nearest in nature; and readiest in grace; for it is the same grace that the soul seeketh, and ever shall seek till we know verily that he hath us all in himself enclosed."

Alfred Cookman, another saintly character, preaching on the "Fulness of the Spirit," said:

"To be filled with the Spirit, you will develop a gentle character.

"The gentle dove; the gentle dew; the still small sweet voice, are images of Scripture illustrative of this effect. I do not remember at this moment that wrath or vengeance is ever predicated of the Spirit. He is infinitely gentle, and hence may be grieved, and I hope you may all understand that there is nothing so easily grieved as the Holy Ghost. When filled with the Spirit, have you found you were gentle in your course, and words, and thoughts?"

"It will develop a wise character.

"How can it be otherwise? If the third Person in the Trinity comes to abide in our heart, fulfilling his own promise in teaching us all things, revealing Christ in our consciousness as our Wisdom (and to me that means more than the Church now conceives), we shall make wonderful progress in wisdom. Not that a holy person will not blunder; but God will help you to perceive his truth. His character, modeled after the Divine pattern, will be impelled by the Divine impulse. When Jesus sent out his ambassadors, he said, 'Be wise as serpents and harmless as doves.' That, I think, means the blending of purity and prudence. The Holy Ghost does not come to teach any new doctrine, or to testify of himself, but of Christ. The very best minds are likely to be tempted in the direction of presumption; and I say, let us be careful for the sake of holiness.

"To be filled with the Spirit will involve a character that is holy, gentle and wise."

In conclusion, the deeper life in God is the life set apart.

"Set apart"—a chosen vessel
To the King of kings,
"Set apart," forever severed
From all earthly things.

"Set apart"—to bear the fragrance
Of his blessed name,
And with him to share the suff'rings
Of a cross of shame.

"Set apart"—no reputation
On this earth had he,
For thy sake reproach fell on him,
For his sake on thee.

"Set apart"—to walk with Jesus,
God's beloved Son,
This the record of thy journey—
"And they two went on."

Another Warrior Gone Home.

Rev. E. T. Adams was known the country over as one of the most intense and successful holiness evangelists. He has preached in many of the camps, conventions and churches in North, South, East and West and his sudden taking off by railroad accident in Florida will be mourned by a host of people. Dr. Adams has made Wilmore, Ky., his headquarters for many years and to Asbury College and the town it was a great shock indeed

when the telegram came telling of his being killed by a railroad train in Florida.

The writer has known our dear brother Adams for a number of years and always esteemed him highly for his wonderful Christian character, his steadfastness and zeal for God and holiness. Dr. Adams was a great second blessing preacher. He experienced the grace of holiness under Brother O'Bryan, that giant preacher and evangelist of the Ozarks, and the Baptism of the Holy Ghost meant for Brother Adams a life and career fighting under the banner of holiness in all his evangelism. Dr. Adams was a great preacher and soul-stirring evangelist, has held some great revivals; he has seen some wonderful Pentecosts in his meetings; he has carried on his revivals always with the single eye and to the glory of God; in consequence the Spirit witnessed and mighty works were done. Our brother was well educated; he came through the colleges but his education and training was dedicated to the one great object of winning souls and building them up in holiness. Sanctified learning will always lead to sanctification of the soul.

The funeral service of Dr. Adams was the most wonderful Wilmore has ever seen. Dr. W. L. Clark assisted by the pastor, Rev. O. C. SeEVERS, was in charge. Dr. AKERS, representing Asbury College, and Dr. J. W. HUGHES were the speakers with Dr. Clark, who preached the sermon. At the close Dr. Clark conducted what Dr. Adams would have rejoiced in—an evangelistic service in which he invited sinners to seek the Lord and young people to dedicate themselves to the work of God. About thirty young men preparing themselves for the ministry bowed at the altar and gave themselves afresh to follow in the tracks of Dr. Adams and carry on the great work of holiness evangelism he had laid down. Let friends remember Sister Adams and the family in their prayers.

GEORGE W. RIDOUT.

Travel Notes.

I have had many letters from friends asking about the trip to Europe this summer. I wish to make a few things clear. (1) It is not a trip to the Holy Land. (2) There are no free trips, each member of the party pays his own expenses which will run from \$350 to \$450. The trip will include two weeks in Scotland where I expect to preach at a Holiness Convention, then ten days in London where I shall probably hold a weeks' meeting. This will include a visit to John Wesley's famous shrine—then we shall spend weekend in Oxford. Other points in England will be visited including Cliff College. We shall visit Ireland where I shall have a few engagements in Belfast. Then we shall visit Paris and points in France including the battlefields. Trip will be about two months. The advantage of travelling in this way is, all will be in religious company and environment. We will get to know the people intimately by getting in meetings with them and living in their homes instead of hotels. Those contemplating making the trip please write me at once as reservations will have to be made quite soon. Write me at Asbury College, Wilmore, Ky.

G. W. RIDOUT.

You Should Have One

Of our daily reminders in your home, as it will not only prove a blessing to you and each member of your family, but to those who come in and go out from time to time. We mean, our Scripture Text Calendar, beautifully illustrated. The regular price is 30c. Our Special Price, while they last, 25c each, or 5 for \$1.00.

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You can buy a nice child's Bible. Send us \$1.00 for a returnable copy and consider giving a number of this, this coming Easter time.

A Convert to Wine and Beer.

Colonel George W. Bain.



REV. James Empringham, of New York, Secretary of the Episcopal Church Temperance Society, recently announced his conversion from Anti-Saloon League Work to the advocacy of wine and beer. He said in a public address, "My conversion resulted from looking behind the scenes in Chicago, Philadelphia and Baltimore. They showed me I had been a darn fool to give up a good church to make the world better over night." Such an expression ill becomes a minister of the gospel, but may be considered appropriate coming from the advocate of a beer saloon. In his address he said, "I am satisfied a referendum will show a majority opposed to such drastic prohibition." Should a referendum ever be taken the Doctor may find the American people are not given to "over night" somersaults.

He calls the present law "Class Legislation discriminating in favor of the rich." While the present law benefits both rich and poor its greatest blessings have been to the poor. The Bowery in New York was known for years as the vilest saloon-cursed spot in the city. Now we are told "it's alive with respectful trade by day, and its streets safe all hours of the night."

Evangeline Booth of the Salvation Army tells of how saloons wrought poverty, kept children of the slums from the Army, Sabbath schools, while under prohibition she saw on a Thanksgiving Day, a great gathering of them neatly dressed, their faces turned heavenward as they sang, "Jesus loves me, this I know, for the Bible tells me so."

A SURVEY.

The Moderation League sponsored by a group of prominent wealthy wets claims to have made a survey of all cities of five thousand and upward said survey showing the Volstead law "an utter failure." No survey was made of towns, villages and rural homes where law abiding citizens dwell, no reference was made to improved conditions in the working world, which anyone with sight or sense can see. The survey was an exclusive one, made to fit the blind prejudices of members of the League. These city surveyors are blind to the "dead letter" of other laws but wide awake to the "utter failure" of Prohibition. While law enforcement is not what it should be, the Eighteenth Amendment is better enforced than any other law against crime on our statute books.

In 1924 England and Wales had one hundred and fifty one murders, the United States had ten thousand. Robberies are thirty-six times more prevalent in New York City than in London, and in Chicago one hundred times more prevalent. The cause of this disparagement is, in England punishment for crime is sure and swift, in this country it is neither. What about gambling? Since men gambled at the foot of the cross for the garments in which the Son of God was crucified, this vice has been going steadily on. Today dice are loaded, cards slipped up sleeves, bets are made wherever a chance is offered from a flip of a coin to a presidential election, a horse race is fixed before the race is run, while women shout from the grand stand, "Come on my favorite, we win." These age-old laws against murder, robbery and gambling remain unchanged, while a great nation-wide movement is on to nullify or modify a law made to abolish an evil that has destroyed more souls than went beneath the "ocean of waters when only eight were saved."

WHAT HAS PROHIBITION DONE?

Last year seventy thousand arrests were made for violation of the prohibitory law. Thirty-nine thousand of them were convicted,

and over seven million dollars collected in fines and forfeitures. Penalties have more than doubled since the work began, and neither the millionaire bootlegger or a member of Congress is immune from punishment. With such a record to the credit of the six-year-old prohibition law, what may we expect when it reaches twenty-one?

While there are millions of men and women in the country bound like Mazzeppa to the mad, wild steed of appetite, and the "love of money is the root of all evil" there will be drunkards and bootleggers, but with drunkards growing less in the homes and bootleggers more in the pens a better day is coming by and by.

Don't be deceived by wet city surveys. To get a proper estimate compare present conditions with conditions before prohibition. Do you see as many drunks under prohibition as you did under license? Do the orderly streets today remind you of the noisy groups that gathered around saloon doors and lined up against the bar inside? Does the amount of liquor made in illicit stills, smuggled in by rum runners and sold by bootleggers and hip pocket peddlers, equal what was made in twelve hundred and fifty breweries, five hundred and eight distilleries (running day and night), and sold in seventy thousand licensed saloons?

USUAL AND UNUSUAL.

One drunken man on the streets today is so unusual that he attracts more attention than a half dozen usually seen under the licensed regime. While the usual half dozen occasioned little or no comment, let an unusual one stagger by and someone says, "There goes prohibition." It's the unusual that attracts. I have ten toes on my feet, usually they function so well I can hardly tell I have any toes. Two years ago a piece of lumber fell on one of my big toes and mashed it. For two weeks after I gave more attention to that one toe than I had to the ten in months before. It's the unusual that attracts.

RESPONSIBILITY.

Many who drink liquor hold their personal habit more sacred than obedience to a law they do not approve. These are called "otherwise good citizens." There is a wide difference between good citizens and otherwise good citizens. The class referred to are good citizens except, by drinking liquor they become lawbreakers. They are good citizens except, when they buy liquor from a bootlegger they give their moral influence and financial support to the bootleg business. They are good citizens except they will share the responsibility should the saloon ever be restored. I appeal to these otherwise good citizens. Suppose by your example with the help of many vicious influences the saloon should be returned as of old, what will be the result? Reckoning the future by the past in twenty-five years the drink bill of this country would aggregate fifty billion dollars. In the twenty-five years two million drunkards would die. If it takes the wealth of a world to measure the worth of a soul figures cannot estimate the loss. Add to this awful result the poverty, disease, misery and crime that will accrue, and know you can avoid responsibility by giving up what at best is the gratification of an abnormal appetite. Some of you are fathers. You honor a law that protects your property. Don't violate a law that protects your child. A revised section from a poem by Edgar A. Guest says,

"I've a boy to raise and I want a man,

When his growing days are done.

A man must work for the crop he seeks,

Is it different with a son?

"My eyes are set on the harvest years,

When the long hard task is done,

So I'll pull the briars from his path myself,

I must not lose my son."

RENEW YOUR SUBSCRIPTION.

THE HERALD PULPIT

FACING THE SIN PROBLEM.

DR. JOSEPH OWEN.

"My Sin is ever before me."—Psa. 51:3.



It has been well said that no one goes very far astray on the sin question who honestly examines his own heart. We may in the seclusion of a study or in the interest of a theological theory have notions that are far from true if judged either by the Scriptures or human experience. This is not true of the passage we have selected for our text. These words were spoken by the Psalmist David. They leap to expression out of deep heart consciousness. They do not belong to the field of controversy. They were not written in defense of stubbornly held doctrinal truth.

King David had looked with lustful eye on Bathsheba, the wife of Uriah. In the exercise of the unlimited authority which belonged to monarchs in those days he violated the sanctity of Uriah's home and robbed Bathsheba of her sense of perfect loyalty and faithfulness to her husband. No scheme for hiding his crime seemed to avail. In desperation lest he should be found out David sent word to his captain of war who was besieging Rabbath, ordering him to locate Uriah where danger was greatest in the battle line and then have him deserted by his fellows in arms. In that way he hoped to make the death of Uriah certain. This unholy plan having been successfully carried out the King brought Bathsheba to the palace as his own wife.

The Lord was greatly displeased with David and sent Nathan the prophet to offer rebuke. So effective was the censure the old prophet administered that the Psalmist cried out in deep penitence and bitterness of soul for deliverance. Thus over the way of conscious and humiliating experience did Israel's poet-king come to a conception of sin that may well engage our thought.

SIN IS RACIAL.

Sin has what we may term its racial relations. That is the significance of the Psalmist's declaration, "Behold I was shapen in iniquity and in sin did my mother conceive me." He is not saying that he was born out of wedlock. There is here no bitter complaint that he is the offspring of illicit desire and sensuality. A study of the history belonging to the family of Jesse suggests that they were quiet and virtuous people. David was the youngest of a considerable family of boys. His coming into the world was not marked by a plunging of his mother into immoral practices thus late in life. That is not what is meant here.

Nor do we understand this passage to mean that David was born a guilty sinner. The old Calvinistic notion that Adam's guilt was transferred to his posterity and that because of this every son and daughter of the race is born with a guilt upon them that would close the door of heaven in their faces cannot bear either the light of reason or the Scriptures. Guilt is not transferable. The fact that a man has committed murder does not make all his children guilty of murder. In the world about us there may belong to children and even to whole families a sort of isolation resulting from the wrong doing of father or mother. That is cold enough and wrong enough. We do not credit such families with the guilt of parental action.

What then, do we understand the Psalmist to mean? Let me see if I can find an illustration in the physical realm. Not one of us was born with a perfect body. There are outward blemishes and defects. Even when we speak of physical soundness we are using

comparative language. But whatever may be our profession of bodily health today there are physical tendencies within us and physical laws operating upon us that prophecy certain physical collapse and death unless arrested by a power higher than that belonging to man. Paul talked about the possibility of such an arrest of these forces when speaking of death. He said: "We shall not all sleep but we shall all be changed." With death dealing germs on the outside and the very law of physical decay working on the inside of our bodies, if the Lord Christ come not soon in second advent glory we shall all sleep the sleep of death.

Bring that truth over into the realm of the spiritual. There is a moral bias for which we are not immediately responsible, a heart inclination to evil for which we are not in any sense guilty at birth that must be arrested and remedied by the grace of God, else it shall incline the soul to death. The theologians call it human depravity. Our philosophies of it are altogether unsatisfactory. Even our doctrinal statements are fragmentary and partial, but about the fact of it there is no room for reasonable question. Withdraw the religious forces in any community and there would immediately follow such a lowering of moral standards as would sicken the heart. It is this depravity of nature which causes children to rail at parental authority. It is this which causes members of the church to chafe under disciplinary restrictions. This condition of heart, too, causes young people to complain at even reasonable and necessary restraints in school circles. A well known preacher said in my hearing when I was a college student that it was not because man was so bad that Jesus died but because man was so good. That is not even a respectable half-truth. In the love of God man was infinitely treasured. His worth to the Heavenly Father was measured by the sacrifice made for him. But Jesus did not die because of our goodness. Men crucified the Lord of Glory because of their spiritual blindness. Bishop Quayle was wont to call attention to the fact that there is a difference between being sinful and being sinners. The one has reference to condition, the other to action. We were born sinful. We were not born sinners. We were not born guilty. We were born with the taint of human depravity upon us. Our hope for the safety of the race is not in human evolution and cultural processes but in the grace of our Lord and Savior Jesus Christ.

THE PERSONALNESS OF SIN.

The Psalmist takes a step further than a recognition of the racial aspects of sin. There has been light upon his going. He has been brought under a higher law than that of innate tendency. He has heard a voice more authoritative than that of his own depraved nature. Assistance from above has been offered him in order that he may respond to the divine demand. Though grace has its fullest revelation in the New Testament it was a well-known factor in the character building of Old Testament worthies. King David had been specially favored of heaven. Now he remembers how he has turned away from the call of God and the strivings of his own conscience. He recognizes his complete ownership, if you please, of his own wrong doing. The depravity of his nature he willingly confesses. But there is more here than the impulse of a carnal nature. There is the guilty choice and act of a responsible soul. Down in the depths of his own unclean nature he discerned the soil out of which lust

springs. But this act of lust was deliberately planned and intentionally executed. The lustful tendency thus became his by harboring it and knowingly yielding to it. The lustful act was wholly his by his willing and purposed execution of it. He discovered in the dark depths of his own unsanctified soul that innate tendency to supreme selfishness that would incline one to take the life of his fellow for his property or for some other prized possession. In the deliberate plan to take the life of Uriah, though he did it indirectly by placing him at a point of danger where the battle was raging, the wicked selfishness of the act became David's own. The whole murderous plot became a child of David's heart. We do not wonder that he cried out "My sin is ever before me."

It is a far look when we gaze across the centuries at Israel's singing monarch in penitence and tears. There is room for the same sort of an experience here and now. The light of truth, the call of God, definite conviction upon the soul, will suffice to make us owners of the darkest things in our natures. Let me turn to simplest and easiest illustration. We say, I say, you say, "My trouble is an impetuous, a hot, an explosive temper. I recognize that I indulge sinful anger and say things that bring deep regret. I have need of victory over that condition." In the words I have just recited there is recognition of the presence of carnal anger and acknowledgment of need for deliverance from it. Hear the Word of God: "My God is able to make all grace abound toward you." That is, he can make every grace which your heart condition requires not only available but to abound. In the light of that glorious promise, following the definite conviction we have noted, that unholy temper becomes your property or mine. It may not now be charged to a father who lacked self control or to an impetuous mother. That dynamite becomes our very own and we ourselves become responsible for the damage its explosion may cause.

One of Nathaniel Hawthorne's shorter stories is entitled, "The Minister's Black Veil." He recites how a minister, a pastor in a certain church, appeared in his pulpit on a Sabbath day with a black veil over his face and then went out and in before his people never to have that veil removed from his face in the presence of men. After the consternation attending such an act had passed the people settled down to questioning among themselves as to the significance of the veil, whether it was symbolic of the desire to hide his own or the sins of the people. Whatever the explanation, the minister seemed to be proprietor over some secret that he kept hidden, symbolically at least, by the veil. Under the illumination of the Spirit of God and the authoritative call of God to the soul we become proprietors not only of our actions but the very uncleanness of our natures becomes peculiarly ours to own and to account for. Our selfishness, our worldliness, our pride, our uncharitable judgments, our covetousness, our whole carnal selfhood becomes guiltily our own. Happy the man who in the midst of revelations so dark, cries out, "My sin is ever before me." The next step of a soul like that is into the cleansing fountain.

SIN IS PRE-EMINENTLY OPPOSITION TO GOD.

There are few passages in the Word of God that have been more puzzling to the ordinary reader than the one in this Psalm, which says: "Against Thee, O Lord, have I sinned and done this evil in Thy sight." We quickly inquire does David mean to say he

has not wronged anyone but God in committing both adultery and murder? I may not be able to satisfy your thought but it seems to me that this expression of the Psalmist has both its surface meaning and its deep foundation explanation. David was king over Israel. As a monarch his powers were absolute over the physical welfare of the people he governed. He was immune to the law. We have not anything in our country exactly like it. There is a certain immunity enjoyed by the President of the United States, but he may be impeached for cause. Senators and Congressmen enjoy immunities that the private citizen does not have. That is a reason why some of them at times say such scathing things about other people. Sometimes I feel that if they did not have these rights they might talk less and say more. But there were no limitations of law placed on the conduct of Israel's monarch. He could order Uriah where he would have him go. By wicked ingenuity he could take Bathsheba for a wife if he chose to do so. There was no one to dispute his right. In that sense of responsibility David had sinned only against God. That is the surface meaning.

There is a deeper, more fundamental content. Uriah had been sinned against and grievously. Bathsheba had been wronged, deeply wronged. Even the people who had a right to expect in their ruler an example of moral uprightness had been sinned against in this open and overt act of the king. But pre-eminently was this sin an affront to God. He alone had perfect right to be angry with it. Phillips Brooks said, "One great evil of the sin we are full of is that it takes away our right to be indignant when other people sin, and so in time our standard of thought is lowered to their scale." That is a tremendous saying. Jesus was making this truth authoritative when the scribes brought the adulterous woman into his presence and said she ought to be stoned. Jesus answered, "Let him that is without sin cast the first stone." Let him that has no haunting memory of wrong doing, that has never carried the load of personal guilt, that feels no kinship of conduct even with a poor dissolute fallen woman, cast the first stone. We do not wonder that they went out one by one while the Master wrote unrecorded words in the sand. So would we have done. I may not be complimentary. It is hardly expected that I shall be in the presence of facts. Many of us have felt in the midst of the unholy clamorings within and under strong outward temptation capable of committing sins we would shudder to name and most of us have been guilty of things we would not tell from the housetops for any amount of money. That is it. That is it. Our kinship with a race in its sin takes away our right to sit in judgment upon it. Only by turning from sin have we right to protest against it. Only when we hate it with a great hatred are we lifted into any right to condemn it and only the perfectly holy God is capable of sitting in judgment on the final effects and deserts of sin.

Then again, God receives unto his own heart the greatest agony sin brings. He presides over the race in the relation of a father. The burdens and losses and wrongs which come to men grieve him. A well known writer in one of his latest books tells the story of a little girl who was taken from a home of culture and wealth by a Mexican bandit and his wife. She was in turn rescued in the west by two old miners who had no families. They gave her the best home they could provide and lavishly spent what they could come into possession of to give to her an opportunity for education. They entered into a partnership parenthood and she called one father one week and the other father the next week. There was much community comment as the girl grew from babyhood to childhood and from childhood toward womanhood. The eye of suspicion was often leveled at her, the

tongue of the tattler and the libeler often wagged. These sturdy men of the mines kept ceaseless vigil over her welfare and served out their assumed parenthood partnership under the impulses of deep devotion and a rugged virtue. That young woman came to an hour when her name was untarnished and when she faced life with a splendid young man unashamed. But imagine what must have been the agony in the hearts of that father and mother out of whose home the little girl had been taken to an uncertain destiny. That but faintly suggests the grief of God for man's venture in sin. He suffers over the race that has gone astray. He goes out to seek the one lost sheep. He waits in tender compassion to forgive the prodigal son who has journeyed so far away and come to such dire need. Greater than the agony which the children of Uriah knew for the loss of the father was the agony in the heart of God over the deed of the king which had brought Uriah's death. More deeply grieved than Bathsheba was in the presence of her shame or in the loss of what all the Scripture evidence goes to show was a noble and heroic husband was the grief of God in the presence of David's lust and in his foul plan for the taking of a life that his sin might not be found out. I am trying to say, by illustrations that do not perfectly illustrate, that the holiness of God, his absolute holiness, gives him perfect right to be angry with sin and that his fathomless love for man brings to his own heart an agony in the presence of sin that no mere man can possibly know. And because of these two profound spiritual facts our sin is pre-eminently against God.

A SINNER'S PORTRAIT.

And now if we will stand nearby the Psalmist will paint on Scripture canvass the portrait of a sinner. With deft hand he brings out the character features of himself in sin and in doing so pictures every other soul living in sin. The sinner is guilty. "Have mercy upon me. Blot out my transgressions. I acknowledge my transgressions." What confessions of guilt, nay what fact of guilt! I was in a city at the north when a prominent man was being tried for the wrong use of money. The trial had been long and tedious. The evidence had been voluminous both for and against the accused. Pleas of lawyers were shrewd and eloquent. The charge of the judge was technical and full. After some time of deliberation the jury brought in a verdict of guilty. One of the daily papers carried the man's picture. There was the look of dejection in his face. His shoulders were stooped as though heavy burdens were resting there. He had a downcast look. His countenance showed deep evidence of sorrow. Underneath the picture was just one word, "Guilty." Men may toss their heads and put on appearance but underneath the portrait of every wrong doer may be written in letters of fire: "Guilty."

The Psalmist does not stop there. He locates in this character portrait the hidings of uncleanness. Listen to his wording of the sense of uncleanness, "Purge me with hyssop and I shall be clean. Wash me and I shall be whiter than snow. Create within me a clean heart." What is he saying? He is saying that just as in the days of old, men became unclean ceremonially by coming in contact with that which was ceremonially impure, so now is he soiled within and unholy within. The great God must purge him with hyssop. The Mighty One to save must wash and make whiter than the driven snow.

He pictures the sinner as having lost kingliness of soul. We are told by some who examine the passage critically that the petition in the 10th verse which reads: "Renew a right spirit within me," is literally "Renew a kingly spirit within me." David sat upon a material throne and judged in the presence of the people, but his soul had been spiritually dethroned and was down a back alley in filth and dirt. Physically he lived in a pal-

ace. Spiritually he lived in a hovel with poverty and squalor. Politically he was a king. Spiritually he was a slave, poor, abject, helpless.

How true in our own day. Men are physically athletic. Their souls are emaciated and dwarfed and crippled. Their bodies are garbed according to the latest dictates of fashion. Their souls are in tatters and rags. They have flowers upon their bosoms and at their lapels. There is crepe on the door of the soul. We may be lifted to places of power by the franchise of men, good and bad. We shall come to spiritual power only by the imperialism of holy character. I call you this hour to spiritual emancipation in the forgiving grace of God and to kingliness of soul in the cleansing blood of the Lord Jesus Christ.

"Bunk."

REV. J. P. ATTAWAY, Holly Hill, S. C.

No. 24.

Henry Ford says "Bunk"; so say I. One of the first reasons which suggested to the "Modernists" the late authorship of the Pentateuch, and one of the main ones upon which they still rely to maintain their view is as follows: In Gen. 20:7 Abraham is called a prophet; but 1 Sam. 9:9 indicates that the name "prophet" did not come into use till after the time of Samuel, so Genesis was not written until after Samuel's time. That looks like a valid argument, and is so held by our friends, the enemy; but it's really bunk, nothing more. Men were called seers and prophets too, as appears from 1 Sam. 10:5, 10, 11, 12, and 13; just as men today are called minister and preacher. The use of the one does not exclude the use of the other. This is a sample of the methods of the enemies of God's word.

Here is their reasoning:

Before Samuel's time certain men were called seers.

But men could not be called seers and prophets too.

Therefore before Samuel's time no man was ever called a prophet.

So then if men are called prophets in a book, that book was written after Samuel's time.

Sure it's "Bunk"!

The Anvil of God's Word.

"Last eve I paused beside a blacksmith's door,

And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor

Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"

"Just one," said he, and then with twinkling eye,

"The anvil wears the hammers out, you know."

"And so," I thought, "The Anvil of God's Word

For ages skeptic blows have beat upon,
Yet, though the noise of falling blows was heard,

The Anvil is unharmed, the hammers GONE."

ALMOST INDISPENSABLE

Is a Bible Dictionary in the study of the Bible. One should keep it close by for ready reference. We are offering Smith & Peloubet's Bible Dictionary—a most excellent and complete book, regular \$2.00 value, for \$1.25, postpaid. Order one for your own use and give one to a friend who is a student of the Bible.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

Washington's Great Utterances Revealing Great Character. H. H. Smith.



WILLIAM Roscoe Thayer, describing Washington's personal appearance and bearing at the beginning of the Revolutionary War, closed with these words: "Most men, after they had been with him a while, felt a sense of his majesty grow upon them, a sense that he was made of common flesh like them, but of something uncommon besides, something very high and very precious."

It is this "something uncommon, something very high and very precious," pervading his whole life, that makes the study of Washington's life so uplifting. Even a brief study—as this paper must be—of some of his great utterances during great crises will reveal the majestic character of the man.

Woodrow Wilson, speaking of Washington's acceptance of the commission of commander-in-chief of the armies of the Revolution, says: "Washington accepted his commission with that mixture of modesty and pride that made men love and honor him. 'You may believe me, my dear Patsy,' were his simple words to his wife, 'when I assure you in the most solemn manner, that, so far from seeking this appointment, I have used every endeavor in my power to avoid it, not only from my unwillingness to part with you and the family, but from a consciousness of its being a trust too great for my capacity. . . . But, as it has been a kind of destiny that has thrown me upon this service, I shall hope that my undertaking is designed to answer some good purpose. . . . It was utterly out of my power to refuse this appointment, without exposing my character to such censures as would have reflected dishonor upon myself and given pain to my friends.'"

He spoke in the same tone to the Congress, and in closing said: "As to pay, sir, I beg leave to assure the Congress, that, as no pecuniary consideration could have tempted me to accept this arduous employment at the expense of my domestic ease and happiness, I do not wish to make any profit from it. I will keep an exact account of my expenses. These, I doubt not, they will discharge, and that is all I desire."

Thayer says: "We should not overlook the fact that Washington declined all gifts, including a donation from Virginia, for his services as General during the war. Unlike Marlborough, Nelson, and Wellington, and other foreign chieftains on whom grateful countrymen conferred fortunes and high titles, Washington remains as the one great state-founder who literally gave his services to his country."

At one time, during the French and Indian wars, Washington's task was "the hopeless work of keeping 350 miles of frontier with a few hundred men against prowling bands of savages, masters of the craft of swift and secret attack." The heart of the great man is seen in this trying situation. "The supplicating tears of the women, and moving petitions of the men," cried the young commander, "melt me into deadly sorrow that I solemnly declare, if I know my own mind, I could offer myself a willing sacrifice to the butchering enemy, provided that would contribute to the people's ease. . . . I would be a willing offer to savage fury, and die by inches to save a people."

"VIRTUES THAT ANIMATE REMOTEST AGES."

In his address to Congress, resigning his military commission at the close of the war, he said:

"Happy in the confirmation of our independence and sovereignty and pleased with the opportunity afforded the United States of becoming a respectable nation, I resign

with satisfaction the appointment I accepted with diffidence; a diffidence in my abilities to accomplish so arduous a task, which, however, was superseded by a confidence in the rectitude of our cause, the support of the supreme power of the union, and the patronage of heaven. . . ."

"I consider it as an indispensable duty to close this last act of my official life, by commending the interests of our dearest country to the protection of Almighty God, and those who have the superintendence of them to his holy keeping."

General Mifflin, President of the Congress, in giving the answer of Congress, said: "Having defended the standard of liberty in this new world; having taught a new lesson useful to those who inflict, and to those who feel oppression, you retire from the great theater of action with the blessings of your fellow-citizens; but the glory of your virtues will not terminate with your military commands; it will continue to animate remotest ages."

When it was suggested by some officers, after the surrender of Cornwallis, that a monarchy be set up with Washington as king, "he was cut to the quick that his own officers should deem him an adventurer, willing to advance his own power at the expense of the very principles he had fought for." "Be assured, sir," said the indignant commander, "no occurrence in the course of the war has given me more painful sensations than your information of there being such ideas existing in the army. . . . I am much at a loss to conceive what part of my conduct could have given encouragement to an address which to me seems big with the greatest mischiefs that can befall my country. If I am not deceived in the knowledge of myself, you could not have found a person to whom your schemes are more disagreeable. . . . Let me conjure you, if you have any regard for your country, concern for yourself or posterity, or respect for me, to banish these thoughts from your mind, and never communicate, as from yourself or anyone else, a sentiment of the like nature."

WASHINGTON'S OPINION ON PROFANITY.

A general order of the Commander-in-Chief of the Continental Army, issued at New York in July, 1776, reads: "The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example, as well as by influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our impiety and folly. Added to this, it is a vice so mean and low without any temptation, that every man of sense and character detests and despises it."

Only six months before Washington's death, when the clouds of war again seemed to be gathering, he was appealed to by McHenry, the Secretary of War: "You see how the storm thickens, and that our vessel will soon require its ancient pilot. Will you—may we flatter ourselves, that in a crisis so awful and important, you will accept the command of all our armies? I hope you will, because you alone can unite all hearts and all hands, if it is possible that they can be united." Washington's reply to President Adams was: "As my whole life has been dedicated to my country in one shape or another, for the poor remains of it, it is not an object to contend for ease and quiet, when all that is valuable is at stake, further than to be satisfied that the sacrifice I should make of these is acceptable and desired by my country."

"A CONSOLATION WITHIN."

The best of men have their traducers and the noble Washington was no exception. Happy the man who can meet his adversaries with such words as Washington met his. When a scurrilous attack was made upon him

by his enemies, writing to Henry Lee, he said: "But in what will this abuse terminate? For the result, as it respects myself, I care not; for I have a consolation within that no earthly efforts can deprive me of, and that is, that neither ambition nor interested motives have influenced my conduct. The arrows of malevolence, therefore, however barbed and well pointed, never can reach the most vulnerable part of me; though whilst I am up as a mark, they will be continually aimed."

Paul Leicester Ford, in his book, "The true George Washington," says: "Both his enemies and his friends bore evidence to his honesty. Jefferson said, 'His integrity was most pure, his justice the most inflexible I have ever known, no motives of interest or consanguinity or friendship or hatred being able to bias his decision. He was indeed in every sense of the word, a wise, a good, and a great man.'"

Devotional Thoughts.

REV. P. F. ASHER, B.D.

"Set Apart for God."—Psalm 4.

As we thoughtfully read this Psalm we shall see that David pleads God's former mercies, warns his enemies, exhorts his friends to quiet trust in God, and expresses his own confidence in him.

But what is its present teaching? Surely it is this. There is enlargement or emancipation for the soul when prayer is offered on the ground of great need, and God's abundant mercy. Made free from sin to be bound eternally to the Lord, and to be set apart for all the demands of his will for us.

Set Apart for Himself! What a destiny, what a position of wondrous grace for those who fulfil the necessary conditions. Godly! Yes, that is the absolute requirement of the Lord before there can be this "apartness" for himself. What does it mean to be godly or God-like? That is the great end, or rather, the blessed experience, to which every child of God should strive.

A personal friend of the writer—Archibald MacFadyen, in his book entitled "Vignettes of Victory", says, "Briefly, to be godly means:—

1. *To believe the Word of God:* (Rom. 10:9).
2. *To know the Truth of God:* (John 8:32) 'And ye shall know the truth, and the truth shall make you free.'
3. *To accept the Son of God:* (1 John 5:12) 'He that hath the Son hath life.'
4. *To love the People of God:* (John 15:12) 'Love one another, as I have loved you.'
5. *To obey the Spirit of God:* (Rom. 8:1) 'Walk not after the flesh, but after the spirit.'

PRAYER.

O Lord, I give myself to thee, I trust thee wholly. Thou art wiser than I—more loving to me than I myself. Deign to fulfil thy high purposes in me whatever they be—work in and through me. I am born to serve thee. to be thine, to be thy instrument. Let me be thy blind instrument. I ask not to see—I ask not to know—I ask simply to be used—Amen! (Newman).

Remarkable Book Sales.

"Remarkable Conversions," Dr. Morrison's latest book, is having a most wonderful sale, averaging something over 1,000 each month since its publication. Send \$1.00 to the Pentecostal Publishing Company, Louisville, Ky., and get a book that your children will delight to read and from which they will learn some lessons and get some impressions that will abide for good.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Ky.

RENEW YOUR SUBSCRIPTION.

BUGLE BLASTS FROM THE BATTLEFIELD

OUTLOOK ON CHICAGO CENTRAL DISTRICT.

Rev. Ed Gallup is erecting a most beautiful church in our capitol city, Springfield. Dr. Williams was with this church January 24. This building seats about one thousand, and we have property here worth about \$40,000 within three blocks of our capitol building, with a growing congregation. Rev. and Mrs. L. J. Rice are having a very good year at Auburn, fine Sunday night crowds and a growing Young People's Society. Auburn is one of our older established churches. Rev. Joe Peters is being well received at Mansfield, where we have one of the finest crowds of Nazarenes in our connection.

Rev. Mae Budd and her Evangelistic Party have been doing some fine work in Western Illinois. She has already organized a new church at Roxana and I think has one under the way to organize at Pittsfield, Ill. Quite recently she closed a good meeting at Nebo. Sister Budd holds a fine meeting and is a good worker. Our good pastor, J. D. Roach, is planning on giving Lincoln, Ill., a second round, and put one of our new churches on its feet. Rev. Wm. Fitzgerald, and our good people at Griggsville report progress in every way. No more faithful and loyal people than Griggsville. At Hulls, Ill., Rev. Earl Stevens is doing a good work. This is one of our better smaller churches. Rev. Wm. Edge is our faithful pastor at Virginia and Bethel. Bethel generally carries the record per capita on the giving line. This is the home of Father and Mother Hendrick, who have stood by our church generally with their prayers and money. At Tallula, in the neighborhood of Peter Cartwright and Abraham Lincoln, we have a fine little church and Geo. W. Eades reports progress on all lines. At Macomb, Ill., we have lately erected a new Tabernacle. They have called Brother Harris of Champaign to be their pastor.

Rev. Chas. Bauerle, one of the tried and the true men of our District is doing a most excellent work at Canton, Ill. I was there a few weeks ago and we had a revival spirit on in the regular services. Nearby Canton is Maples Mills, a church organized by Dr. Bresee 21 years ago, where we have a property worth possibly \$12,000.00. Brother J. D. Lemon is our good pastor here. He is also serving Dumfriesline, a nearby small church where we have a faithful band. Rev. M. L. Brown is doing good work at St. David. He and his family are being well received. A little farther to the east you will find Rev. C. E. Fritsch at another new church, where they have been having some fine revival services. We are making progress here. Everything bids well for a good church at Havana.

Rev. J. O. and Edna Wells Hoke took charge of Peoria at our last District Assembly. Here in this wicked city of 100,000 we are making some real progress in establishing a Nazarene Church. There is no more sacrificing faithful people to be found than are Brother and Sister Hoke. They will die for our cause.

Brother M. L. Brown reports splendid progress at Kewanee, one of the most difficult places to plant a church in our District. The membership I think has more than doubled since Assembly and they have had two good revivals. At Galesburg, Brother E. A. Voss, is filling the bill and our people are rallying and we hope to put this struggling proposition on its feet. We have some of the tried and true there. Rev. J. O. Ford, a new man on our District from Missouri, is being well received at Lomax, and reports progress on all lines.

Rev. E. W. Larabee, our faithful pastor at Rock Island, is doing the miraculous in a very difficult place. He has a good congregation, a fine Sunday school. His people are taking care of him in a respectable way.

I think at this writing we have around one hundred places on our District. We have every grade and shade of a proposition that can be found on any district. The co-operation on the District is practically unanimous. Our preachers and people stand by the general church. We stand by one another. If ever there was a District Superintendent who had perfect co-operation or nearly so, it is the District Superintendent of Chicago Central District. By the help of God we together are going to put on a program this year that will get the Gospel to more people, see more sinners saved, more believers sanctified, raise more money for Home and Foreign Fields, pay Olivet out of debt, and shout the victory and push the battle. Remember us when you pray.
E. O. Chalfant,
Dist. Supt.

SAILOR SPRINGS, ILLINOIS.

We were called by wire to assist J. P. Tucker, pastor of the M. E. Church at Sailor Springs, Ill., in special revival meetings. He had continued, with the assistance of an evangelistic singer, Mrs. Etta Foiles, special services for five weeks with very fine visible results.

Besides the Methodist Episcopal Church, there were two other churches in the town, the Baptist and a Campbellite, the latter having the largest number of members, and the other not having had a pastor for two years till about the time we held the meeting.

We have scarcely ever found such an unfavorable outlook for a revival of religion as existed in Sailor Springs when we began our work there. From all appearances it seemed we had no church to back up our work. For nine nights and over two Sundays we preached the very best that we were able to preach without a single soul being saved. On the second Tuesday night two young women were converted, and the next night the break came when twenty-two people came to the altar, nearly all adults, and all professed to be converted except two. We had three altar calls in that service, and seekers responded to every one of them. From that on we had seekers and finders in large numbers in about every service up to the close of the meeting.

Some were saved in their homes, and among those saved in the public services were a very promising lot of young people. About every night the house was full, and on the last Sunday night all the pews were crowded, and chairs placed in the aisles, and then all available space was occupied by people standing. The vestibule was so packed one could not crowd his way through, and it was said many were turned away who could not find entrance to the church. The altar was crowded with seekers, and some were kneeling at the front seats. Most of them testified that they had received what they sought.

A goodly number of valuable members will be added to the church who were saved in the meetings, and the pastor expressed the opinion that two among the number saved would enter the Christian ministry.

The Tongue people had been holding meetings in the town before we reached there, and some of the most influential members of the M. E. Church withdrew from it to co-operate with them, and sought unsuccessfully the gift of tongues, among this number being the superintendent of the M. E. Sunday school and his wife. They, and another prominent member of the Methodist Church, who co-operated with the Tongue people, were most gloriously sanctified in our meeting which gave the Tongue people a "black eye," if it did not knock them entirely out of the ring. The persons referred to will come back into the M. E. Church and take their places in Christian work again.

We maintained a powerful prayer meeting at the parsonage each day which was a potent factor in the revival. It was said that deep conviction was widespread throughout the town, and it was thought this was brought about in part, at least, through the prayers of the people who gathered at the parsonage each day. The work of salvation seemed to be thorough, as was the conviction and repentance, and many saved in the meeting became among the most efficient workers both in the congregation and at the altar. Five of the pastor's children, four of them adults, sought pardon at the altar, and some of them prayed through, while others did not receive what they sought. This was a meeting that one would have to witness in order properly to appreciate it.

At this writing, March 5, we are at home for a little rest after three strenuous meetings in quick succession, but we will soon be afield again. We have some vacant dates for Spring meetings, and camp meetings. Persons desiring to correspond with us relative to the dates we have vacant, should address us, 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

CARBON HILL, OHIO.

We closed a three-weeks' meeting at Carbon Hill, Ohio, March 2. This was a fine meeting in many respects. Some twenty or thirty were at the altar for prayers, and many of them took the old-fashioned mourners' bench route and prayed through to victory. We preached straight from the shoulder, death, hell and judgment in the old-fashioned way, and that the blood of Jesus Christ cleanses from sin today as it did in olden times.

We were assigned to this charge last fall by the Ohio Annual Conference. I wish to begin making up my slate now for evangelistic work next fall and winter. Parties desiring my services for from three to five weeks' meetings, address me at Murray City, Ohio.

R. P. Walker.

WONDERFUL REVIVAL IN ASBURY COLLEGE AND WILMORE.

Among the many good things which have come to Asbury College during the present year we record with great joy the unusual revival spirit which has dominated our school throughout the months. The year began with a gracious manifestation of the Spirit's presence in the meeting held so successfully by former President, Dr. H. C. Morrison. Previous to the Christmas holidays, a spontaneous spiritual awakening appeared in the student body and during the week of services conducted by President L. R. Akers a large number bowed at the altars for pardon or purity.

The climax of the year is seen in the marvelous meetings just closing under the leadership of Evangelist Raymond Browning, of Hendersonville, N. C. According to the testimony of the school and town alike no greater services were ever seen since the founding of the Institution than those recently

closed. For three weeks the school and the neighboring vicinity were mightily stirred. At both Chapel and church services, the altars were crowded with great numbers of students and townsfolk. As an evidence of the unusual sweep of this series of services it is a record of note that of the 600 students enrolled in the College of Liberal Arts only four of the Senior Class, four of the Junior Class, and eleven of the Freshman Class remain yet unsundered to Christ, while the Sophomore Class rejoices in a one hundred percent enrollment testifying to the power of Christ to save from all sin.

When Brother O. C. SeEVERS, the pastor, called to his assistance Evangelist Browning he brought to Wilmore one of the most satisfactory preachers of the Gospel it has yet heard. Humility was evident in his bearing, fearlessness in his preaching, and yet a tenderness in his approach which made this combination most potent in achieving the widespread results following his ministrations.

Brother Browning is a great preacher of Scriptural Holiness as a distinct second work of grace subsequent to regeneration. He not only brings to the hearts of his hearers a great appreciation for the fullness of the blessing of the Gospel of Christ, but also a keen desire for the appropriation of this gift to their own hearts and lives. It is with profound gratitude to God that we record this word of appreciation and we are glad to unhesitatingly recommend this man of God to any church or community who may need the consecrated service of such a soldier of the Cross.

L. R. Akers.

REPORT.

A long time has gone by since I reported, yet I have been charging the enemy. Had victory all along the line last year, and on Jan. 17 this year, we opened up at Wildwood, Fla., where we pushed the battle for two weeks with some visible results, and then to Cross City, Fla., for two weeks where we had some fine results. When you read this we will be through here and on to Seffner, Fla. Brethren, how distressing it is that men are getting so far away from God. Men come to church and listen and respond in looks, and some shed tears and give freely of their money, and right in the middle of the meeting desert the meeting and off to the show or a birthday party or something else, and then when it suits them come to church again. I am speaking of leaders in the church. My heart is crushing under the load. I am determined to be true and preach the old Gospel of full salvation, and then go home to Jesus some day. I have that full salvation Gospel singer, Bro. J. P. Peacock, of Dothan, Ala., with me. If you want to know what kind of a fellow he is ask that great man J. L. Brasher. We have open dates after April 25, and we are ready to answer that call anywhere you call us. Let's go brethren; drive hard, do our best, the time is short.

General Evangelist, M. E. Church, So. Home address, Jasper, Florida.

TWO MICHIGAN MEETINGS.

Just home from two meetings in Michigan. The first one was in Lowell, where Rev. E. L. Buck is the pastor. This is a young work, but is composed of fine substantial people and is building solidly. We have known Bro. Buck for several years and appreciated very much this privilege of working with him. He and his good wife are singers and musicians, which is an asset to their pastoral work. Owing to very inclement weather and snow which blocked the roads at times, the attendance was not large, but God gave us some good results. The pastor said it was the most substantial meeting they had conducted there.

The other meeting was at Caro, where Rev. A. T. Nelson is pastor. We have known Bro. and Sister Nelson only a short time, but we so enjoyed our work with them that we felt as if we had known them for years. God gave us a good meeting here with a goodly number of souls in the fountain and the church was greatly helped. It was said to be the best meeting they have had there for five years.

At each of these places the evangelist was well cared for financially and a love offering was given to the pastor. After a few days' rest at home we leave for other meetings. Pray for me.

P. P. Belew.

SPRINGTOWN, WEST VIRGINIA.

On March 22, Rev. W. L. Clark, of Richmond, Ky., will begin a revival meeting for us at Springtown. I want you to join us in earnest prayer for an outpouring of the Holy Spirit upon this community. We are greatly in need of a genuine revival to purify the church and reach the sinners. God has a few chosen ones who are faithful to him but the multitudes about us are unsaved and, for the most part, uninterested. This is a coal mining section and many people come and go.

I am serving my third year on this charge and thank God for seeing some good accomplished. The Pentecostal Herald is a great blessing to our home. It encourages us to press on under the difficulties which beset our way. Pray for us in this difficult field.

C. A. Pangle.

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(Continued from page 1)

they know that Jesus Christ can save. The Holy Spirit is their comforter. Their superstitions, anxieties and fears are ended. The Bible becomes their counsel and guide. "Thus saith the Lord" is the end of their controversies. Christians rejoice with them, sinners look upon them with eager interest and are fully convinced that these, their neighbors, companions, and friends, who once went with them into sinful pleasures, have found pardon and peace. Conviction spreads and salvation comes down upon the people. Out of revivals of religion come untold blessings. Young people are called into the ministry and mission field; reckless boys become sober, staid and excellent citizens; giddy girls are transformed into devout and holy women, who become the mothers of godly families. Drunkards and harlots are brought to Christ and become mighty witnesses of his power to save. There is no way to estimate the blessedness of a gracious revival of religion. Well do I remember the old country meeting-house in which I was converted in a revival. Three of us chums, boys who were converted in that revival, became ministers of the gospel, and the Lord has used us somewhat throughout the land, and around the world, to proclaim the gospel message and witness that Jesus is able to save.

Why was it that the miracles that Jesus performed so stirred and convinced the people? They were a positive proof that Jesus was the one he claimed to be—the Son of God with power to forgive sins, to heal the sick and raise the dead. Why is it that it is almost impossible to build churches or tabernacles large enough to hold the multitudes who will gather today in meetings where it is claimed that people are being divinely healed by the power of Christ? It is not simply because the sick are made well; sick people are being healed all over the nation all the time. Medical science has made wonderful progress; and it has been found that God has placed medicinal values in certain herbs, and chemicals, which can be extracted and used for the destruction of diseased germs. Physicians are hurrying to and fro to the bedsides of the sick, and multiplied thousands who were sick a few days ago are hale and hearty now going about their usual avocations. The healing of the sick by the application of the physician's prescriptions

creates no excitement, but when some one is divinely healed the whole community is stirred and God's people rejoice, and sinners are awed and restrained in their wickedness. Why is this? The simple answer is, that men, very generally, believe there is a God, and they like to see demonstrations of his power. They are drawn, moved, and awed by manifestations of the supernatural. Nothing so stirs and thrills a community as a direct and powerful manifestation of an invisible, supernatural Presence.

True revivals of religion is a visitation of the Holy Ghost; an invisible Person comes into the midst of the people. In a strange way he lays hold upon the minds and consciences of the wicked. Their joy is turned into mourning, they give up their profanity, they turn from their drunkenness, they quit the dance floor and card table, they confess and lament their sins, they beg their Christian friends to pray for them, and cry to God for mercy. They are forgiven, and their whole lives are changed; they unite with the church, and are glad witnesses to the saving power of Jesus Christ. They labor zealously for the salvation of souls; they are indeed, in Christ a new creation. Such transformation is a powerful argument in proof of the inspiration of the Scriptures, of the existence of the God revealed in the Bible, of the deity and saving power of Jesus, of the presence and work of the Holy Ghost in the world. The moral atmosphere is cleansed; the people feel anew the eternal rock of truth beneath them. Infidelity and unbelief of every sort is rebuked, and the entire community is drawn together into a new and holier friendship. Young converts are called into the ministry, missionaries are sent abroad, and only final judgment day can reveal the blessed outcome and glorious fruitage of a gracious revival of religion.

Preachers and laymen who do not believe in revivals are ignorant of God's methods and movements, of the needs and desires of mankind, and the very best way to meet those needs, to appeal to the spiritual nature and satisfy its longings and hungering.

Let us cry out to God to send us gracious revivals of religion, and let us do all within our power to bring them about. Let us rally about the foot of the cross and mightily appeal to the people. Have protracted meetings in the church, in the halls, in the tents, in the old millshed, down in the slums, in the cabins on the mountainside, everywhere and anywhere, preach and win souls to Jesus Christ.

The Powers of Evil Combine.



ALL the powers of evil on earth and under the earth are combining to overthrow the prohibition of the liquor traffic. The advocates of liquor selling and liquor drinking are busy with their same old falsehood that "prohibition increases the sale of liquor and drunkenness." If this be true why should they object to prohibition? Of course, they know, and we all know, it is not true. There is no way to estimate the benefits that come to the people of these United States because of our prohibition laws.

Recently, I took a long trip traveling from Louisville, Ky., to St. Louis, Mo.; from St. Louis to Dallas, Tex.; from Dallas to New Orleans, La.; from New Orleans to Jacksonville, Fla.; from Jacksonville to Lakeland; from Lakeland to Ft. Myers; from Ft. Myers by bus across the country through a number of towns to Miami; from Miami through various cities and towns back to Louisville. I changed cars many times, spent a number of nights in the cities mentioned, frequently arriving in these cities after dark, changed

cars in the night, traveled on country roads by automobiles, stopped at villages for noon-day lunch, was sometimes on the streets until a late hour because of delayed trains, or seeking a place of entertainment. In this long trip I preached a number of times, mixed with the multitudes in the post offices, hotels, depots; in all that journey I saw two men under the influence of liquor. I caught the smell of liquor on one other man at the postoffice window. With these exceptions, these multitudes were sober, well behaved, and duly courteous to each other.

I am an old and extensive traveler. I have traveled through this country, north and south, east and west, when there were open saloons everywhere in the towns, villages, cities and crossroads, and there was drunkenness everywhere. There were drunken men on the streets, on the trains, in the restaurants; there was the stench of whiskey in the postoffices and in the ticket offices at the depots. One could hardly travel anywhere, day or night, without coming in contact with men under the influence of liquor.

Our prohibition laws have brought incalculable blessing to the people, and the advocates of the liquor traffic in their outcry against the Volstead Act, and the various forms of prohibition, are so blinded by their avarice and selfishness that they cannot see the truth, or they are wilful liars. They are actuated by their depraved appetites, or the desire for gain in the degradation of their fellowbeings who can be manipulated, robbed and destroyed through their depraved appetites.

The liquor traffic, in all of its phases, is evil, and only evil. It carries with it drunkenness, disease, crime, the misuse and abuse of innocent men, women, and children. It destroys health, it wastes property, it de-thrones the mind, it blasts the soul; it makes drunkards out of good citizens, it makes thieves out of men who have been honest, and murderers out of men who, when sober, were law-abiding and kind-hearted. It is a merciless serpent of sin that leaves its slimy trail wherever it is allowed to exist and ought to be stamped upon with righteous indignation and holy zeal until utterly destroyed.

Of course, the prohibition laws are violated; so are the laws against burglary, murder, and all other laws that would restrain the wicked and protect the rights of property and lives of the people. Prohibition laws were never made with the thought that they would never be violated by the vicious and lawless elements in society. The time has come when all law-abiding people ought to rise in indignation and denounce every movement that is being made by the liquor interests for the weakening of our prohibition laws and the promulgation of their selfish interests. Every pulpit in the land should thunder out against all efforts to annul the prohibition laws. The advocates of the liquor traffic ought to be kept out of office. Those representatives of churches and religious organizations that line up with the liquor interests are out of harmony with the laws of God, the spirit of Christ, and the high moral standards of true Christianity. At this time no minister can afford to keep silent, but everywhere the pulpits of the land ought to be giving most definite and positive information, warning and protest on the subject, and the people ought to be so posted and enthused in favor of prohibition that no man in any community can be elected to legislate or enforce the law who is in any way friendly to the liquor traffic.

Those advocates of light wines and beer strong enough to intoxicate, know very well that if they can secure legislation permitting the opening of saloons for selling such wine and beer as they propose, that it would give an excellent opportunity to sell all kinds of intoxicants. Let every reader of THE PENTECOSTAL HERALD become first, last, and all

the time, an avowed opponent of the liquor traffic in all of its forms and phases.

"By Their Fruits Ye Shall Know Them"

My Dear Bishop:—

You will remember that when the noted trial of the schoolteacher, Scopes, went on in Tennessee, Mr. Dudley Field Malone, a noted lawyer of New York, volunteered his services in defense of the evolutionists. Since then he has been very outspoken against that great Christian statesman, William Jennings Bryan.

You doubtless remember that Mr. Bryan was one of the most powerful enemies of the saloon, a devoted lover of humanity, and consecrated follower of Christ. At this writing I am in Miami, Fla., resting up a bit. I notice in the daily press that the lawyer, Malone, is here attending the horse races. He has had some very rough and bitter things to say against prohibition. The *Miami Daily News* and *Metropolis* had a number of quotations from this prominent evolution skeptic. I wrote a little comment for the paper, which I did not expect them to publish, they being friendly to the ape family and the whiskey fraternity. They returned my article and I am incorporating same in this communication as follows:

THE FRIENDS OF THE SALOON AND THE ENEMY OF RELIGION.

To the Editor of *Miami Daily News* and *Metropolis*:—

My Dear Sir:—I notice in a recent issue of your paper some statements made by Dudley Field Malone. Among other things he says, "Actions of all prohibitionists are unconstitutional. Fanatics, drys, and religious idiots will take all the joy out of living in Florida. Watch out for them. They'll kill real estate values."

There is not an intelligent real estate man in Miami who will not say that the building of a church in any part of the city will add considerably to the value of real estate in the immediate vicinity of said church. It is a well known fact that when we had open saloons in this country, the presence of a saloon always depreciated real estate values.

If, by some special act of Congress, and the Legislature of the State of Florida, the City of Miami could be exempted of all prohibition laws, and saloons could be built all about this city, real estate values would go down amazingly. No real estate man in any city at any time has been able to boom the sale of property by saying, "There is another great advantage in this property. There is a large saloon just across the street from it."

Saloonkeepers of any sort of intelligence and character never wanted to rear their families in the immediate vicinity of their bar-room. There is no fact better known

than that the whole liquor traffic has always, and everywhere, produced drunkenness, waste, murder, and crime of every sort.

Mr. Malone's reckless statements give encouragement to that class of lawless persons who go about the country selling liquor, or some kind of poison they can induce their patrons to buy, armed to the teeth to shoot down and kill officers of the law, and walk roughshod over the constitution of our great Government, and the rights of sober, industrious citizens.

When we remember that Mr. Malone is a rank Evolutionist, has little knowledge of, or faith in, the teaching of that greatest of all books, the Bible, we must indulge a bit of patience to his reckless remarks, so absolutely contrary to facts; but the presence of such men, with the spirit he manifests, is no advantage to Miami.

I would suggest to those persons so bitterly opposed to the Bible, the Christian Church, and its work, the laws of prohibition and sobriety, that there is some very warm country in South Africa that, up to this time, has not been hindered in its progress and larger liberties by religious and prohibition fanatics. Real estate is very cheap in those countries; it might be more pleasant for such persons to spend their winters in those regions where their personal liberties and liquor revelries will not be interfered with; meanwhile, they might amuse themselves hunting for the missing link between themselves and their monkey ancestors.

Faithfully yours,

H. C. MORRISON.

Dr. E. T. Adams.

Wilmore and vicinity were greatly shocked by the announcement of the sudden death of Dr. E. T. Adams, honored evangelist and citizen of the town. Brother Adams, six days previous to his untimely end, was in the revival services at the Wilmore M. E. Church, singing and testifying to the power of God's grace. He was called to Florida on business and while crossing the track to enter his train which was waiting on the other side of the station, he was struck by a fast train going in the opposite direction, and instantly killed.

Funeral services were held in the Wilmore M. E. Church, South, of which he was a prominent member. The speakers for the occasion were the former pastor, W. L. Clark, Dr. J. W. Hughes, founder of Asbury College, and Dr. L. R. Akers, present President of that institution. His bereaved wife stated before the service that Dr. Adams had expressed the wish that when he was called away, at his funeral service an invitation be extended to any who might desire to seek God for the pardon of sins, or those who might desire the experience of heart purity. This request was complied with, and the en-

tire audience was electrified when twenty-eight young men knelt about the casket seeking either pardon or purity. It was a wonderful scene, and all who were present felt the power of the Holy Spirit in an unusual manifestation. Thus, even at his death did this devoted man proclaim the power of Christ to save from all sin.

Dr. Adams was a man of profound convictions, untiring zeal, and fearless in proclaiming a full gospel. No one was ever in doubt as to where he stood on any moral issue. He was in the very prime of life, and was answering calls in various parts of the United States. It, indeed, seemed strange that one who was so eminently fitted and wonderfully used should be summoned by such a sudden call. However, he has left a blessed heritage of faithful deeds, and he, being dead, yet speaketh. He leaves a host of friends who revere his memory, and lament his departure. The prayers of the friends everywhere ascend in behalf of his bereaved wife, two sons and daughter.

L. R. AKERS.

The New Year.

REV. WALTER E. ISENHOUR.

The New Year comes, the old year goes,
And thus we journey on;
'Tis but a little way we know
Till we shall all be gone.

How swiftly pass the years along,
Yet silently and sure;
And none can but a little while
The strain of life endure!

How careful, then, ought we to live,
And to the Spirit sow;
For we shall never pass again
This way of life we know!

While many are the sad mistakes
We've made in days gone by,
Let's bury now the bitter past,
And look toward things more high

Our Father's ready to forgive
And make us great and good,
If we but do his will divine,
As everywhere we should.

Why not resolve to make this year
Of all the very best
By doing well our duty here,
That others may be blest?

The road that leads to noble heights,
And things in life sublime,
Is open unto everyone
Who will but dare to climb,

Then bravely face the tasks of life,
And never stop to fear,
And this shall be to you and me
A bright and happy year.

We may not gain so much of wealth,
But what is better far
Is just to know our conscience's clear
When we shall "cross the bar."

ARE YOU INTERESTED IN THE SALVATION OF SOULS?

A group of us who are deeply interested in the spread of a full gospel, the conversion of sinners, the reclamation of backsliders, the sanctification of believers, and a very general and widespread spiritual awakening, have banded ourselves together in an organization known as The Evangelical Methodist League.

There are hundreds, yes, thousands, of villages and communities and crossroad districts that have had no real spiritual awakening in years. In these places multitudes are dying without Christ. Shall we not do something to try to bring to them a gospel which is the power of God unto salvation?

Mark you, we are not comeouters, but earnest, conscientious workers for the salvation of souls. You need not be in the least afraid of us. We have no scheme to make money, or to do anyone harm.

The organization now owns six tents, five of these were in the field of service in many places during the past summer. In these meetings many were blessed. Today, we have ordered a large tent to Florida that will be used in revival work this winter.

The membership fee is \$1.00, with the privilege of making any other donation you choose. We wish to order a number of tents made this winter that we may put ten or fifteen tents into this evangelistic work next summer. One wide-awake presiding elder has already engaged one of our best young preachers at Asbury College to spend the entire summer in his district with one of our tents. People far and near are calling for these tent meetings.

ARE YOU NOT WILLING TO GIVE US YOUR NAME AND ADDRESS, \$1.00 IN MONEY, AND YOUR EARNEST PRAYERS FOR THE GROWTH AND SUCCESS OF THIS GOOD WORK? If so, write name and address on the blank below, detach same, and send it to our secretary, Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Kentucky.

Please enroll my name as a member of The Evangelical Methodist League.

Name
Address
Contribution

OUR BOYS AND GIRLS

Dear Aunt Bettie: Hello cousins and all. This is a boy from good old Colorado. We take *The Herald* and like it so well. Bro. Morrison's sermons are so helpful and grand with Sister Morrison's fine talks. But those fine talks on sanctification or holiness make a person go with the song, "Swing low sweet chariot" sometimes up and sometimes higher. Now as to bobbed hair, I must confess the Bible is against bobbed hair. 1 Cor. 11:4. "Every man praying or prophesying, having his head covered dishonoreth his head, but every woman that prayeth or prophesieth with her head uncovered dishonoreth her head, for that is even all one as if she were shaven. But if it be a shame for a woman to be shorn or shaven let her be covered. V. 15. But if a woman have long hair it is a glory to her, for her hair is given her for a covering." Notice the word glory. What in the opposite it is dishonor and shame. No, I am not looking for the fire and power to be prayed or prophesied down by bobbed hair people any more. Let us hear from some of you young sanctified, or even just fied, on bobbed hair. Let's stay with the Bible if it takes more time with long hair. I am sanctified and belong to the Nazarene. My age is between five and one hundred. Montie Edwards. Tobe, Colo.

Dear Aunt Bettie: I wonder if you will allow a little Alabama girl to join your happy band of girls and boys? I am sixteen years old and I'm five feet and eight inches tall. I have light hair and it is bobbed. I have fair complexion and blue eyes. I use powder, rouge and lip stick. I am a member of the Methodist Church. I enjoy reading *The Herald* very much, especially the Girls and Boys' Page. I go to school at Fernbank. My teacher's name is Miss Mattie Delk, and I like her fine. My middle name has five letters and the first letter is L. The one who guesses it I will write to them and send them one of my pictures. I would enjoy getting a letter from any of the cousins. Hoping to hear from some of you real soon, I am your niece, Reba L. Ussery. Fernbank, Ala.

Dear Aunt Bettie: I am a little girl from Miller Co., Ark. My papa is a preacher and pastor of the Methodist Church here. Our winter revival is going on now. Sister Mary Perdue, of Atlanta, Texas, is conducting the meeting. My papa was converted in one of her meetings eighteen years ago. I am enjoying the meeting. I want to be a good Christian and I want all the cousins to pray for me. I am going to make a guess at the name of the Coon Hunter from Pennsylvania. His two middle names are Arthur John, age 15. Did I guess right, Harry? I will close. Would be glad to hear from any of the cousins. Vera Harris. Fauke, Ark.

Dear Aunt Bettie: I wonder if you will admit a little Alabama girl into your happy band of boys and girls? I sure do enjoy reading *The Herald* and especially the Boys and Girls' Page. Well, I guess I had better tell you all a little about how I look. I am about five feet and five inches tall, weigh one hundred and twenty pounds. I use powder, rouge and lip stick. I have light bobbed hair, fair complexion and blue eyes. I go to school at Fernbank. How many of you cousins enjoy going to school? I sure do. My teacher's name is Miss Delk. I sure do like her. She is a real pal, I think. I live in Fernbank. My schoolhouse is right in front of my house. We girls and boys around this little town sure do have a good time. How many of you cousins go to Sunday school? I do. I think everybody ought to go. I am a Sunday school teacher. I teach the card class. I am crazy about my class. I think the little boys and girls are so cute. I am a

member of the Methodist Church, but I haven't anything against any church. How many of you cousins like reading and good music? I am crazy about both. Yes, Auntie dear, I must go as this is my first attempt to write. I hope my letter will be in print. I am leaving you all to guess my first name; it starts with A. My middle name is Mae, and my age is between eighteen and twenty-two. To the one who writes and guesses either one of these I will answer and send you my picture. Dear Auntie, please pardon me for staying so long, and please print this for me. Mae Ussery. Fernbank, Ala.

Dear Cousins, Girls and Boys: How many know what the Bible says about "Beautiful feet"? Here it is: "How beautiful upon the mountains are the feet of him that bringeth good tidings." Find it in your Bible. Would you like to be such a messenger as that? Well you can. Here are two examples: I was calling on an aged crippled woman, bedfast many years. All she saw of our beautiful world was through her little room window. A little school girl neighbor came in with a smile and a flower, and to visit the old woman, whose face brightened up at sight of the child. "I love her for thinking of me in my illness and old age; she is a beautiful little messenger of cheer to me," she said. Now read on down to the close. Afterwards I visited a feeble old man, living in his small room with his books. A dozen children with dinner pails, drifted through his yard, on their way home from school. As they passed near the window, they waved their hands to the good old man. To me, it has lingered in my mind a picture of beauty. "They often do it," he said to me, "It is the children's beautiful way of cheering a lonely old man." Now children, I can help you to be God's beautiful messenger of "good tidings" to several. For only a cents postage, I will mail to you my poem card, "School Children," as a present; and two or three other Comfort Cards of beautiful verse to be given by you to sick or sorrowing ones. When you write, please say whether the sick is young or old. And if the one grieved for, was a child or older person. Please recite or read "School Children" to your school. If any sorrowing ones read this, send for a poem card free. T. Richardson Gray. Olds, Iowa.

Dear Aunt Bettie: May I sit on that snag a little while with you. I am eight years of age and in the fourth grade. Whoever guesses my first name I will write them a letter. It begins with W and ends with E and has six letters in it. How are you and the cousins? I am a Christian. I got saved when I was seven years old and I hope to make heaven my home. I want you and the cousins to pray for me. This is my second letter to *The Herald*. As I saw the other in print I thought I would write again. Aunt Bettie, I wish I could see you. You cousins write to me. Lula E. Carter, I guess your age to be eighteen. Am I right? Joy Pence, my cousin has a birthday July 18. Mary Maloney, I guess your name to be Lorene. Am I right? I hope Mr. W. B. has gone to feed his mules when this letter arrives. Good-bye to Aunt Bettie and all the cousins. Marie Gore. Ashland, Okla.

Dear Aunt Bettie: I thought I would try and write a letter. I have written to *The Herald* before when I was smaller and Mr. W. B. didn't get my letter so I'll try again. I live on a farm in the southern part of Missouri and really like farm life. I have a sister and brother younger than I. It seems to be the custom to give age and description so here goes. I have dark brown bobbed hair, black eyes and fair complexion with a few freckles on my nose. I am seventeen

years old. What do you cousins do for pastime? In winter it's almost too cold to do much of anything but sit around the stove, sew, read, and do fancy work. I love summer time if I do have to work harder. I love to swim and go horseback riding. Two Jolly Girls from Flintstone, Md., I guess one of your names to be Leah. Loretta M. Henning, I guess your middle name to be Mae or Marie. You didn't say how many letters there were in it. Harry A. J. Lancaster, I guess your age to be fourteen. If so don't forget your promise. Well now I will let you guess my middle name and then I will leave you. It begins with L and ends with E and has six letters in it. The one that guesses it I will write them a letter. Alma E. Stinnett. Garrison, Mo.

Dear Aunt Bettie: I have been reading some of the splendid letters from different states, and I enjoy reading them. I am twelve years old, and this is my first letter to *The Herald*. I am sending a poem that I composed myself and would like to see it in print. Charity.

A little boy so sad and alone,
He was poorly dressed and had no home;
He was leaning against a great stone wall,
He was thin and poor and very small.
The snow was falling lightly,
And he was there alone,
But he was brave and did not cry,
But gazed at a stranger who just went by.

He wandered slowly in the streets,
If he only had some little thing to eat,
But he swallowed back a coming tear,
As a rich lady to him drew near.

She gently took him home with her.
He whimpered lightly, but not for fear,
He did it for joy, not for fear,
He is happy indeed, and loves her dear.

Anna Carlson.
Sta. B, Rt. 2, Superior, Wis.

Dear Aunt Bettie: I wonder if you will let a little Alabama girl like me join your happy band of boys and girls? My age is between fourteen and eighteen. Who has my birthday, Feb. 4? I am about five feet tall, weigh about hundred and twelve pounds, have brown hair and it is bobbed. I go to school at Fernbank, Ala. My teacher is Miss Mattie Delk. I like her fine. My father is pastor of the Fernbank Circuit, M. E. Church, South. He takes *The Herald* and I enjoy reading it very much, especially the Boys and Girls' Page. I would be glad to hear from any of the cousins who wish to write. Vera Sherrill. Fernbank, Ala.

Dear Aunt Bettie: Will you permit a new member to write? Well, I hope so for I hope to see this letter in print. I'm thirteen years old and in first year high school. My first name begins with J and ends with E. Second name begins with B and ends with N. Now I want to see how good you can guess. We have a new church in Grand Bay, of which we are very proud, for Grand Bay is a small country town. I guess Mr. W. B. is eating supper. Maybe he can use this for dessert. I'll try to make a habit of writing. I am champion swimmer of Grand Bay.

Champion B.
Grand Bay, Ala.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? I belong to the M. E. Church. Our minister is Mr. Lawshe. My father takes *The Herald*. He reads it every night; sometimes he reads the Bible. I listen to him read *The Herald* and enjoy the stories very much. I have started reading the Bible. I have read all of Genesis and half of Exodus. I like to read the stories that are in the Bible. I go to Sunday school every Sunday. We study Bible stories. I also like to listen to them. I have three sisters and three brothers. My father is a mail clerk. I am nine years old.

Gospel Tents

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Some one is at the door. Oh, it is only Mr. W. B. Hoping to hear from you a.l. Paul Kennerly. Avilla, Ind.

Dear Aunt Bettie: Will you let a Ballinger girl join your band? Mother takes *The Herald* and I love to read page ten. I am away off from the girls and boys. I certainly like to go to church. I belong to the Nazarene Church. I am nine years old. I love to go to Sunday school. I have seven brothers, but the good Lord saw fit to take one of them four years ago. Our pastor is Sister Nellie A. Hill. We are having a meeting here now. The preacher's name is Rev. R. B. Williamson. I hope to see my letter in print for this is my first time, so hope Mr. W. B. does not get it. Celestial Embury. Ballinger, Tex.

Dear Aunt Bettie: Will you let a little Pell City girl join your happy band of boys and girls? My grandpa takes *The Pentecostal Herald* and I enjoy reading it. My Sunday school teacher's name is Mrs. Barber. My pastor's name is Bro. Parr. I think he is a nice preacher. I belong to the Wesleyan Methodist Church. I am eight years of age. I have light hair, blue eyes and fair complexion. I go to school and am in the second grade. I think I hear Mr. W. B. coming so I will close. Geraldine Selby. Pell City, Ala.

Dear Aunt Bettie: Will you let me join your band of happy boys and girls? My father takes *The Herald* and I enjoy it very much. I also like to read the letters. Our minister is Mr. Lawshe. I go to the M. E. Church. I was ten years old Jan. 14. I have four brothers and two sisters. There are nine of us in our whole family. One of my Christmas presents was a Bible. I enjoyed it very much. I hope Mr. W. B. is doing his calling today. Frances Kennerly. Avilla, Ind.

Dear Aunt Bettie: Will you let a little Pennsylvania girl write to *The Herald*? This is my first letter. I am thirteen years of age. My hair is brown, blue eyes and light complexion. I am in the eighth grade at school. I haven't missed a day of school yet. My teacher's name is Miss Maud Baughman. I like her. Can you guess my middle name? It begins with R and ends with T. It has four letters in it. I would be very glad to have some of the cousins write to me. Violet R. Heitzenrater. Rt. 4, Munderf, Pa.

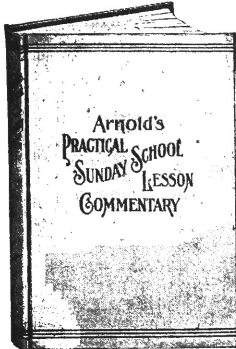
Dear Aunt Bettie: I have just finished reading your interesting letters and I would like to join your happy band of boys and girls, too. We take *The Herald* and I enjoy reading page ten. We attend the Calvary Evangelical Church. Our pastor's name is Rev. F. A. Lenz, and my father is class leader and also teacher of the Forward Movement Class. We have a large Sunday school, over 400. There are 25 in my class. We have a real nice teacher. We have had a contest in our class, the first one through learning the Shepherd's Psalm, the First Psalm, the Ten Commandments, The Apostles' Creed, the Lord's Prayer, the Books of the Bible, the Beatitudes and 1 Cor. 13 gets a prize. I was the lucky one to earn the prize, and that probably I will get next Sunday. We go to prayer meeting and I often get to play the piano for the services. I go to a rural school. Am eleven years old and in the sixth grade. I like my teacher real well. Hope Mr. W. B. is out skating when this arrives. Genevieve A. Johnson. Rt. 1, Box 169, Lincoln, Neb.

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FALLEN ASLEEP

BROWN.

In response to the large number of telegrams, letters, and inquiries in regard to the recent passing away of my wife. Like a clap of thunder in a cloudless sky, came the intimation that the earthly vessel was to liberate the soul.

For forty-two years ours had been a one-life, and as happy a home it seemed as God could give to mortals. The ten children, the youngest just twenty-one, and some of the grandchildren had gathered from widely separated homes. Her mind clear to the last, we talked of earthly matters, and heavenly things.

The minutest matters to be carried out were noted before she sweetly fell asleep in Jesus. Every human effort was made, but God willed otherwise.

The fervent, effectual (inwrought) prayer was given while in communion as to her getting better, and she did, but no revelation came as to the final recovery.

The Blesser was, and still abides in my heart by day and by night. The children with the seeming embodiment of her faith, and life have given to doctors, nurses, and in fact to a city, a confessed lesson of real faith that will last into eternity.

Be assured that every expression of love and sympathy have found a carefully nurtured place in our hearts. The peace of God abides. The soul-rest is a reality. "Her life was a golden sentence written by the hand of Divinity."

"Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

"Earth to earth, and dust to dust'
Calmly now the words we say,
Left behind, we wait in trust
For the resurrection-day.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping."
In faith and prayer.

L. P. Brown.
Meridian, Miss.

HUNT.

G. DeForest Hunt who has been superintendent of grounds of the Richland Holiness Camp Meeting Association, Richland, N. Y., for thirteen years, passed to his home in glory Jan. 21, 1926, aged 62 years, 2 months and 28 days. He was taken ill last May, when a hidden cancer was located, and after an operation it looked for a time as though he would be able to attend to business again, but complications set in, causing another operation, and he gradually failed until the end came. He was converted in 1911, and united with the Methodist Episcopal Church at Richland, soon after, and was one of the Class Leaders, and a member of the Board of Stewards, at his death. He was also one of the town Assessors, and a member of the Board of Education. A brother William, who had been in a Sanatorium for a number of years, passed on only four days previous. Brother Hunt was also a faithful member and worker in the County and State Holiness Association, his wife and daughter Luella C. being charter members of both associations. They and Mr. Hunt's brother Clarence are all that is left of the immediate family.

Brother Hunt suffered greatly during his sickness, but endured it patiently, and seemed to be more anxious after the welfare of those who so tenderly cared for him than he was for himself and looked ahead with joy at the coming release, with a firm trust in the One he served since his conversion.

A former pastor, Rev. C. A. Robinson, of Chaumont, N. Y., officiated at his funeral, assisted by the resident pastor, Rev. D. W. Bunville, and Rev. G. N. Buell, of Sandy Creek, N. Y., the latter having been intimately associated with the deceased in camp meeting work for over thirteen years. There were many beautiful flowers

handed in by the school children, Board of Education, church, etc., which testified to the esteem in which he was held by his town's people, and others.
Geo. N. Buell.

REQUESTS FOR PRAYER.

Please pray for a consecrated student-pastor for financial aid.—R. H.

Mrs. V. E. C.: "Will you please pray for my son who is dead in trespasses and sin, that he may be born again and sanctified. I want all The Herald family to pray for my boy."

Mrs. F. E. S. desires the earnest prayers of The Herald readers for a lovely young girl to whom God has bestowed unusual talents. Pray that God may restore her to health for his names' honor and glory.

A reader sincerely desires the prayers of The Herald for her conviction and conversion.

J. H. DICKEY

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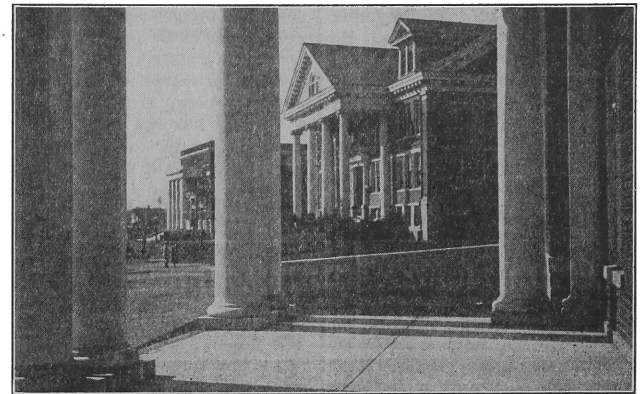
Anxious Mother: "Please help me pray for my son, that God will deliver him from the drink demon, and will save and sanctify him; also for a revival in our church and that many will find the dear Lord precious to their souls."

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SUNDAY SCHOOL LESSON

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

Lesson 1.—April 4, 1926.

Sub.ect.—Jesus Appears to His Disciples. John 20:24-29; 21:15-17.

Golden Text.—Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. John 20:29.

Time.—Eight days after the resurrection of our Lord.

Place.—Jerusalem and the Sea of Galilee.

Introduction.—In our lesson for March 21 we left Jesus in the midst of his rejoicing disciples before whom he appeared while the doors of the room where they were assembled were shut because of their fear of the Jews; but only ten of them were present, Thomas, for some reason, being absent. Very little is said concerning this first meeting of Jesus with his disciples after his resurrection from the dead. His greeting was simple: "Peace be unto you." He gave them some idea as to what awaited them in their future ministry by saying: "As my Father hath sent me, even so send I you." They were not to have an easy time, but much toil with persecution and suffering; but they would be backed up by his authority, and he would be with them even unto the end of the world. When he breathed on them, and said: "Received ye the Holy Ghost," his words were probably prophetic of the outpouring of the Spirit on the day of Pentecost; for we have no evidence that anything of that nature took place at that particular time. Before leaving them on that first Sunday evening, he repeated to them those strange, enigmatic words that have puzzled critics so much, but have never been successfully explained: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." The blasphemous teaching of Romanism that their priests have power and authority to absolve men from sin, has been based on this passage; but it is certain that none of the Lord's apostles ever made use of any such power. I suppose that it meant no more than that the ministry have authority, when one truly repents and trusts in the Lord Jesus Christ, to declare to him that, on the basis of that repentance and faith, God does then and there forgive his sins. It does not seem to me that the text warrants any more than that. It is always hazardous to base any fundamental doctrine upon the disputed exegesis of any one doubtful passage of Scripture. It does not concern our salvation; and maybe it will be more sensible to let it rest till we can see our Lord, and have him enlighten us about it a bit. But if that does not suit you, plunge ahead for yourself, as others have done.

Notes on the Lesson.

24. But Thomas, one of the twelve. --He belonged regularly to the apostolic college, but was absent in the Sunday evening of our Lord's first manifestation of himself to his brethren. Called Didymus.—That is, The Twin. He was one of a pair, and for the sake of distinction this was given to him as a surname. Before people used surnames, or family

names, as we do, it was common to use some characteristic to differentiate one man from another when both had the same given name. Iscariot was but a surname, or surname, used to distinguish the traitor from another apostle who bore the same given name. So it was with Mary Magdalene.

25. We have seen the Lord.—It was natural that they should tell the absent Thomas what they had seen; but they found him one of those determined doubters who always demand undue evidence before they will believe: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." But Jesus did not give him any credit for his doubts. If there be such a thing as honest doubting, there is in it no merit; for evidence is full and complete concerning every item of importance. A regards our salvation in Jesus Christ God can do no more for us. If we will not believe, we are hopeless; for there will be no further revelation.

26. After eight days.—Eight days after his first manifestation of himself. It was a second gathering together of the apostles, Thomas being present this time. Then came Jesus, the doors being shut, and stood in the midst.—John is a bit careful to tell us that they did not need to open the door for Jesus to enter the room. There are here some wonderful lessons concerning the powers that will belong to our resurrected bodies. Again he salutes them with those blessed words: "Peace be unto you." He wished them to have a faith that would keep their minds at rest in the midst of all the furor of the times. Maybe we need to learn the lesson too.

27. Poor trembling Thomas. He has not been forgotten, and the Master knew what he had said about believing. Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side. --Jesus will not waste evidence on worthless, hopeless characters; but to a hungry, willing soul, he will show himself alive. He rebuked Thomas, but with utmost kindness: "Be not faithless, but believing." You may turn loose on Thomas your best imagination, if you so desire, and paint the picture for yourself, for it is worth while: "My Lord, and my God." If Thomas had made a mistake in calling him God, it would seem that Jesus would have rebuked him; common honesty would have called for that much; but he accepts the title in full, and without a blush, or an explanation. Thomas was right: he is God.

29. Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.—This is a clear confirmation of what I wrote a few lines back. There is no reason for doubt, and no merit in it. Call it honest, if you will; but God does not so count it. He says that it accuses him of lying.

15. We skip now to the 21st chapter, to look into a very interesting passage. Jesus had kindled a fire

and cooked breakfast for his disciples who were fishing on the Lake of Galilee. When they had finished eating, he drew Peter to account for his past denial. It had to come before Jesus left the world, and this was a good time. Simon, son of Jonas, lovest thou me more than these.—This was the man who was ready to die for him, but swore that he did not know him. Now he is humbled at the Master's feet. "Yea, Lord; thou knowest that I love thee." That was the truth Peter did love Jesus; and that was the very reason why the Master was so careful about him. Feed my lambs.—That was a glorious commission; but Peter, rough buoyant Peter, with never a state thing about his make-up, was the very sort of man that God can use to care for his little ones. A staid, dignified corpse of a preacher can never care for the children of his flock.

16. Here Jesus repeats his question to Peter, and receives the same sort of reply; but he varies Peter's commission: "Feed my sheep." A true preacher should so preach that all the flock, from children to centenarians, could feed on his message. And, would you mind my saying that it should be rich and wholesome pabulum, with some good sauce mingled with it. Dry bread may feed a man; but it is mighty poor eating. Some people are very fond of turkey hash I among them; but platitudinous pulpit hash is hard to eat, especially when a congregation must sit down to it fifty-two Sundays in the year. Give them some freshly baked corn bread, with turnip tops boiled with the hock of a smoked ham, once in a while. It will whet their appetites, and help the preacher too.

17. The crux of the matter is found in this verse. In the two foregoing verses Jesus had used in his question the verb *agapao*, the strongest word in the Greek language for love; but Peter had answered with a weaker word, *phileo*, being unable to rise to the higher word. In this last verse, Jesus used the same weak word that Peter had been using, and put him to the quick. It was not asking the third time that grieved Peter, but the fact that the Master gave him to understand his use of words. After Pentecost, Peter understood the meaning of the stronger word, and seldom used the weaker. Feed my sheep.—Not wound them, but feed them. Lead them into green pastures, and beside still waters. Keep the wild beasts away from the flock, and bring them safe into the fold.

PERSONAL AND EVANGELISTIC.

A communication from Evangelist Roy L. Hollenback of Cambridge City, Ind., indicates that he has some camp meeting time yet untaken in July and August. He may be reached either at the above address or as per his slate in The Herald.

Rev. L. E. Williams, Wilmore, Ky., will have all of March open and other open dates through the spring. Wherever he has gone souls have found God.

H. J. McNeese, 13th Ave., New Brighton, Pa., is open for calls in Missions, etc., for two and three-week revivals. He preaches the Wesleyan doctrine; is sound and sane.

The services of George Ovie Hopkins, Evangelistic Singer, may be secured

by addressing him at his home address, 417 North Stewart Ave., Norman, Oklahoma.

NOTICE!

In your good paper of Feb. 24, 1926, is an article concerning the "Restorer Home Institute," and I feel that it is well that you should know and at once state that it has been discontinued by order of the Court, so that people may not be led into sending it money as a benevolent or religious organization.

Wm. C. McGinnis.

The Nightingale of the Psalms

BY EVANGELIST J. E. AYCOCK.

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"Now Jacob's well was there. Jesus being wearied with his journey sat on the well and it was about the sixth hour." St. John 4:6.

It almost seems that we can see our Lord as he sat that noonday hour by the well which Jacob had dugged long centuries before. Tired in body, burdened in soul for a lost world, anxious and able to save all who would believe on him, yet helpless unless they would believe. Not where to lay his head, dependent upon others for his daily food. Yet able to cause a grain of wheat to spring forth from the ground and give bread to the hungry and seed to the tiller of the soil. Poor and without clothing only as furnished by others, yet able to clothe the birds with wondrous beauty, the flowers of the field their matchless fragrance, and unparalleled beauty. He had nothing to sell but riches unknown to give to all who sought him. Friendless (save a few) yet the friend of sinners; despised and rejected but sending forth the glad message to the lost and perishing, "Come unto me all ye that labor and are heavy laden and I will give you rest." (A message that none but the Son of God has ever dared to utter); marvelous challenge to every kindred, tribe, and race; who can fathom its mighty and far-reaching scope? Loved by but few but bringing the glad message, "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." See him as he sits there in his humanity "wearing" his divinity triumphant yearning over a lost world.

With what joy we imagine he sees this woman of Samara (though of a questionable character) approaching. His weariness is forgotten, his yearning soul goes out in love to her, he looks beyond the sinful life of this woman (for he knew her) and sees a precious immortal soul for whom he was soon to shed his blood; she must be won; he at once begins his work, no time to be lost. How tactful he advances; divine love tempers every step and word. Her sinful life is referred to in only such words as Divine love can use (yet he must speak plain). He knew what had caused this life to go astray. He understood it all. His great loving heart looked beyond what she was to what she might become by believing on him. He saw the possibility of her sinful soul becoming "whiter than snow."

He won his case; a soul is rescued from sin. Something has taken place in the heart of this woman; she first saw him as a man (a Jew) then as a Prophet, then as the Messiah the Christ. Many still see him in the same sense. She forgot her errand, left her water pot and went into the city and saith to the people, "Come and see a man who told me all things

that ever I did. Is not this the Christ?" She had heard words for which her hungry soul was yearning: "The water that I shall give him shall be in him a well of water springing up unto eternal life." She cannot keep it to herself, she must tell others. (The inevitable result of a revealed Christ to the heart). It had its result for "then went they out of the City and were coming to him" (Real vital Christian testimony still has power and is used of God), "and many of the Samaritans believed on him because of the word of the woman, and many more believed because of his word saying, we have heard for ourselves and know that this is indeed the Christ, the Savior of the world."

O beloved, what are we going to do with this wonderful Savior, the Christ, the Savior of the world? As he was on Pilate's hands when he asked the mob, "What then shall I do with Jesus who is called Christ?" He is on our hands, the disposition we make of him determines our destiny; there is no middle ground. He will be our Savior from sin or our Judge.

How blind we are till Jesus gives us sight,

How deaf until he makes us hear;

How dark it is till Jesus gives us light,

How lonely till he to us draws near.

COMMUNION WITH GOD.

My child, it is not necessary to know much about me; it is sufficient to love much. Speak to me as thou wouldst to a mother, if she drew thee near her.

Are there any for whom thou wouldst pray to me? Repeat to me the names of thy relations, thy friends; after each name add what thou wouldst have me do for them. Ask much, ask much. I love generous souls who forget themselves for others.

Tell me of the poor whom thou wouldst relieve, the sick whom thou hast seen suffer, the sinners thou wouldst have converted, those who are alienated from thee, whose affections thou wouldst regain.

Are there graces thou wouldst ask for thyself? Write if thou wilt, a long list of all thou desirest, of all the needs of thy soul, and come and read it to me.

Tell me simply how proud thou art, how sensitive, egotistical, mean and indolent. Poor child, do not blush; there are in Heaven many saints who had thy faults; they prayed to me and, little by little, their faults were corrected.

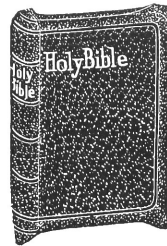
Do not hesitate to ask me for blessings for the body and mind; for health, memory, success. I can give all things, and I always give when blessings are needed to render souls more holy.

Today what wilt thou have, my child? If thou knewest how I long to do thee good. Hast thou plans that occupy thee? Lay them all before me. Dost thou wish to give pleasure to thy mother, to thy family, to those on whom thou dost depend? What wouldst thou do for them?

And for me, hast thou no zealous thought for me? Dost thou not wish to do a little good to the soul of thy friend who perhaps has forgotten me?

Bring me all thy failures, and I will show thee the cause of them.

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Whom she brought up for
A-dri-el the son of Bar-zil-lá-I
the Mé-hó-lá-thite:
9 And he delivered them into
the hands of the Gibeonites,

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Hast thou not joys to make known to me? Why dost thou not let me share thy happiness? Tell me what has happened since yesterday to cheer and console thee. An unexpected visit which did thee good; a tear suddenly dissipated; a success thou thoughtest thou shouldst not reach; a mark of affection, a letter, a gift which thou hast received. I have prepared it all for thee. Thou canst shew thy gratitude and give me thanks.

Art thou resolved no longer to expose thyself to this temptation? Not to finish this book which excites thy imagination? no longer to give thy friendship to a person who is not really, and whose presence disturbs the peace of thy soul? Wilt thou go at once to do a kindness to the companion who has hurt thee.

Well, my child, go now; take up thy work; be silent, humble, submissive, kind; and come back to-morrow and bring me a heart still more devout and loving. Tomorrow I shall have more blessings for thee.

See the Great Offer on page 16.

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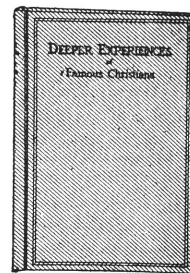
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Hubert L. Motsinger.

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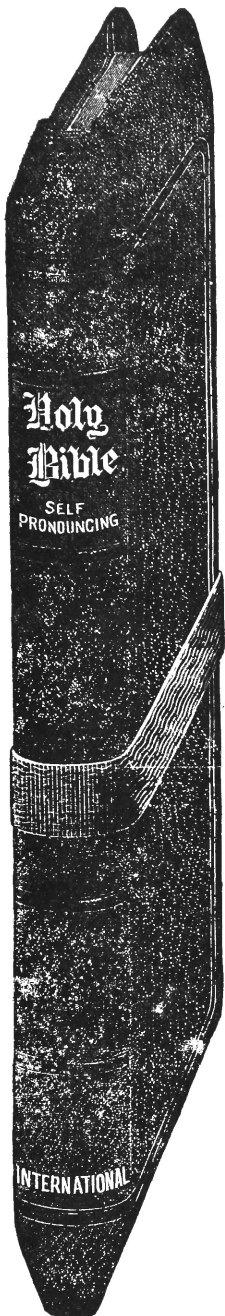
Paul was a power of God untold, He preached of the faith that never grows cold.

Many a sinner was lifted from shame, All due to the result of Paul's great fame.

Paul died a martyr and suffered much pain, But he left to the world, a Christian gain. Some day I'll clasp him by the hand, Where I'll live forever in a heavenly land.

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2 He maketh me to lie down in

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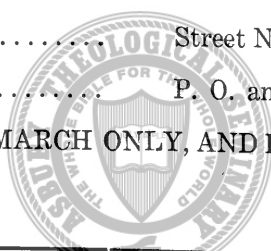
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PENTECOSTAL HERALD

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

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A FORM WITHOUT THE POWER.

By The Editor.

A penitential tear flowing down the cheeks of a sinner seeking pardon at the foot of the cross is more beautiful to God than all the grandeur of the Niagara Falls.

A church with magnificent buildings, great pipe organ, large membership, scholarly preacher, and all the modern machinery of an up-to-date church that is expending vast sums of money, and entertaining itself with pageants, fine dinners, theatricals, and conventions of one sort and another, but winning no souls from sin to the Lord Jesus for salvation, is one of the most empty farces in all the world.

What would Jesus say if he came some Sunday morning into a great church, and found a large choir of unregenerated people, paid an immense sum of money, to squeak and squall at public worship, meanwhile exposing their nakedness in a most shocking manner. I am sure it is quite impossible for me to imagine what our Lord would say, but all of the Bible teaches us that nothing can be more foreign to the approval and blessing of God. It is strange that any congregation could bring itself to consent to and participate in such empty mockery and call it worship.

God is a Spirit: and they that worship him must worship him in spirit and in truth. Little wonder that many great congregations, with a worldly choir of unregenerated people, and a skeptical preacher who does not believe in the inspiration of the Bible, and who insists that it does not matter whether you believe Matthew and Luke wrote the account of the birth of Christ under the inspiration of the Holy Spirit, or as wilful forgery to deceive the people, and all the rest that goes with this sort of teaching; we say, little wonder that in such a church no one is regenerated by the power of the Holy Ghost, no one is born by the power of the Spirit into the kingdom of God, and all kinds of subtleties must be sought to gather people into the church unregenerated in their sins. Poor deluded people! There will come to them a time of awakening. It may come when it is too late to repent.

Paul, writing to Timothy, and telling of the perilous times that will come as we approach the end of the age, speaks of the covetous, the proud, the disobedient, the unthankful, the unholy, the highminded, and the "lovers of pleasures more than lovers of God." He concludes the fearful description by saying of these unfortunate and deluded people that they have a "form of godliness, but denying the power thereof." There is marvelous simplicity, freedom of soul, unction and joy of heart in the fellowship of true worship, when the Holy Spirit is in the midst, when the worshippers are true broth-

ers and sisters in the Lord, when the people are bound together in the kinship and oneness of the Holy Ghost, when they sing with the joy of the Lord in their hearts, and pray in the fervor of the Holy Spirit, and the Word is preached with demonstration and power, sinners are smitten, penitents cry out, and new-born souls rejoice with a sweet consciousness of having found Christ in the forgiveness of sins.

Open Letter to Uncle Sam.

My Dear Uncle Sam,
Washington, D. C.:

I am spending the winter in Miami, Fla., and as you may know, Miami is convenient to Nassau, some islands belonging to the British Government. These Nassau Islands are quite a rendezvous for rum-runners, who have made it very profitable, I am informed, in bringing liquor over for the millionaires and others who gather about the great hotels of Miami and vicinity.

A few days ago a man by the name of Shannon, a Canadian, I believe, known as the "King of Miami rum-runners," was shot and killed by a coast guardsman while fleeing from arrest. This has created a great hubbub among violators of the prohibition law. The millionaire drinkers are somewhat disturbed that their flow of liquor should be interfered with, and there are rumors that the bootleggers are threatening revenge.

One is amazed that men claiming to be good American citizens should raise such a furor of protest over the killing of a foreigner who, for a long while, with unusual impudence and audacity has trampled upon our laws, insulted our flag, and openly ridiculed and sneered at our officials who have tried to prevent his depredations.

Let me quote you a paragraph from *The Miami Daily News*. Please to remember that the writer of this paragraph seems to be in sympathy with the slain King of rum-runners.

"The slain rum-runner was known as the most daring of the Biscayne Bay flotilla and several weeks ago was reported to have flaunted Miami coast guardsmen upon the occasion of the visit of General Lincoln Andrews, prohibition director. At that time it is said, Shannon raced his craft alongside the coast guard boat bearing Andrews, dropping hams of liquor into the Bay and escaping unscathed."

You will notice how daring and insulting this man Shannon was. It was this spirit which gave the foreigner the title of "King" among the rum-runners and made him the pride and delight of the millionaire drunkards who sympathized with him in the viola-

tion of the law of the nation. Please notice what the ex-chief of police of Miami Beach has to say for his friend Shannon:

"C. E. Brogdon, former chief of police of Miami Beach, was on the scene shortly afterward. He talked with more than a dozen witnesses, all of whose names he obtained, he said.

"From what they told me, Mr. Brogdon said, 'there was no call for shooting Shannon at all. Everybody who saw it said that the coast guard men were shooting all through those yachts and Shannon made no attempt to get away.'

"The trouble is that 'Red' was just too clever for the coast guard, and the word was out to 'get him,' Brogdon said. 'He knew it, too. Every since that time he played with the boat Andrews was on, he knew they had it in for him. He made a monkey out of them.'

"They said they shot him because they knew he had a rifle. Why, all the time I knew him, and that has been three years, he never carried a rifle or a gun of any kind. And as far as getting shot is concerned, I believe 'Red' stood there and took it because he was afraid of the coast guard men hitting some of those yachts anchored around there if he tried to get away."

"When I was chief of police we all knew how hard he was to catch. He had more nerve than any other rum-runner around. But he was always good natured when he was caught—he took it in with the game."

It is quite interesting that this official should be so well acquainted with the King of rum-runners as to know that he never carried firearms. They must have been very chummy. Law-abiding people will be glad that this talkative policeman is an "ex."

One of the very interesting features of the situation brought out by the killing of the "King of rum-runners," is the fact that Mr. M. O. Dunning, chief of prohibition enforcement for the southeastern states, arrived in Miami about the time of the tragedy mentioned. The daily paper from which I have quoted has several expressions from Mr. Dunning, who says he is determined to clamp the prohibition lid on in Florida. He says he will visit every sheriff in Florida and see if co-operation cannot be obtained with state and federal forces. Mr. Dunning says, according to the newspapers, "It is as much a state law as it is a federal statute, and unless the federal forces receive co-operation from state officials the law cannot be enforced." It is to be hoped that the officials of the State of Florida have enough respect for the laws of the land to co-operate fully with the federal forces and drive the bootleggers and their aiders and abettors out of the state.

Mr. Dunning, the paper says, reports fine progress in the enforcement of prohibition laws in Georgia, North and South Carolina

(Continued on page 8)

The Preacher's Call and Missions.

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

PERHAPS the best intimations of the preacher's call is that set forth by Wesley as it appears in the M. E. Discipline (1924). The following questions are asked:

Do they know God as a pardoning God?
Have they the love of God abiding in them?
Are they holy in all manner of conversation?

Have they gifts as well as grace for the work?

Have any been truly convinced of sin and converted to God, and are believers edified by their preaching?

I believe the best setting of the preacher's call is that given by Jowett in his Yale Lectures when he speaks of the preacher's call as a matter of the divine constraint, which seizes one with a strong and invisible grip, as though he were in the custody of an iron hand, from which he cannot escape. Like that which Isaiah speaks about when he says: "The Lord said unto me with a *strong hand*." Like unto that which Paul writes about when he said necessity was laid upon him. A preacher should be made to realize his call in the powerful imperative of a dumb grip, for which he can offer no adequate reason. In all genuine calls to the ministry there is a sense of the divine initiative, a solemn communication of the divine will, a mysterious feeling of commission which leaves a man no alternative; but which sets him in the road of his calling, bearing the ambassador of a servant, an instrument of the eternal God.

The absence of the sense of vocation (or calling) will vitiate a man's responsibility, and will tend to secularize his ministry.

Coming now to the mission of the preacher and the influence of his pulpit I want to look at these important matters in the light of such preachers as Chrysostom, Bernard of Clairvaux, Bossuet of France and John Bunyan. The biographical study of preachers, let it be said right here, is of immense value to the minister. Jowett of Oxford once said: "*Of great men it may be truly said that it does us good only to look at them.*"

If history "is philosophy teaching by example" then theology and homiletics may be learned by looking at some of the great exemplary preachers of the ages. The biographical study of eminent men of God have the effect of acquainting us with the secrets of true greatness as well as enables us to acquire high ideals of character and achievement.

"As thrills of long-hushed tone

Live in the viol, so our souls grow fine

With keen vibrations from the touch divine,
Of nobler natures gone."

Let us learn first from Chrysostom of the "golden mouth" who lived in the age of Athanasius, Ambrose, Jerome, Augustine.

At the beginning of his preparation for the ministry he wanted to go into a monastery but out of love for his widowed and adorable mother he did not, but resolved to live the life of a recluse at home and to give himself to a life of self-denial, prayer, intense study of the Scriptures and meditation. After his mother's death he enters the hermit's cell and gives himself up to study, fasting and vigils. As a preacher he spoke because his heart, his head was brimful of things to speak about. He had the fire and vehemence of Savonarola, the florid exuberance of Jeremy Taylor, the splendor of Bossuet and the great grasp of John Wesley. There was something martial in his oratory—the attack, the earnest seizing of the situation, the massing of powers, the gathering of forces and

SAYINGS.

"I have not fished in other men's waters; my Bible and Concordance are my only Library."

"I never went to school to Aristotle and Plato, but was brought up in my father's house."—Bunyan.

"The plainest words are the most profitable oratory in the weightiest matters."—Baxter.

"The melody of music is better known by hearing it than by reports of it."—Baxter.

"I am more apprehensive than long ago of the odiousness and danger of the sin of Pride especially in matters spiritual."—Baxter.

"I have lost much of the zeal which I had to propagate any truths save the Fundamentals."—Baxter.

"No doubt fettered his powers; celestial impulses were felt to vibrate on his uplifting words."—Said of Bernard.

"Remember to give to your words the voice of a noble virtue."—Bernard.

"The fire of sin is great but it is quenched by a few tears."—Chrysostom.

"It is the moral purpose that is perverted when men sin. Scriptures relate the sins of saints that we may fear; the conversion of sinners that we may hope."—Chrysostom.

hurling them with resistless strength against the foe.

Chrysostom's theology was eminently biblical and he made much of sin in order to exalt redemption.

"The fire of sin," he says, "is great but it is quenched by a few tears." "Scripture relates the sins of saints, that we may fear; the conversion of sinners, that we may hope." "Evil is not an integral part of man, it is not an inherent substantial force."

"It is the moral purpose that is perverted when men sin. The whole burden of responsibility in sin must be thrown on the moral purpose."

At Antioch where Chrysostom spent much of his ministry the people flocked to him. They hung upon his words and could not have enough of them. He held them spell-bound to the end.

"It was not," says Newman, "by the fertility of his imagination, nor the splendor of his diction that he gained the surname of the 'Mouth of Gold.' His oratorical power was but the instrument by which he readily, gracefully, adequately expressed the keen feelings, the living ideas, the earnest, practical lessons which he had to communicate to his hearers."

Bernard of Clairvaux furnishes another wonderful study for the preacher. His age was the eleventh century—that of the first crusade. Like Chrysostom early in his career he disciplined his body in the interest of his soul, his self-abnegation involved the greatest self-mortification, he took food not so much to nourish the body as to postpone death. In the monastery he took his share washing the dishes and greasing the shoes of his brethren.

At Clairvaux the monastic life consisted of self-abnegation and prayer. The rule obtaining, was suggested by Psalm 119:164, "*Seven times a day do I praise thee.*"

They held what they called "The Canonical Hours" as follows:

1. The Nocturnes. 2 A. M.
2. Prime or Matins. 6 A. M.
3. Tierce. 9 A. M.
4. Sext (Noon). 12.
5. Nones. 3 P. M.
6. Vespers. 6 P. M.
7. Compline (evensong). 7 P. M.

It has been pointed out that the "Error of Monasticism was in supposing that an occasional want of the soul, justified a permanent separation and seclusion of the best and most devout people from the world and its society for the sake of religion." On the other hand we are advised by those holding

these retreats that the man of God needs solitude in order to deepen his soul life and to get "audience with God" and to acquire moral elevation and moral earnestness.

Bernard was saturated with the Scriptures, and his soul was lit up by the inspiration of the almighty, his spirit glowed with divine fire, his voice quivered like a harp string, or rang like a trumpet in its changing emotion." Luther speaks of him as the "most God-fearing and pious of monks." He was a great believer in the Historic Faith of Christianity, but he was not satisfied with the traditional; he must have it personally verified in his own inward experience; he could say, "All my springs are in Thee." "No doubt fettered his powers, celestial powers were felt to vibrate on his uplifting words." "The doctrine which he taught came to men illumined and spiritually emphasized by their clear perception of his profound experience of it."

Bernard preached once in Paris in the School of Philosophy where men were too busy with engrossing disputations to give any practical heed to his words, and the discourse apparently produced no effect. He went home to pray with sobs and groans; with deep searchings of heart and a passion of tears. He was in anguish of soul lest God had forsaken him. The next day he preached again with the unction and energy derived from this divine communion and large numbers were converted and gave themselves to God at the hand of his servant."

Preaching once before the Emperor Conrad who had refused to take part in the crusade, "his whole soul flung itself forth from his impassioned lips and he was for the time being like one inspired." He turned to Conrad in the crowded Cathedral and pictured the coming tribunal of judgment, and he who cometh with clouds was foreshown. "O man," he cried as he represented Christ as saying: "O man what ought I to have done for thee, what I have not done?" The Emperor bursting into tears, exclaimed: "I acknowledge the gifts of the Divine favor; nor will I prove ungrateful for them. He assisting me I am ready to serve him."

"Remember to give to your words the voice of a noble virtue." Bernard once said to a young abbot, whom he was instructing in the art of preaching. Of Bernard himself it was said, "His very character seemed an evangel." Bernard's piety is shown not only in his preaching but in his hymns. He wrote hymns which have been sung in the Protestant churches for a thousand years nearly.

"O sacred head once wounded,
Jesus Thou Joy of loving hearts,
Jesus the very thought of Thee."

Of his sermons it has been said: "*They are at once so sweet and so ardent that it is as though his mouth were a fountain of honey and his heart a furnace of love.*"

Bernard testifies to the preacher that often the minister must have seclusion from the world for close study of his Bible, for meditation and replenishment of his spiritual stores by prayer and communion with God. Furthermore that the minister must experience what he preaches.

Another inspirational study for the preacher is the wonderful career of Bossuet the French pulpit orator. Like Bernard he was steeped in the Bible. To him reading the sacred Scriptures was necessary in order to nourish his own piety. In Bossuet "*the Bible was transfused into a man.*" He was a constant student of the church fathers and his sermons are shot through as with threads of gold with the thoughts and sayings of the fathers. He was a tireless student and worker and for forty years he never ceased

toiling to satisfy his high ideal of excellence and make himself more perfect. When he preached before royalty his sermon on St. Theresa there were sagacious people in the brilliant assembly that heard it "who confidently predicted that such eloquence would one day produce a great noise in the church."

Fenelon's idea of an orator was met in Bossuet, "Qui ne se sert de la parole que pour la pensée et de la pensée que pour la vérité et la vertu." When he preached before the Queen at the palace of the Louvre Paris his sermons are described as marked by seriousness, unction and an indescribable charm with the sweetness of Fenelon—an almost perfect orator; condensed, earnest, pathetic yet terrible, whose hearers were seen to rise from their seats with a pale face and downcast eyes and depart from the church without speaking a word, greatly moved and thoughtful.

John Bunyan is familiar to us all as the immortal dreamer who gave us Pilgrim's Progress, but he was as great a preacher as he was a writer. He says of himself, "I never went to school to Aristotle and Plato, but was brought up in my Father's house."

His early religious struggles furnish "The history of a benighted soul in its struggles to find the light." His early life was characterized by great wickedness, but he was reformed by reading two books, "The Plain Man's Pathway to Heaven," and "The Practice of Piety"; he went to church twice a day. "I adored all things belonging to the church, the high place, priest, clerk, vestment, service and what else. Then I thought I pleased God as well as any man in England. . . . but as yet I was nothing but a painted hypocrite."

After much soul struggle Bunyan came into the light and all England and all the world

has been blessed thereby. Bunyan had a profound sense of sin and of the estrangement of the heart from God; then he had a matchless knowledge of the Word of God as a guide to God and a comfort to the soul in distress. "God led me into his words. Yea, and also he did open them unto me and make them shine before me, and cause them to dwell with me, talk with me and comfort me."

Bunyan as a preacher had the following characteristics:

1. A deep conviction of the truth and importance of the gospel message.
2. Unflinching courage in preaching the Truth.
3. Marvelously simple, clear, yet picturesque style.
4. Rare gift of imagination.
5. Unique use of the dialogue.
6. Fidelity to the Bible.

Remarkable Family of Preachers.

REV. D. B. SWEAT.

CULPEPPERS, WELL-KNOWN EVANGELISTS AND PASTORS PREACHING RIGHTEOUSNESS THROUGHOUT OUR COUNTRY.

READERS of THE PENTECOSTAL HERALD are familiar with the name of Culpepper. Thousands of them have heard one or perhaps all of the remarkable family of preachers of that name

deliver stirring messages of salvation. They may not know some things related in this article, and believing that they will enjoy reading about these men of God, I am sending it to THE HERALD, together with a picture showing a most remarkable group of preachers and workers. Twenty-five ministers and active workers devoting their lives to Christian service, from one family, ten or more of them from three generations, is the unusual record of the Culpeppers, well-known pastors and evangelists in Georgia, Florida, Tennessee, and Arkansas.

In addition to these there are a number of others in the more remote relationships, including some related to the family by marriage. A Baptist minister, the father of General John B. Gordon, one of Georgia's governors, who was connected with the Culpepper family, is said to have immersed in his time more than 1,000 candidates for baptism, a record for that day, or any other time.

GOVERNOR CULPEPPER.

The Culpeppers trace their ancestry back to Lord Culpepper, early governor of Virginia. The first of the family in America seems to have been Sir John Marlo Culpepper, born in 1663, who was a first cousin of Governor Culpepper, according to a family tree kept by Dr. Marvin M. Culpepper, of Little Rock, Ark.

Others in the line were Thomas Fairfax Culpepper, 1660, Sam Low Culpepper, 1692; Rev. Charles Marion Culpepper, 1739; John William Culpepper, 1779; Daniel Peck Culpepper, 1800, and James Marion Culpepper, 1823. Next comes John B. Culpepper, who was born in Talbot county, Ga., 1849.

Rev. Marion Culpepper, an ordained Episcopal clergyman, was present

when Thomas Coke and Francis Asbury were made bishops of the Methodist Church in 1784. This occurred at the famous Christian Conference held in Baltimore, when sixty preachers met to hear Mr. John Wesley's plan for American Methodism outlined. After hearing the plan they voted to establish the Methodist Episcopal Church. Charles Marion Culpepper joined the Methodists two

passed his 76th birthday last August. Bishop William N. Ainsworth, of Georgia, declares that Culpepper is entitled to the place of primacy as the dean of Southern Methodist evangelists by a higher right than seniority in service, for he has probably held more meetings, preached more sermons and led more men to Christ than any other man now in the church.

Evangelist Culpepper tells of his early conversion at about seven years of age, under his father's house, where he read his New Testament, and of his early school days, when he made his school problems a subject of prayer. He was the only pupil of the seventy-five attending the country school where he went for eight months that had not been called to the rostrum to get over again a lesson, and he declares to this day that it was because he prayed over his examples.

He appears to have been deeply religious from the first, and it has grown with him through the years, for he says that for more than a half century whenever he has boarded a train, street car or other conveyance for a trip long or short, so soon as seated he has lifted his heart to God in prayer, thus recognizing this deep dependence upon his heavenly Father.

"My life has been so hid with Christ in God," he says, "that there is no doubt left of his existence, nature, immanence or marvelous fatherliness. What the world calls honor is a positive distaste to me." A few years ago Dr. Culpepper was critically ill at the home of his daughter in Tampa, Fla., and expressed a desire to cross the Great Divide and rest under the shade of the tree of life. As he was convalescing he wrote me a line to this effect: "It is hard for one to want to come down from up here where I am."

STILL ACTIVE AT SEVENTY-SIX.

Although past 76 years of age Culpepper is still active in the ministry. He is the head of an evangelistic team composed of himself, his wife, his youngest son, John B., Jr., and his wife. They have held more than a dozen meetings during the past twelve months, av-

(Continued on page 6)



Powell's Photo-Studio.

Left to right, top row: Rev. M. M. Culpepper, Rev. Daisy Ross Culpepper, Rev. Burke Culpepper.
Middle row, Rev. and Mrs. J. B. Culpepper.
Bottom row, left to right, Rev. Ross Culpepper, Rev. James Culpepper, Rev. and Mrs. John B. Culpepper, Jr.

years later and became an effective worker in their ranks, although greatly handicapped by ill health.

SOUTH'S PIONEER EVANGELIST.

The central figure in the Culpepper group of today is John B. Culpepper, pioneer evangelist of the South, who has been in the active ministry about fifty-five years. He

Evolution Outlawed by Science.

REV. ANDREW JOHNSON, D. D., Ph. D.

FATAL GAPS.



WE have seen that the study of Comparative Anatomy yields no evidence in favor of evolution. There is no reason why Comparative Anatomy should be changed from a physical science into a philosophical speculation in order to support the theory of evolution.

There are six sources of similarity. The evolutionists recognize only two of these sources, namely, chance and common inheritance. Let us glance at the various sources of similarity.

1. Association is a source of similarity. We assimilate the characters of those with whom we associate. "Evil associations corrupt good morals." The chameleon assumes the color of the plant or tree in which it dwells. The Roman soldier gazed into the face of the stern statue of war in order to assimilate the military attributes of Mars. The Roman maiden viewed the statue of Venus in order to assimilate the charms of the goddess of Love. The husband and wife, after years of happy association in harmonious union, begin to resemble each other. Every one is more or less affected or influenced by his environment.

2. Imitation is another source of similarity. The impersonator, the mimic, the copyist, the plagiarist, can voluntarily resemble, for the time being, any particular person, object or thing. Note how the trained actor can "take off" certain characters to perfection. It was said that the great Methodist ecclesiastical historian Nathan Bangs who naturally held his head a little to one side was imitated in this respect by many young ministers who tossed their heads to one side in trying to be like their highly-esteemed leader. How easy and natural it is for a young person in the adolescent period to pattern after his *beau ideal*! How many men first and last have been accused of imitating the immortal Sam Jones or the present belligerent Billy Sunday!

There is a mimicry in the natural world known as protective coloration. Prof. George Howard Parker, teacher of Zoology in Harvard says, "Many insects exhibit colors, forms and activities that make them easily mistaken for other objects in their environment. Moths resemble the bark of the tree on which they rest, butterflies, on closing their wings, become indistinguishable from leaves or the earth and the walking-stick insect gets its name from its resemblance to twigs."

3. Chance is another source of similarity. Take for instance the peculiar shaped rocks and the fantastic shapes in caves and canyons. There is often a very striking similarity between these accidental formations and certain living objects, such as owls, eagles, goats and camels. The Grand Canyon contains many weird and fantastic forms which resemble huge hammers, temples and battle-ships. Nor can these resemblances be charged up to the imagination useful as that faculty may be in furnishing the finishing touches to the bold and rugged pictures presented to the vision. The similarity is there. It teaches us to sift the various sources of similarity and to assign the resemblance in each particular case to its proper origin or *vera causa*.

4. Affiliation is evidently one of the sources of similarity. There is, indeed, a certain kind of resemblance that is due to the common inheritance of ancestral origin. This form of similarity is known as the family resemblance. Twins are often so much alike that it is difficult to distinguish one from the other. We can easily account for this phase

of resemblance on the ground of ancestral origin. The similarity of the twins arises from the fact that they have the same father and mother and the same pre-natal influence. The similarity in such a case is considerably closer than the homologous organs of the flipper of the whale, the wing of the bat, the foreleg of the animal and the arm of man. The so-called similarity of these various organs does not argue common inheritance or ancestral origin, but uniformity of design or a basic architectural plan of creation.

It is often the case that affiliation fails to account for similarity. For instance two persons may bear a striking resemblance to each other who are not even forty-second cousins.

5. Formation is still another source of similarity. It involves a new principle in the science of similarity. The resemblance under this head is not due to association, imitation or affiliation, but to common authorship. Henry Fairfield Osborn may point with pride to the skeletons of the primates hung up in the Hall of the Ages of Man and exclaim: "This Hall is full of facts, not theories, which prove the evolution of man beyond the possibility of a doubt." Let us visit another hall—the hall of commerce or industry in some great world exposition like the one held at St. Louis several years ago where we can see every form of vehicle under the sun from the humble wheel-barrow to the Palace Pullman car. Here we witness a certain kind of similarity in all these mechanical devices or facilities for travel. The wheelbarrow resembles the go-cart; the go-cart resembles the buck-board; the buck-board resembles the wagon; the wagon resembles the stage-coach; the stage-coach resembles the buggy; the buggy resembles the Ford; the Ford resembles the automobile; the auto resembles the Pullman car. Now what is the source of all this similarity? Can we trace it to association, chance, imitation or affiliation? Does similarity plus succession equal evolution? We have the similarity and the succession but no evolution or transmutation of one species into another. Did the wheelbarrow evolve into a go-cart? Did the wagon evolve by natural selection into a buggy? Did the buggy transmute itself by resident forces into the famous Ford? Here, then, is a case of similarity not directly traceable to common inheritance, but to the principle of formation. The buggy resembles the wagon not because it came from the wagon; but because both buggy and wagon came from the inventive genius of mankind. Authorship instead of common inheritance accounts for the similarity between the two kinds of vehicles. The one common likeness of wheels is not sufficient evidence that one vehicle evolved from another in a long line of succession. Yet this is the very kind of argument employed by the evolutionists in tracing similarity of anatomical structures or homologies to ancestral origin. To show that we do not misrepresent the evolutionists we will quote from the recent book (1925) of George Howard Parker, the Director of the Zoological Laboratory, Harvard University. He expressly declares: "The human arm, the foreleg of a quadruped, the wing of a bird, and the flipper of a whale have a common plan of organization because these animals have had a common ancestry." ("What Evolution Is" p. 28). The fact is, these animals have a common plan of organization because they have a common Creator!

6. This brings us to the sixth source of similarity—Creation. The real, straight-out, dyed-in-the-wool, consistent and persistent evolutionist despises the idea of special crea-

tion. There is no possible reconciliation between creation and evolution. They are spelled differently, they look different, they have different meanings. They are antagonistic, irreconcilable and mutually exclusive. We can no more say that evolution is the method of creation than we can say that creation is the method of evolution. Each has its own method. Originative creation is sudden and by fiat. Evolution is slow and by natural processes. God does not create by evolution. For a thing has to exist before it can evolve. How can it evolve when it has no existence, and how can it exist unless God calls it into existence? Hence originative creation stands out in the clear, open and above board, distinct, separate from and forever disentangled from the thought of evolution. It is absolutely impossible for the so-called Theistic evolutionist to reconcile the two contradictory terms—creation and evolution. Creation calls for and accounts for a certain kind of similarity. The skeletons of the primates resemble. Why? Not because one evolved from the other, but because they all came from the hands of a common creator.

Let us quote from an evolutionist and also from a creationist on this point to show the great divergence of the respective views. George Howard Parker, of Harvard, says: "If organisms were separately created there would be every reason to expect that they would be constructed upon individual plans, and not the least ground to anticipate in them an underlying common type of structure."

Now let us have the statement of Dr. Arthur J. Brown, the scientific surgeon of Vancouver: "The omniscient Creator used one basic architectural plan in his creative work so that animals and man, all intended to perform the same functions of walking, digesting, excreting, breathing, etc., would of necessity, be given similar organs with which to carry out these operations. These organs and tissues including limbs with bones and muscles, stomach, excretory organs, and lungs simply indicate the marvelous skill and forethought of the Divine Architect. There is not a scintilla of proof of evolution in the admitted resemblances between animals and man."

(To be continued)

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THE HERALD PULPIT

VALUE OF THE SOUL.

DR. C. F. WIMBERLY.

Broadcasted from Station WGBU, Fulford by the Sea, Fla.

The Text: "What shall it profit a man, if he gain the whole world, and lose his own soul?" Mark 8:36.



HERE is now being staged in one of the largest theaters in this section, a wonderful pageant, which is reported to bring out in full realism, the landing of Ponce De Leon, and gives the audience a fresh vision of the dangers and struggles of this brave seaman and his followers through the forests, everglades, and jungles of this wild primeval land. To this superstitious mariner, the country was rich in superior promise. An old Indian Chief told him of a fountain, the waters of which would rejuvenate the body and bring back perennial youth. He sought eagerly for the fabled fountain, and finally died in the swamps of lower Louisiana, and his body was buried in the waters of the great Mississippi. His life ended in pathos and disappointment. Thus will be the ending of all who seek only to find that satisfaction in things which perish with the using.

We are standing in the midst of scenes which, for superlative achievements, have no duplicate on this planet, and never have had. If some fairy queen with her golden scepter of magic, should have waved it over the swamps and quagmires of Southern Florida, and with one stroke transformed them into what we have before us, it would not be far removed from what has actually been done. The story of the mice being transformed into prancing steeds, with glittering harness, and the pumpkin into a golden chariot, and the rags of poor Cinderella into silken garments, is not more wonderful than the magic of what we see all about us, as contrasted with the sights which greeted the ancient Spaniard in the long ago. For a story of profits, gains, business, markets, fortunes, fabulous beyond the wildest dreams of avarice, there is not a spot on the earth where these things have been so demonstrated as here in the piny woods of lower Florida. We are in a dreamland of color and splendor, of idleness and pleasure, of fortunes, graft, gratification and lust.

We wish to send this message that has come bounding to us over the centuries, spoken by the wisest, greatest, and most extraordinary character that ever lived on this earth—Jesus of Nazareth—the Son of God, who said: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" We need this message as never before; if a fortune, by any shift of circumstances, means the loss of the soul—which is God's masterpiece—better a thousand times die in poverty of the most abject character.

There is no place on earth where the force of this scripture is more appropo, than here in and around the magic city of Miami. If there is a place where material values are above all other considerations; where profits are more eagerly pondered than God; where the things that delight the eye and gratify the senses, and charm the imagination, all in a greater degree than anywhere else on earth, it is here in Southern Florida, greater than even in the Plutocratic Wall Street. It is amidst such surroundings that we need have preached to us—not only here, but in all the southland, wherever my radio audience is listening in: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

We wish to consider this text briefly; it deals with the superlative of things; the language overwhelms us. Not only does it mean,

or may mean, Miami and Florida—but the whole world. We see in the papers where this million dollar, or two million dollar enterprise is under construction; or this several million dollar development is soon to be launched. We read all these things, and to many of us they have no meaning; few are able to talk intelligently in terms of millions. There was a time when the nation did not have a single millionaire. George Washington was the richest man of his day, but worth less than a million; but now we number—not only the millionaires but multimillionaires, in our country of five figures—estimated at between thirty and forty thousand. All this is beyond us; it is too big, but we do know a little about arithmetic. We can read and know something of statistics. We know that the facts of business and wealth are being tabulated here in our country; when we try to estimate the nation's wealth, we are not lost in the fog; furthermore, we know the wealth of the world.

No doubt there are hundreds, and even thousands, within twenty minutes ride of this spot, who are selling their souls for the pottage of gain; they are piling up values which have never been known in the history of business. There is no way to settle the value of property in this fairy land; we are dazed when we consider them. Yet, suppose we owned one whole block in the choicest business district; it would mean a fortune too big for an ordinary mortal; no more skimping and saving; all financial troubles would be over. Suppose we owned the property of Flagler Street—every inch of it—think of the value; but it could be estimated in exact figures on the present market. But suppose we owned Miami Beach, with its tropical wonders and architectural glory. What a Croesus we would be; but it can all be estimated. But I tell you, my radio audience, tonight, the little waif that sells papers at your door is worth more than all this wealth.

Let us estimate again: suppose we could, by some wild stroke of fortune, or misfortune, gain all Florida—the state with perhaps more aggregated wealth than any state in the Union except New York. Think of the billions, billions; banks, banks, banks—all full and owned by you. Then let me say to you, there is not a poor Magdalene in the Red Light of Jacksonville or New York, that is not worth more than all this wealth. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Not only is this true relative to the poor Magdalene, or the little waif being more valuable than this entire state, basking in golden wealth and beauty, but you have in your own breast, in your own personality, values which, if you could once get a just estimate of them, would show you that in comparison to eternal values, this state would be as dust at your feet.

But we have not yet exhausted the meaning of our Master's figure. We have scarcely touched the outer rim of things. Suppose we owned all the wealth of the great United States—the object of envy among the other nations of the world—which is responsible among nations for all the worry, friction and war. We can estimate the wealth of this nation, but if you owned it all, any one of my great audience listening in tonight, you may be a poor, wretched, poverty-stricken mortal when the big affairs of this life are over. Poor and naked and blind—lost like Dives of old, crying for a drop of water to cool your parched tongue. God help the man, who in his blind race for gain, loses that which is infinitely more valuable than all the

substance he can gather about him. Gain all—and lose more than all.

But if we get at the kernel of the truth of this matter we must not stop yet—even at such gigantic calculations. Think of all the nations—count them one by one: the great natural resources—the ship lines, mines, factories, railroads, banks, and mercantile concerns—add them up—get all the figures—and then imagine a blanket mortgage over it all—every foot, and in the mad shuffle, the owner fails to get in vital touch with God; some day when the physician closes his medicine case, shakes his head, and says: "He's gone," then what?

What will he do when he meets God? The God who endowed him with such marvelous powers for gaining wealth; or we will put it in the first person—what will *you* do when you meet God, with a world mastered, owned, controlled? You loved it; you consumed it on your passions; you lived as though life was only a playground; God's cause had to suffer from neglect, and the lost world shamble on in darkness and sin; let the Church of God be crippled in all its activities on the "widow's mite" stuff. Brother listener, you may have had your fun to the end—fared sumptuously every day, and robed in purple and fine linen, but at that day, if not before, you will learn the lesson the Master would have you learn now. Will you wait until then to learn it? Will you procrastinate your golden opportunities, leave God out of your program, and neglect the Blood that bought your pardon; wait until the most terrible of all tragedies shall have come to the dropping of the curtain? You alone must settle this question; you are the one who must decide this the greatest of all human problems. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" We shall close this message with some lines from Henley's *Invictus*:

"It matters not how strait the gait,
Or fraught with punishment the scroll;
I am the master of my fate,
I am the captain of my soul."

"The Point of Attack."

REV. J. P. ATTAWAY, Holly Hill, S. C.

(No. 25)

They say, "A literalistic interpretation of Matthew, Mark, and Luke is not possible." Also, "We are still far from having any proof that we have the exact words of Jesus, or any guarantee that the events of his life are related with absolute accuracy in the gospels." Also, "This is particularly true of the stories of the Virgin Birth, and of the Resurrection. As regards the birth stories—there is reason to believe that a reverent imagination has been at work on traditional materials." But why this circumlocution to deny the Virgin Birth, and the bodily Resurrection of Jesus? The whole scheme of the Welhausen interpretation of the Bible starts out to get rid of all the supernatural and miraculous in it, and to reduce it to a literary growth without divine inspiration; and religion to the evolution of a natural religious consciousness. It is to be sincerely hoped that thoughtful Christian men everywhere will realize what is involved in these theories before they begin to be led about by them.

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By giving him or her the Bible Story A B C Book printed on linen in many bright colors, a 50c value now in our Clearance Sale at 30c, or four for \$1.00.

A REMARKABLE FAMILY.

(Continued from page 3)

eraging 100 additions to the church at each meeting. More than 77,000 chapters of the Bible were reported to have been read in the services and 300 enlisted for life service. In addition to all this the leader of the party says: "There have been four acres of backsliders rebroke and rebranded."

Besides John B., Jr., Dr. and Mrs. Culpepper have two other sons, Marvin and Burke, both of whom are successful preachers. Marvin is pastor of First Methodist Church, Little Rock, Ark., and for a number of years has been serving as pastor and presiding elder in the northern branch of the Methodist Church. He has been at First Church, Little Rock, more than five years.

While in law school at Valparaiso, Ind., he was licensed to preach and connected himself with the Methodist Episcopal Church. For several years he and his brother Burke traveled with their father from one end of the country to the other holding evangelistic meetings. Evidences of their work may be found from Maine to California.

SUCCESSFUL WOMAN PREACHER.

Mrs. Daisy Ross Culpepper, wife of Rev. M. M. Culpepper, of Little Rock, is a licensed preacher, the northern branch of Methodism granting that privilege to women, and she assists her husband with his work. If he is sick or away from home she occupies the pulpit and does it well. She is prominent in the work of the church, holding the office of district president of the Woman's Missionary Society, and is a leader of the women's club work, having held the position of State President of Woman's Clubs, in Arkansas.

Their son, Ross, 19 years of age, is a minister of unusual promise. He is in his junior year at the State University of Arkansas and serves a live church at Springdale, just out from Fayetteville, the home of the University.

A PRAYER BOY.

Rev. Burke Culpepper is one of the general evangelists of the Methodist Episcopal Church, South, and makes his headquarters in Memphis, Tenn. He says he was a "prayer baby," for, like Hannah of old, his mother prayed that he might be a preacher even before he was born. At a very early age he felt the call to preach and began going with his father on his evangelistic trips, as he expresses it, "learning how."

After an association with his father covering twelve or fifteen years he went out alone in evangelistic work. He was educated in Macon, Ga., and at Asbury College, Wilmore, Ky., and for fifteen years has been in the evangelistic field. He was one of the first to become a member of the Evangelistic Association of the Methodist Episcopal Church, South. The association placed him on the board of control and the board elected him secretary-treasurer. It is estimated that at least 100,000 have been led into the better life under his preaching and hundreds of young men converted under him, are preaching the gospel. His slogan is, "Put God First," and he uses it in all his campaigns.

His youngest son, James, is studying for the ministry. Like his father he felt the call to preach very early in life and as soon as he finishes his education he will enter the active work of the ministry.

The honorary title of Doctor of Divinity has been conferred upon the elder Culpepper and his two sons, Marvin and Burke, by Asbury College, Wilmore, Ky.

Dr. John B. Culpepper is the author of a number of books, including "Some Women I Have Known," "The Black Horse," "Men Only," "Backsliders," "Just for Children," and "Christ Enthroned." Rev. Burke Culpepper is bringing out his first volume of sermons, bearing the title, "Put God First," with introduction by his father and mother. Rev. Marvin Culpepper has two books about ready to come from the press, one a volume

of sermons and the other "The Christ That Arrived."

STILL MORE PREACHERS.

In addition to the nine preachers and workers mentioned there are in the Culpepper family several others, including the Rev. George B. Culpepper, of Fort Valley, Ga., a brother of the Rev. John B., who has five sons, all active in church work, but not licensed preachers. Another brother, A. L. Culpepper, gave two sons to the ministry. One of the boys died some years ago and the other, Virgil Culpepper, is twenty-two years old, studying in Asbury College for the gospel ministry.

Mrs. Esther Shannon, of Monroe, La., widow of the late Rev. T. W. Shannon, educator and author, a daughter of Rev. John B. Culpepper, has a son, Thomas W. Shannon, sixteen years of age, who contemplates entering the ministry.

The "Culpepper Chair of Evangelism" is being established at Asbury College. The first series of lectures was delivered by Rev. Burke Culpepper, and in the coming spring Rev. John B. Culpepper is to deliver a series, to be followed by Rev. Marvin Culpepper at a later date.

CONNECTION WITH MACON ORPHAN'S HOME.

Soon after John B. Culpepper entered the ministry it was discovered that he possessed gifts peculiarly fitting him for evangelistic work, and he was given the agency of the South Georgia Conference Orphan's Home, located in Macon, Ga., in order that he might exercise his activities in the evangelistic field.

His account of the first great meeting he held, after giving himself wholly to that line of work, is graphic. He stood by one day and looked upon a heap of ashes where the orphanage had stood. All was a total loss, but his family and the hundreds of children in the home had escaped with their lives. He says that his individual family did not possess a suit of clothes the next morning after the fire.

His family and the orphan children were temporarily housed in the homes of Macon people, and the trustees of the Home instructed him to get out and raise funds to rebuild. At the same time he had a promise out to hold a meeting in Gainesville, his first engagement in Florida. Rather than break his promise to the Floridians he went, and for a week he preached, not mentioning the fact that he was connected with the Georgia Home. On a Sunday morning he told the people of his connection with the home and announced his intention of leaving that night to take up his work in the Georgia city, having filled his engagement with the Gainesville people.

A woman electrified the audience by springing to her feet, and, holding some money in her hand, exclaimed, "No, you won't go, for my husband is not saved yet! Here is \$25.00 to help out and others will see to it that this meeting don't stop!"

Colonel Carlisle got to his feet, says Dr. Culpepper, and while reaching for some bills in his pocket, made his way to the front, saying as he did so, "The only way to do a thing like this is to do it!" By the time he had placed some bills on the table he was in the way of others seeking to do the same, while the preacher stood still and watched. When Col. Carlisle looked up he said, "Brother Culpepper, here is \$2,750 for your orphan children. Send that on, and preach for us another week," he was overcome with emotion, but finally mumbled out in broken voice, "Yes, sir!"

THREE THOUSAND CONVERTS.

While he had no thought of taking collections for the Home outside of Georgia he received more than \$6,000 from different points. Several years after the Gainesville meeting when the evangelist was holding a meeting in Jacksonville, T. V. Porter, a Presbyterian elder, said, in a testimony meeting

that he was the first to respond to the appeal for church membership in the Gainesville meeting, leading a company of 700. It was estimated that 3,000 souls were saved in the meeting.

Upon returning to Macon, he made his report to the trustees, one of whom said, "O, well, John, you can go to Halifax, if you will keep on bringing it in that way!"

One of the early meetings held by Culpepper, outside of his native state was in Florence, Ala., when a number of prominent men and women came into the church, several of them later entering the ministry or taking up specific religious work. Among them were Bishop James H. McCoy, Dr. L. C. Branscomb, Dr. Frank P. Culver, and Dr. John S. Chadwick.

Then at Birmingham, Ala., in a union meeting, 1600 members came into the 25 churches participating. At St. Joseph, Mo., 1500 united with the churches, and Dr. W. F. Dunkle, now pastor of First Methodist Church, Lakeland, Fla., reports one of the greatest meetings he ever knew in McAlester, Indian Territory, now Oklahoma. He says: "I have been in many meetings since then, but no meeting quite like that one, and John B. Culpepper was its embodiment."

PROHIBITION VICTORIES.

Dr. Culpepper relates some remarkable experiences in the cause of prohibition. He declares that he never lost a victory and never saw one lost when the war was waged along religious lines. He was in two-thirds of the victories in the counties that went dry under local option in Georgia, and numerous instances in Florida.

Some years ago Hillsboro Co., Fla., surprised everybody when she rolled up a safe majority for prohibition, but it is a notable fact, as related to me by the evangelist that he and his son Burke had held a number of tent meetings in that section, including Tampa, Bradenton, Tarpon Springs, Clearwater, Palmetto, Lakeland and other points contiguous to the metropolis of Hillsboro.

He gives a thrilling account of an experience he had when a great fight was on in Hawkinsville, Ga. He was engaged by the local option leaders to address an open-air mass meeting one night. He says he had the most unusual sensation before beginning his address, an overwhelming impression reaching him that he should preach a gospel sermon and call sinners to the altar. To be sure the conviction was from the Spirit he called for two or three extra songs by the audience while he prayed for guidance.

Discarding his address on prohibition he preached his sermon and at its close called for sinners to come forward for prayer. They were kneeling on all sides, when someone said, "You see that man over yonder? He is the ring leader of the whiskey business! If we get him the fight is won!" Culpepper lost no time in getting down by the side of the booze-ring leader, and before he arose from his knees he was genuinely converted, and publicly announced his intention of throwing his influence on the side of God and the right. The fight was won and Hawkinsville went dry by a good majority.

A Customer Writes:

"It is hard to keep 'Select Songs of Praise' since so many people have asked for a copy because it contains the song 'The Pearly White City.' When we wrote for this song the first time we had no idea it would be so widely liked. The first time we used it over the radio a request came from Alabama, for the number to be repeated. After that requests came in regularly each week from different cities and states. The name you give your book surely fits it because we never had a book with so many select songs in it. It seems that it was made to order for us, because there are at least 25 special numbers that we use from your book."

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BUGLE BLASTS FROM THE BATTLEFIELD

TROY, OHIO.

Last November I went to my home church at Troy, Ohio, for my second revival inside of one year. Had one of the best revivals the church has ever had. Rev. J. E. Gaar was my co-laborer and can say he is one of the best preachers of the land. He surely can dig around the saints and get them close to God.

Next went to Bellefontaine with Rev. Ralph Haines where we had a good meeting taking twelve into the church. Next went to Union City, Ind., with Rev. J. V. Cook; here we had one of the best meetings I was ever in, the altars were lined nearly every night and old-time repenting, not surface work, but real praying through. Closed, taking twelve into the church and more to follow which are in now.

From there went to Hamilton, Ohio, for a week and God gave us a good meeting. Rev. J. W. Henry was my co-laborer and he can surely preach the Gospel clean and hot. Left there and came to Piqua, Ohio, where we had an old-fashioned meeting, organizing a church with twelve members and six or seven coming soon. Praised the Lord. I am now in a meeting at Sidney, Ohio., the meeting is starting off fine. Expect a big time in the Lord. Open for calls in May and June. Play the guitar and hand saw. I have the victory in my soul, and my utmost desire is to see sinners brought to God and believers sanctified.

Dwight Peffley, Song Evangelist.
Rt. 6, Brookville, Ohio.

MIDDLETOWN, OHIO.

Greetings in Jesus' name! God is still blessing the Church of the Nazarene at Middletown, Ohio. In the providence of God, it was our privilege to be blessed with the presence of that great soul, the late Dr. E. T. Adams, of Wilmore, Ky. Early last fall, God led us to secure the services of this good man for our mid-winter revival and he came to us in the fulness of the blessing on Jan. 19, and we fought shoulder to shoulder until Feb. 8, when he preached his last sermon, as far as we know. He came to us from Georgetown, Ill., where he had had a glorious meeting in the Church of the Nazarene at that place. He was very tired and run down physically, but the Lord gave him a new touch of strength for the last battle of his life. From the very first to the last service it was a real battle—the hosts of hell were arrayed against us, but God put the devil on the run; over a hundred sought the Lord for regeneration and holiness of heart. There were no popular methods used, but the preaching was of the genuine old-fashioned kind. It was "Holiness or Hell." "The only way to get the blessing is to die out to sin and self," was the way Dr. Adams preached it. I have never seen any preacher, anywhere, who could get under the load like he could. He preached hard and then would try to pray every seeker through; he would never leave the altar until the last seeker was through. He actually wore himself out for God.

On one Sunday morning, there were over 40 souls seeking God. Two Sunday afternoons he preached to large crowds that filled a big hall down in the heart of the city. One sermon on the subject of Evolution was pronounced as a master stroke against evolution in our schools and churches. He also preached twice to the Nazarene Preachers' Meeting at Hamilton, Ohio. I never heard him preach better in the years I have known him. It was wonderful how God blessed him; he was "carried away in the Spirit."

None of us shall ever forget the final sermon, his last on earth as far as we know. It was on the "Unpardonable Sin." Conviction was deep and pungent. In making his last appeal he said: "This may be the last sermon I shall ever preach and I would love to meet all of you in heaven. I haven't got long for this world and I want every day to count for God." Only the Lord knew how prophetic that statement was. Needless to say, we had a number seeking God.

The news of his death was a crushing blow to us; the whole church was saddened because of the loss of this "Prince of Holiness Preachers" to the cause of Holiness. But still we can say, "all things work together for good to them that love God." We feel that God had a definite purpose in giving us his last meeting. On the last Sunday Dr. Adams helped us to conduct a church meeting in which it was voted to sell our old property and purchase a new site in the heart of the city and build a more adequate church plant. We were given a unanimous vote to return for another year with an increase of \$500 a year on our salary. Dr. Adams was voted back for the next meeting, but the Lord has ordained that it shall take place in the air. A great multitude has washed their robes and made them white in the blood of the Lamb as a result of this Spirit-filled man. "Their works do follow them." God bless his precious wife and children is our prayer. Lawrence Andrews.

Pastor Church of the Nazarene, Middletown, O.

PORT TOWNSEND, WASHINGTON.

We just closed at Port Townsend, Wash., with some interesting results. Rev. A. O. Quall, Secretary of the Whatcom County Holiness Association, is the pastor. Port Townsend is Adjacent to Fort

Warden, one of our Government Forts. Several of the soldier boys attended the meetings, and a few were definitely saved.

Two years ago when we were here a soldier from the Fort was sanctified. This man has been standing true and keeps the blessing and is an inspiration to all who sought the Lord. The wife of one of the officers was saved at that time also and was beautifully sanctified at this meeting. These soldiers and their wives are from all the states in the union. The Methodist Church here is on the firing line for holiness and is the "good neighbor" for these soldiers.

An old sea captain who had formerly been saved from a very wicked life, but who had never been able to get victory over his tobacco, was sanctified and completely delivered from the appetite. Another old sailor was gloriously saved and joined our church. A few of the saints who had been lingering along the borderline of Canaan, viewing the carcasses which have perished in the wilderness, finally got their eyes off from the dead and took their inheritance on the other side of the Jordan. One of the teachers in the school, a son of a Presbyterian preacher, whose faith had been hurt while a student in the Oregon State College, was clearly saved.

We were told that the Baptist pastor in this city has the blessing of holiness, never-the-less he never showed up at the meeting; here is hoping that he has the blessing, however.

We go from here to Monroe, Wash., where Bro. Ed White, who has for years been a wheel-horse in the Holiness Movement, is the pastor. This will be our sixth meeting with Brother White and our fourth meeting at Monroe Methodist Church.

W. E. Cox.

REPORT.

We have just closed an excellent revival at Spencer, Ind., with the pastor, Rev. Harold Small. Bro. Small is a young, aggressive man who loves God, and is being used greatly to put the work of holiness on a substantial basis in this otherwise quiet little county seat town of West Central Hoosierdom.

We had seekers at almost every altar call, and the last Sunday night, in spite of the fact that one member of the church died, and the meeting was broken into on this account, and in spite of the fact that we had one of the worst blizzards of the year, God came in great power and there were twenty-three at the altar, and we believe all got through to a definite experience. Conviction was so deep that one young woman started home and after getting part of the way there, returned to the church weeping and went to the altar and was gloriously saved. Others who were a week ago going to dances and mixing with the world, the flesh and the devil, are now saved and having family prayer in their homes. The gospel is still the power of God unto salvation. Thank God.

Will the reader please remember to pray for our ministry, that God's seal may continue upon it. We go from here to Logansport, Ind., and thence to Dayton, Ohio, and on and on. We are busy for the Master and "hope you are the same."

Howard W. Sweeten.

REPORT OF EVANGELIST W. W. LOVELESS.

It has been sometime since I have reported through The Pentecostal Herald, but I have not been idle. In February I closed a good revival with the Second Church of the Nazarene of Toledo, Ohio. This revival was owned and blessed of God and there were some clear and definite cases of salvation. Rev. Roy Klingler, the pastor, and his good wife were untiring workers and it was a pleasure to work with them. Rev. J. C. Walker, and the First Church of the Nazarene of Toledo, and Rev. Ruth Boscein and the Church of the Nazarene of Walbridge, also lent a helping hand. On the last Sunday night, Rev. Walker and his church came in a body, and by their prayers, songs and shouts of praise helped get the glory down and the battle won. This revival ended with a victorious and fruitful altar service.

My last revival was with The Church of the Nazarene at Fresno, Ohio. Rev. John Crider is the fine pastor of this young church. This was a hard battle, but a glorious victory. We found some prejudice against holiness to overcome in this community. The dear Lord helped us to overcome it in a large measure, and some folks who stood aloof at first, were pulling with us fine before the revival was over. There were between forty and fifty seekers during the meeting, and many of them were members of other churches. The Holy Spirit worked mightily, some getting so concerned that they could not sleep, until they were either saved or sanctified, praying through as late as two and three o'clock in the morning. One talented woman who had been a church member for twenty-five years in good standing, got so under conviction she could not rest. She told the writer that she had never been saved, and would like to come to the altar; but said she was so nervous that she was afraid she could not stand the noise of our prayers around the altar. We told her to come to one of our day meetings, and we would keep as still as we could, without quenching the Spirit, while she prayed through. She took us at our word; but when she bowed at the altar she soon was so earnestly seeking that the prayers and noise of other folks did not bother her one bit.

Oh! how she did pray, and shed tears of penitence. But soon her mourning was turned to joy as her burdens rolled away. After that shouting and loud praying did not excite her one bit. She used her beautiful voice in singing some beautiful solos for us during the rest of the revival. We expect this sister to be mightily used of God in the future.

The seekers ranged from children up to the old and gray haired. One of the sights we shall never forget, was to see on the last night a little boy kneeling at the altar to be saved, and by his side an old preacher over seventy years old, with gray hair and beard, seeking sanctification. Three fine members were received into the church, with others soon to follow, we believe.

The church and pastor gave us a call to hold another revival for them next November. By the time this is in print we will be in a revival at Brookville, Ind., with the United Brethren Church. "I feel like traveling on."

W. W. Loveless.

CHESHIRE, OHIO.

One of the greatest revivals known in the history of the M. E. Church at Cheshire, Ohio, has just closed. It was a revival of the old-fashioned type where people prayed through at the altar. We had fifty conversions besides a great number reclaimed. Twenty additions to the church with several yet to be added.

The pastor, Rev. I. P. Day, was assisted by the Rev. Wm. Kelley, Ashland, Ky. The pastor wishes to say that Rev. Kelley is a wonderful preacher, and brings the Gospel message in power and simplicity. He does not omit part of the Bible or compromise with the devil, but brings the Gospel in Word and Power and Holy Ghost, and much assurance.

I can recommend Rev. Kelley to any pastor or church who wants a man to preach the real Gospel. May the Lord bless Rev. Kelley everywhere he goes. We are glad to state that we paid Rev. Kelley well for his services while with us, besides the people gave the pastor a fine donation of good things to eat and money amounting to \$54.00. May the Lord bless The Herald and all its readers.

I. P. Day.

MANSFIELD, OHIO.

We have held a most glorious and soul saving meeting here for the last nineteen days, in the Gospel Tabernacle of The Christian and Missionary Alliance. Rev. W. A. Straub is the efficient and holy pastor. We had about sixty cases at the altar, and no repeating. God came in power, and gave us some blessed cases of pardon, sanctification, etc. The cause of God has moved considerably up the highway of holiness. We had some blessed clear sanctifications. We held several good, and fruitful healing services. We preached one night by invitation in the Beulah Beach Bible School, and God sanctified four young men students, and one very bright young lady student. We prayed for the healing of three there. The faculty and student body all gave us a royal invitation to return at some future date. We go from here for four days to the Annual Conference of the Wesleyan Methodist Church at Barborton, Ohio. After that we open the battle for Conference of the Wesleyan Methodist Church at Youngstown, Ohio, with Rev. W. R. Williams, Madison and Covington Sts., March 24th to April 4th. God is giving us souls everywhere, and the kind of revivals that will show that we have been "gathering fruit unto life eternal."

We are ready to answer any calls for revival work. Address us Lisbon, Ohio. Yours in perfect love and all for souls.

Rev. F. W. Cox and Wife.

RIVERVIEW, FLORIDA.

Brother Charlie Tillman writes from McIntosh, Fla.: "My co-laborer, H. L. Fzall, and myself began a meeting in this place Sunday, March 14th in which all the denominations are taking part. The outlook is good for a fine meeting. Our last engagement was at Riverview, Fla., where the Lord gave us a great meeting, everything considered. We find that not all of the state of Florida has gone wild on real estate and some people are taking time to let God talk to them. Pray for us."

CANTON, OHIO.

A successful revival meeting was held at our Bethany Evangelical Church, Canton, Ohio, Jan. 29 to Feb. 14. Rev. John E. Hewson, Evangelist, was with us. The evangelist showed the people their lost condition without God in every sermon; he brings a clear-cut message of no uncertain sound as to God's power to save and sanctify. There was a real searching time and the church has put on new zeal to serve God. About fifty souls bowed at the altar of prayer for salvation and sanctification. The Holy Spirit's power was very manifest in a number of services. Twenty-eight have united with the church.

E. Radebaugh.

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Rev. Andrew Johnson, D.D.	Rev. J. H. Smith
Rev. Bud Robinson	

(Continued from page 1)

and Tennessee. This is encouraging. The reporter has Mr. Dunning say: "We all realize that it is not a popular law, but as long as it is a law it should be fully enforced."

Now, my Uncle Samuel, we all realize that you cannot always count on the accuracy of newspaper reporters. I remember several instances when, in their hurry, these gentlemen, by some unfortunate slip of the quill, have gotten things a bit mixed. I would really be glad to know if Mr. Dunning made the remark attributed to him, and if so, how did he find out that the prohibition law is an unpopular law? Who gave him this information? With whom is the law unpopular? Laws against burglary are unpopular with thieves; laws against murder are unpopular among bank robbers, and the prohibition laws are unpopular among a class of men who want to make drunkards, vagabonds, thieves and murderers out of their fellowmen in order to take from them their hard-earned wages. The prohibition laws are unpopular with a class of people who are so utterly selfish that they would greedily fill their pockets with the blood money of those who have been destroyed through their avarice.

Uncle Sam, living in Washington, as you are, I would be glad, and a few millions of good citizens would be glad with me, if you would have a good heart-to-heart talk with our President and ask him to use great wisdom and discretion in the appointment of prohibition enforcement officers. It is not only a farce, but it is a crime to appoint men to this important office who are in sympathy with the liquor traffic.

Prohibition laws are popular with ninety-nine percent of the best citizens of the United States; the officers appointed to enforce these laws ought to be prohibitionists at heart, dry men in the highest and best sense of the word.

That Building for Young Preachers.

I have called the attention of the readers of THE HERALD to one of our greatest needs in connection with the work at Asbury College. Scores of young men converted and sanctified in our camp meetings, revivals and conventions, are being called into the ministry. Many of these men come from the humble walks of life; they have not been spoiled by much in the social and educational

world, that taints and corrupts young manhood.

The majority of men called into the ministry are men of small means. Every church has to assist in the education of its preachers. Many of our young men are not prepared to enter college. We have located in Wilmore and under the direct influence of the intellectual and spiritual life of Asbury College, one of the best academies in all the land. Our great and immediate need is a building on the Academy grounds for young men called of God and eager to prepare themselves for the ministry.

This building should have in the basement, kitchen, dining-room and storeroom. On the first floor there should be several lecture rooms, then two stories of dormitory rooms. In this building young men preparing for the ministry form a club, do their own cooking, serving, and reduce the expense of living to the minimum. This form of student life is carried on in many great schools. It has other advantages beside the reduction of expenses; it teaches young men important lessons in the economy of practical living.

I am not asking so much just now for money, but I do desire positive pledges for help in this enterprise. Let no one pledge who cannot pay. The erection of this building should begin as soon as possible and be pressed vigorously.

Who, that reads this paper, loves the Lord, and is interested in the education of a well-equipped, spiritual and faithful ministry, will help us in this worthy enterprise. You may send cash or a pledge for payment in three or six months. "The King's business requires haste."

H. C. MORRISON.

How Would This do From a Modernist to a Modernist?

My Dear Doctor Youngduck:—



I was very much pleased with your remarks at the Preachers' Meeting on the "Progress and Benefit of Modern Biblical Criticism." Your position is sound and safe. Scholarly men will no longer accept the Bible as an infallible, inspired Book. We all admit the value of much of its teaching, but we cannot claim for it divine and absolute authority.

We shall have to be patient and move slowly with advanced thought in dealing with the masses of the people. We have to re-convert the church to our views before we can hope to do much with those outside of the church. Our great task is with the young people. Many of the older people are set in their superstitions and prejudices that we cannot hope to do much with them; the fact is, we must guard against agitation, have our fixed purpose and move with deliberation and calmness. Anything like general agitation must be carefully guarded until we get the machinery of the church more completely in our hands, and under our control.

Our opportunity and hope is among the children. We must see that the publication of our Sunday school literature is in the hands of wide-awake, aggressive men who are in fullest sympathy with modern progressive thought. We shall have to use discretion, and move with caution, lest there be a revolt against the literature; but shrewdly we must dilute this whole stream of teaching with liberal thought. It will take time, but it is well worth our while to move with caution and patience, but all the time with a fixed purpose and definite program well understood among all of us who have cast away the faith and superstitions of the fathers.

I do not believe it is wise just now to make a bold, frontal attack upon the doctrine of

the virgin birth. We must seek to make the impression that the whole matter is of little consequence, that we are comparatively indifferent, that it does not matter what one believes on that subject. This should be the first stage in our movement; once we get the people reconciled to this proposition we can very easily bring them a step farther and they will directly cast away the whole superstition of the virgin birth, miracles, and all other myths about supernatural interference with the fixed laws of nature.

The thing of great importance is to guard against agitation, and as far as possible, to indulge our people in their ignorance of the remarkable progress that is being made in scientific discoveries until we can get the machinery of the church into the hands of modern, liberal, progressive men; then we can be more outspoken; we can control the situation, and if the old fogies of orthodoxy want to leave us we can hold all the property of the church and let them go.

One of the most dangerous elements to modern progressive thought in the church today are the evangelists. In their revivals they oppose us, ridicule us and powerfully influence the people. Without agitation, but at the same time, with well laid plans and carefully directed co-operation we must shut off these evangelists, as far as possible, from all of our influential churches. Anything like a general revival of what the "conservatives" call "old-time religion," would set back our program for two or three decades. It would be a fine thing if, by some means, we could close up all of these annual camp meetings where the crowds gather to hear the harangue of the evangelists on the subject of future punishment, sanctification, and other ancient religious junk.

One thing of most importance is the making of appointments at the annual conferences. We should quietly, but very carefully, see to it that the promising, well educated, young men who are coming out of our seminaries well tinctured with modern views are placed in our important and influential churches. In this way, by crowding the orthodox in the less influential places, we can build up a powerful, modern, liberal ministry and change the whole trend of thought in the church, and get away from the old superstitions of sudden regenerations, sanctifications, future punishment, and all the rest of those dead issues which have hampered and hindered progressive thinking.

One thing of greatest moment, is the matter of selecting delegates to the General Conference. We must put into the General Conference young blood, aggressive men, with modern views on religious subjects. These men will see that bishops, secretaries, and editors are selected from our strongest and most aggressive modern thinkers. With such men in control of the machinery of the church and properly placed in leadership, our victory is assured. A very encouraging feature for a great forward movement is the fact that the public press, the great dailies, the magazines, popular novels, are practically all in sympathy with the scientific views of evolution, and they are wielding a powerful influence in the undermining and destruction of the old religious notions and superstitions.

I must not forget to call your attention to another powerful ally in the good work of overthrowing the old religious faith, that is, the public schools. Many of the textbooks are of a character very helpful to our views. They will get notions into the minds of the children that will make it practically impossible to ever bring them back to a strong faith in the divine inspiration of the Bible. Thousands of schoolteachers, educated in the so-called skeptical universities, are our powerful allies.

There is another item that is greatly in our favor: the so-called flood of worldliness creating such a furor among fundamental-

ists. This aftermath of the war, when the attention of the people is distracted away from the old things and the foundations of society are being shaken, and the mental state is in a sort of flux, we have an opportunity to pour the whole into the new molds of thought. We shall not worry over the fact that the young people of the churches are dancing, going to the movies, and having a general good time. This helps to divorce them from their old mourner's bench notions and prepares them for the larger life that we modern liberalists have to offer them. It seems to me that the times are wonderfully fitted for our undertaking to overthrow the old Christian faith and teach the people that the Bible is not divinely inspired, that they have had false notions of God, that the blood atonement is a myth, and that we are to readjust ourselves to the new age into which we are coming.

If we move forward with caution and use wisely the means placed in our hands, we can completely master the situation; we can place men of our own character and views in office, we can manipulate and direct the appointments so our representatives will largely dominate the church; we can change and prejudice the young minds of the country against the notion of a divinely-inspired Bible, and soon bring in a new era of liberal thought, joyful living and real progress. The so-called revivals of religion will disappear; the old doctrine of a blood atonement, sudden new birth, future punishment, and all such superstitions will be thrown upon the junk-heap.

Hoping to hear from you soon, with best wishes, I remain,

Faithfully yours,
J. D. POOLKINS.

Foot Note:—Any readers of THE HERALD who think that the above letter is a bit too strong, are not well acquainted with some things going on in our midst.—Editor.

Another Milestone for Dr. H. C. Morrison.

These words are being written on the sixty-ninth birthday of Dr. Henry Clay Morrison, Editor of THE PENTECOSTAL HERALD, and President of Asbury Theological Seminary. When we contemplate the years of his life, so crowded with indefatigable service and remarkable achievements, and note his present untiring labors by pen and mouth in behalf of full salvation and the enlargement of the Kingdom of God, we cannot but marvel at the power of a life that is harnessed to a clear-cut and definite purpose. When the record of great achievements shall be read before all men this white-plumed knight of the Cross will receive the plaudit of "Well done, good and faithful servant" from the lips of him whom he has so faithfully served for more than three-score years. Who of us

can estimate the number of lives that have been touched and turned into the pathways of salvation and service?

For fifteen years this busy evangel of full salvation has carried upon his heart the welfare of Asbury College which institution he has served so tirelessly as President.

It is the earnest wish of all connected with Asbury College and of a host of his friends scattered from ocean to ocean to begin at once the erection of the Henry Clay Morrison Memorial Library which was projected, unknown to him, a year ago today. The bids for this building were let on March 18th and we greatly desire all who are interested in the erection of this memorial to assist us in the undertaking by contributing as largely as possible, either in the payment of all pledges made or in the giving of new gifts. It will be necessary to have a substantial amount in cash on hand to launch this enterprise so imperatively needed. May we not hear from our friends immediately so that the work may go on as planned to a successful completion? Send all contributions to

L. R. AKERS,
Wilmore, Ky

Devotional Thoughts

REV. P. F. ASHER, B.D.

Psalm 5. A Merciful Meditation.

Meditation on the abundant mercies of Jehovah gives confidence in seeking the face of God in prayer. We see ourselves as we really are when we thus come humbly before our God, with the consciousness, not only of our sin, but of pardon through his great mercy. The fear of the Lord is the beginning of that wisdom which will teach us to have no fellowship with the works of darkness, nor with those who rebel against our God and his truth. Those who put their trust in the eternal God should rejoice, for he will be their defence all the days. In the times of trial he will encourage them; in the times of weakness he will succor them, and will surround his own with the garrison of grace, love, and power. Such is the general theme of this Psalm.

The word meditation in verse one is used in a very extensive sense, and we should bear in mind, therefore, that holy desires, even when not expressed in words, are known to God. Paul also seems to have had this thought uppermost in his mind when writing to the Romans, for he says, "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit." (Rom. 8:26, 27).

True faith is not content with the mere act of supplication, but waits, with earnest expectation, for an answer. Hence the writer's thought, "In the morning will I direct my prayer unto thee, and will look up;" that is, "look up" as a watchman expecting deliverance.

"Destroy Thou them, O God;" . . . These maledictions were expressions, not of a malignant spirit as is often supposed by unsympathetic readers of God's Word, but of a righteous indignation against flagrant sin, and a deep sympathy with the cause of justice. Proofs can be found in almost all the passages in which such imprecations occur. That the Psalmist regarded these evil-doers as enemies to God, and his people, rather than personally to himself. This is particularly obvious here, and is a point which should always be borne in mind in the study of such passages.

The leading thoughts of this Psalm are:

1. *Cry of Prayer.* "The voice of my cry." Ver. 2.
2. *Consciousness of Pardon.* "In the multitude of thy mercy." Ver. 7.
3. *Counsel of Pride.* "Their own counsels." Ver. 10.
4. *Chorus of Praise.* "Shout for joy." Ver. 11.
5. *Crown of Preservation.* "Thou Lord wilt bless." Ver. 12.

PRAYER.

"O Most merciful Lord, grant to me Thy grace, that it may be with me, and labor with me, and persevere with me even to the end. Grant that I may always desire and will that which is to Thee most acceptable, and most dear. Let Thy will be mine, and my will ever follow Thine, and agree perfectly with it. Grant to me, above all things that can be desired, to rest in Thee, and in Thee to have my heart at peace. Thou art the true peace of the heart, Thou its only rest; out of Thee all things are hard and restless. In this very peace, that is, in Thee, the one Chiefest Eternal Good, I will sleep and rest—Amen." (Thomas a' Kempis).

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ARE YOU NOT WILLING TO GIVE US YOUR NAME AND ADDRESS, \$1.00 IN MONEY, AND YOUR EARNEST PRAYERS FOR THE GROWTH AND SUCCESS OF THIS GOOD WORK? If so, write name and address on the blank below, detach same, and send it to our secretary, Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Kentucky.

Please enroll my name as a member of The Evangelical Methodist League.

Name
Address
Contribution

OUR BOYS AND GIRLS

Dear Aunt Bettie: Just two years ago Christmas I entered a great race with Jesus Christ himself offered as the prize to the winner. It takes place in the narrow way by blood washed pilgrims. All entrants must "lay aside every weight that doth so easily beset us, and run with patience the race that is set before us," or, in other words, strip for the race. When I enrolled as an entrant I said "yes" to God forever. Good-bye worldly companions, your joys are not my joys. My joys are in the Lord. I love the fellowship of the saints and the house of God. You love shows, dances, fairs, etc. I'm a pilgrim so I don't follow fads and fashions with sleeveless frocks, low necks, short skirts, gold, pearls (1 Tim. 2:9-10) as my companions had. No short hair, for in 1 Cor. 11:15 it says, "But if a woman have long hair it is a glory to her," and the cousin who didn't see harm in bobbed hair because it made the girls look pretty read 1 Pet. 3:3, 4. Of course, no one should show more wisdom in appearance than the people of God. Now don't think I am a toothless grandmother, too old to understand the fancies of youth, as I am a young girl of eighteen, saved and sanctified. But I think as there are so few of us really trying to serve Jesus that we should take the utmost care and I've the most prayerful lives so that our light might shine so brightly that I will pierce the sin-darkened hearts of our former companions and friends and those with whom we associate, and win them to Jesus. But we must show them that this race pays and the prize is worth while. Would be glad to hear from the cousins.

Florence Swartzlander.
Rt. 6, Napoleon, Ohio

Dear Aunt Bettie: I would be glad to join your happy band of boys and girls, if I may. I enjoy reading their letters very much. I live at Lottaville in sight of the school-house and two churches, Presbyterian and Methodist. I go to both churches, but attend the Methodist every Sunday that I can. My father is my Sabbath school teacher. My brother is the Assistant Superintendent, and I am Secretary. I have brown hair (not bobbed) and when it hangs down I can sit on it. I have blue eyes, weigh 100 pounds and am five feet and two inches tall. I do not use eyebrow paint, lip stick, powder, or paint of any kind. I am thirteen years old. My birthday is July 21. Who has it. If anyone has please write and tell me. I am in the sixth grade of school. Who can guess my middle name? It begins with L and ends with E, and has six letters in it. My father has been taking *The Herald* for a long time but I didn't know it was so interesting until just a few days ago.

Kathryn L. Mowbray.
Rt. 1, Roxabel, Ohio

Dear Aunt Bettie: While in Pitman, N. J., I met two wonderful Christian women, and while visiting their home one of them gave me *The Herald* and I liked it very much. Afterward she said she would send one to my home. I went to the hospital and after being in there nearly four weeks I came home and was home a week when *The Herald* came. Now after I read them I send them to the Presbyterian Hospital to the boys and girls, and I know they will enjoy the paper as I do. Now, dear cousins, please move over a little bit and let me come in. I want to join your happy band of boys and girls. It is a pleasure to meet Christian people, and I am asking you if I can come in. This is my first letter to *The Herald*. I would like to see it in print. Dear boys and girls I met Jesus while staying in Pitman, N. J., for ten weeks, and he picked me up and placed me on solid rock. I am still on the rock. Isn't it wonderful to serve the Lord? Do you know I went to parties of all kinds and I was having a grand time and the eats were sweet, but praise the Lord he asked me to come to his party and I went. The people are different and

the eats are wonderful. I ate what was on the table and I came back for more, and every time I came back I got just a little bit more than I did the day before. That's the kind of a party I am going to now. I gave up all earthly pleasure to serve my Lord. He was good enough to go all the way for me, now why am I not good enough to go all the way for him? How many of you cousins have given up everything to follow Christ? Now I want you to guess my first name, and whoever guesses it I will send them a present. It starts with L and ends with A and has seven letters in it.

Mrs. L. Shadle.
5126 Brown St., W. Philadelphia, Pa.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I am ten years old, going to school now, and am in the seventh grade. My teacher's name is Miss Mary Rone. I am also taking piano lessons and am in the third grade. I have one sister and she is twelve years of age. I was converted last August; also my father and sister. We were all baptized and united with the Cumberland Presbyterian Church. Mother plays the organ for our church and daddy is clerk. We go to prayer service every Wednesday night. We take *The Herald* and all like to read it. When we have read it we give it to others so they can read the good things that are in them. Autumn Heville, I guess your middle name to be Francis. If it is, keep your promise. I shall be watching.

Thelma H. Thomas.
Gasper, Ky

Dear Aunt Bettie: This is my first letter to *The Herald*. I am a little girl six years old and am in the third grade. My middle name begins with L and ends with E and has six letters in it. My teacher's name is Miss Grace Whittler. I like her fine. If Mr. W. B. gets this I will write another one.

Margaret L. Jarboe.

Dear Aunt Bettie: Will you let a little Maryland boy join your happy band of boys and girls? I am eight years old and in the second grade. My teacher's name is Miss Fanny. I attend the M. E. Sunday School. My teacher's name is Dora Rommer. Our pastor's name is Mr. Smith. I like them all very much. I have light brown hair, brown eyes and fair complexion. I have never written before, so I would like to see it in print.

Albert Forrester.
1819 E. Biddle St., Baltimore, Md.

Dear Aunt Bettie: It is with great pleasure that I turn through *The Herald* and read page ten. The wonderful sermons which *The Herald* contains from week to week are an inspiration to me. It sure is a good thing to be a Christian and to be pressing on the upward way. The wide gate is so easy to find, and the broad way so easy to travel that there are great multitudes traveling it. There are some on that road who seem not to know where it leads. It isn't any trouble to drift with the tide, but it sure does take the best there is in one to swim upstream. Sometimes the way of the cross seems a bit rugged, but the prize at the end of the way is well worth striving for. The young people of today are interested more in the things of the world than in things of eternal value. Girls these days want their hair bobbed, their cheeks painted, eye lashes blackened, eye brows arched, their stockings rolled, and don't want to wear enough clothes to keep a jaybird warm. Poor girls! If they could only see the folly of such doings. Vanity of vanities, saith the preacher. All is vanity. I believe that parents are largely responsible for the way their children do. Some mothers allow their girls to talk to boys before they are old enough to feed the chickens. Before closing I want to speak a word for Jesus, who is very precious to my soul. I am a Christian and am enjoying the second blessing. It is the prayer of my heart

that all who are Christians and who are not, may experience the blessing of sanctification. I struggled along for two years with the devil on my back, but after complete consecration at an altar of prayer I found that peace which passeth all understanding. All praise to his name. My age is between fifteen and twenty-five. It would be a great pleasure to correspond with any of the cousins who care to write. May God bless *The Herald* family.

George Kitson
Turners Station, Ky

Dear Aunt Bettie: Thanks to all the good folks that sent me copies of the song, "Why will ye wander." I wish I could see each one of you. Now for something else. How many of the cousins know what a "hobab" is? What little boy was an expert with a sling? How many left handed "Specia lists" are mentioned in one army? What did John the Baptist do that caused the people to think that he was Jesus? Do the churches of today track the law of Moses as true as John the Baptist did? See Num. 19:10-13. Glad to have received the songs as I play the guitar and sing solos in our church work, and all real good songs I appreciate.

Luther Watson.
115 W. Hardin St., Centralia, Ill.

Dear Aunt Bettie: Will you let a little visitor come and have a room? I will only stay about fifteen minutes. I have heard about the cousins, and am writing to you. Have any of the cousins my birthday, May 21? I am eight years old. My grandmother takes *The Herald* and I enjoy reading page ten. I have brown hair, blue eyes and fair complexion. If you can guess my middle name I will send you a letter. It begins with A and ends with E. O I hear that Mr. W. B. is at the dance hall. I don't think he will get this.

Eileen A. Ritchie.
Carbondale, Ill.

Dear Aunt Bettie: As I promised some of my correspondence I would write I will stick to my promise. Well, how are you all? I am just fine, and I hope you all are the same. There is a great crowd of us. I sure enjoy corresponding with the ones I am. I would sure miss their letters. Say, cousins, you never did guess my middle name, so I am including it at the end. Well I must run for I believe I hear Mr. W. B. waking up from his nap.

Verna Elnora Perkins.
Perkins, Ky.

Dear Aunt Bettie: Would you and the cousins permit me to come in and chat with you for a while? This is my first letter to *The Herald*. My mother takes it and I enjoy reading page ten very much. My birthday is Jan. 12. Who has it? Loretta M. Henning. I guess your middle name to be Mae. If I'm right don't forget your promise. My middle name begins with B and ends with E, and has eight letters in it. The one that guesses it I will write them a nice long letter. A Ethelyn Farmer. I guess your name to be Alberta. Who can guess my age, it is between fourteen and eighteen? The one that guesses it I will write them a letter. I belong to the Baptist Church, and go to Sunday school every Sunday I can. Well as this is my first letter I will make it short. I hope Mr. W. B. will be absent when this arrives. I would like to hear from all the cousins. I will answer all letters I receive.

Thelma A. Page.
Millry, A'a.

Dear Aunt Bettie: How are you and the cousins getting along? I am all O. K. now. I go to school all the time, and am in the seventh grade. Miss Vaughan is my teacher. I am a member of the M. E. Church. I was fourteen years old Feb. 13. Aunt Bettie, it has been a long time since I wrote you a letter but I have been so busy I haven't had time to write or do anything but go to school. This is the second or third letter I have written and I hope to see it in print. Aunt Bettie, a little girl wrote me some months ago and told me she was a poor girl. I was going to send her a box for Christmas but I lost her address. I don't want her to think I didn't care. I want her to write me

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another letter so I can send her a box of things I have for her. If anyone can guess my middle name and write me a letter I will send them a nice box of something. It begins with N and ends with R. It has five letters in it. I guess Lucille Sabbaths middle name to be Pearl. Am I right or not?

Hazel Gillespie.
Jonesboro, Tenn.

Dear Aunt Bettie: This is my third attempt to write to *The Herald*, and as I saw one of my other letters in print, I will try it again. How are all the cousins getting along this cold weather? I think it is funny when it snows, but don't like the rain much. I guess most of the cousins, like myself, are busy going to school. I am in the tenth grade (second year of high school) and am sixteen years young. How many of the cousins like to go to school? I like it just fine. There are nine children in our family, of which the oldest, a boy, teaches school this year, and six of the rest go to school. My father is a Methodist preacher. He preaches at eight different churches. Who has my birthday, June 19? Novella Smith, I guess your first name to be Willard. If I am right don't forget your promise. I will close for fear Mr. W. B. will get my letter.

Christine Allen.
Buffalo, Ky.

Dear Aunt Bettie: This is my first letter to *The Herald*. I would like to join your happy band of boys and girls. I am ten years old and in the sixth grade at school. I have light hair and blue eyes. Who has my birthday, March 31st? My first name begins with E and ends with T, and has six letters in it. I will write to whoever guesses it. Fre'da Evans, I guess your name to be Bernice. Jane Robertson, I guess your first name to be Sallie. If I am right do not forget your promises. I belong to the Methodist Church and I have only missed two Sundays in five years. My aunt takes *The Herald* and I like to read page ten. I heard Bro. Morrison preach at Tollesboro camp meeting last summer. I hear W. B. coming. Good bye.

E. Mason Wiles.
Box 5, Decatur, Ohio.

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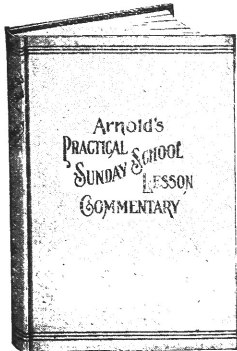
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FALLEN ASLEEP

A HERO GONE.

On Friday, Feb. 19, 1926, Brother S. A. Snelgrove, of Meridian, Miss., member of East End Methodist Church, in said city, laid down his life very much in the same manner that Jesus did—to save his fellowman. Our friend, Snelgrove, was a railroad man (brakeman) and while doing some switching at Enterprise, Miss., eighteen miles south of Meridian, he saw a man with his wagon and team in danger, and after warning this man of his danger (and the man was saved) Snelgrove was fatally wounded, passing away in less than twelve hours after the accident. It, perhaps, will never be clearly known just the cause of the accident, as the physicians didn't think it wise for our brother to undertake to tell it because of his extreme weakness, but as his home paper spoke of the accident, "he (Snelgrove) did not hesitate a second when he saw the man in danger. He saved the man, but gave his own life in exchange." Again we quote this paper: "The deceased also prevented an aged woman from being crushed to death in Laurel, Miss., recently. The woman walked in front of the moving train and Mr. Snelgrove's leap was just in time to save her." These words from the daily paper describing these accidents tell the character of our good Christian brother.

Early in the year 1906 this writer formed the acquaintance of Bro. Sabe Snelgrove. I was then attending Meridian Male College. December, 1906, I was appointed pastor of Seventh Ave. Methodist Church in Meridian. For the next five years we were intimately associated with each other. He was steward in the church and I was pastor. I came to know him as a brother indeed. He was trained up in an old-fashioned Methodist home where prayer was offered every day around the family fireside and where the father and mother set the godly example. So, it wasn't anything unusual for Sabe to become a Christian early in life and join the Methodist Church. He sought and obtained the blessed experience of entire sanctification and was ever a believer and an exponent, especially in his life, of this "Depositum of Methodism." To know him intimately was to honor him because he honored his Lord, and to know him was to love him, for he loved God supreme and he loved his fellows as himself.

No greater honor could come to a human than came to him at death, when the men he worked with unanimously testified in words and tears of his unswerving Christian character. They all loved him and honored him, for he was always a tender-hearted brother beloved among them. What more could his dear parents and other loved ones ask, than that his most intimate fellow-laborers, who were with him day in and day out, with tear-stained faces, with one accord, testify voluntarily and freely of the Christlike spirit which he bore at all times. Yes, he died as he lived—a hero after the similitude of him who came not to be ministered unto, but to minister.

Some few years before his death he moved his residence to Meridian, and so moved his church membership to East End Meridian, from 7th Ave. It was from East End his funeral was held Sunday afternoon, Feb. 21st, by his pastor, Rev. A. M. Broadfoot, assisted by Rev. W. B. Jones, pastor of 5th St. Methodist Church, in the same city.

Mercy, peace, and comfort come to his beloved wife and two children, his aged father and mother, and brothers and sisters, until the Resurrection Morn, when the dead in Christ shall arise and we which are alive shall be caught up to ever be with the Lord. Wherefore comfort one another with these words! I will see him tomorrow.

His friend and brother,
J. A. Wells.

AN OPEN LETTER FROM RYE, COLORADO.

I have been asked by several from the east about this state and take this

method of answering. There is still some government land open to entry in this country, but not much and it is not very desirable. Around Rye is an irrigated section and land is reasonable. The land produces abundantly. It is a dairy section. Many have asked about health. We came here for our health and I do not think that a better place could be found for health. It is almost 7,000 feet in altitude and hundreds have come here with lung trouble and gotten well. Good schools and excellent churches. Will be glad to answer further questions of those in need of a change of climate.

Rev. Fred R. Harper.

REQUESTS FOR PRAYER.

Mrs. W. W. asks The Herald family to pray for her that she may get well.

Mrs. L. A. M.: "I request the prayers of The Herald people for the soul-saving powers of God upon my children."

Please pray for a lady who wants a close walk with God in this lukewarm age, and who finds opposition, temptation and lack of love on every hand. Please pray that I may overcome and be free to serve him in much love. James 5:16.

Mrs. L. A. H.: "I have been a Christian for years but have never felt the need of perfect love like I do now, and I want every one of you to help me pray that the Lord will speedily take everything out of my heart and mind that is unlike him and give me a perfect heart towards him. My mother also wants prayer that she may receive a like experience."

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SUNDAY SCHOOL LESSON

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

Lesson II.—April 11, 1926.

Subject.—The Story of Creation.
Genesis 1:1-3, 26-31.

Golden Text.—In the beginning God created the heavens and the earth.—Genesis 1:1.

Time.—In the beginning.

Introduction.—At first thought it seems a bit strange that nowhere in the Bible is there any effort made to prove the existence of God. But it is everywhere taken for granted that men of sense would not need to be told of his existence. In two of the psalms, 14 and 53, we are told that "the fool hath said in his heart, There is no God." He could not so impose upon his head; for as St. Paul says: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." The darkest heathen believe in the being of a Supreme Ruler. Modernists are constantly asserting that the first human beings who lived on earth believed in a multitude of gods, and that by slow degrees men have come to believe in the one God. I am almost ashamed to say that they are mistaken; but to say anything else would be to charge them with deliberate falsifying; for there is not only no evidence in proof of an early polytheism; but everything goes to prove a primitive monotheism. Men have not risen out of idol worship, but have sunk into it because of sin, and have "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever." In this passage of St. Paul from the epistle to the Romans, he sets forth the doctrine of the oneness of the Godhead, and tells plainly why men fell into polytheism. But, of course, his statement means nothing to modern infidels who deny the inspiration of the Word of God; but to us who believe, it is an end of all controversy.

While the Bible does not undertake to prove the existence of God, it does not forbid us to use our powers of reason to ground our faith in that great matter. Since all men believe that there is a Supreme Being, it may be profitable for us to consider the question a bit. Whence comes this belief? I can see but two reasons for it: It is either intuitive in all men, or else God revealed himself to men in former ages, and that revelation, in some measure (though often corrupted) has been handed down from generation to generation. Other theories have been advanced; but they are untenable, one and all. I am inclined to believe that both the reasons offered above are factors in this belief; but were it only a universal intuition, it would be an unanswerable argument for the being of God; for it is an outstanding fact in human history, that must have been produced by an adequate cause.

Effects are not superior to their causes.

The argument for the being of God from design, as set forth by Dr. William Paley, in his *Natural Religion*, was too much for the deists of England in his day, and overthrew them. It is not too much to say, that no sane man, possessing a logical faculty, can carefully study the human eye and deny the existence of God Almighty. One must stultify himself before he can come to such a conclusion. Nor can he claim to be an agnostic knowing nothing about the matter; for he must know, unless he is a fool, as the Bible says.

To most men of sense, their own longing after God is one of the most powerful arguments for his Being. We have many normal desires, appetites and passions; but there is not one of them that cannot find satisfaction in its counter-part. Now, it would be almost insanity itself to claim that this longing after a Supreme Being, the deepest, holiest passion of the heart of man, is an exception to the rule, and that it can find nothing in the universe to satisfy it. There must be a God.

The fact of our own being, especially since ours is a dependent being, declares that there must be a necessary, independent Being upon whom we are dependent; for in the final argument, dependency must rest upon independency. What a fool one is, who says there is no God. He must murder his own mentality before he can make such a statement.

Comments on the Lesson.

1. In the beginning.—I am not sure that explanation will help us with these words. About all that one can say is, that they refer to the time when God began to create things. God—the word in Hebrew is plural, *Elohim*. Dr. Adam Clarke and other wise men think that we are in this first verse of the Bible introduced to the great doctrine of the divine Trinity; and I suppose there can be no other sensible interpretation of the word. The unity of the Godhead is brought out in the singular number of the verb used. Created.—This translates the Hebrew verb *bara* which means to produce something out of nothing. The thought is well expressed in Hebrews 11:3: "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." The heavens and the earth.—The visible heavens and the earth on which we live.

2. The earth was without form and void.—When first created, it was in a chaotic condition with no life upon it. Some scholars tell us that the word translated became, indicating that our earth passed through some terrific upheaval. Darkness was upon the face of the deep.—God had not yet created light. The Spirit of God moved upon the face of the waters.—Brooded upon the face of the waters. Although the eternal Son was the chief agent in creation, all the persons in the Godhead were interested and active therein.

3. God said, Let there be light; and there was light.—I do not suppose that any language contains a sentence comparable to that in sub-

limity. No explanation can add to its meaning. How light puzzles us. It is here; but no man knows what it is. It seems to have for its center, in our universe, the sun. In other universes, there are other suns, or fixed stars, that are radiating centers of light. But when we have said that, we have made no explanation as to what light really is. It defies us, and makes us confess our ignorance.

There is a gap in the lesson that needs to be filled in. When God began to create plants and animals, he also created an invisible, intangible something that we call life. Scholarly men talk very learnedly about biology and zoology; but when we come to study that essence that we call life, we know absolutely nothing. Search for it as we may, it evades us, and leaves us bewildered. What a mystery it is. One has but to look at a dead man and a living man to realize how utterly helpless we are in our search for this mysterious something. There is no explanation; nor can any man boast of wisdom that can throw any light upon it. As far as we can see, all life is much alike; and yet there are myriad forms of it, each possessing power to reproduce itself without ever trespassing upon the domain of another form. Corn is always corn; wheat is always wheat; sheep are always sheep; man is always man. Mystery beyond our ken.

26. Let us make man in our image, after our likeness.—Not man's body, but his spirit which is the real man, was made in the image of God. Sin has sorely blighted that glorious image; but there are still traces of it left, even in sinful men, and it can be restored by grace; for there are given unto us exceeding great and precious promises whereby we may become partakers of the divine nature through Christ Jesus our Lord. Man is the crowning work of God's creation, so far as this world is concerned. The remainder of the verse is a portrayal of the dominion that his Creator intended that he should exercise over the lower animals and over the world; but he has lost it, in large measure, through sin, and can never completely regain it in this age.

Little explanation is needed for the remainder of the lesson; for it is already about as plain as words can express it. Some men who boast of being learned scientists find much difficulty in believing that God created all things "in the beginning"; but we are persuaded that when we are in possession of all the facts, we shall find no trouble. The Bible has stood for ages, but the science of one generation is not the science of the next. Scientific theories rise and fall to pieces; but, thanks be to our God, the old Book has been an impregnable rock. Calm your fears. It will stand intact when all its enemies are beneath the sod, or burned to ashes. Nothing thus far discovered has shaken a single chapter of it.

ANNOUNCEMENT.

The Fundamentalist Association has several speakers who are now ready to enter the field and fill calls in the interests of this Association and the truths for which it stands. Among our speakers immediately available are the President of the Association, Rev. Andrew Johnson, D.D., Rev. L. L. Pickett, and Dr. G. W. Ridout. Let pastors and churches that are interested send in their calls

at once. When possible, it is suggested that all the churches in a community co-operate, that all the community may be reached. At least two services ought to be arranged for, to get the work properly established. The work is urgent; the speakers are ready. Write the Secretary, Amy L. Person, Wilmore, Ky., for speakers.

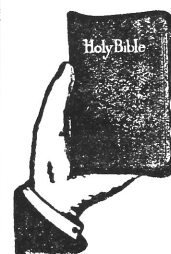
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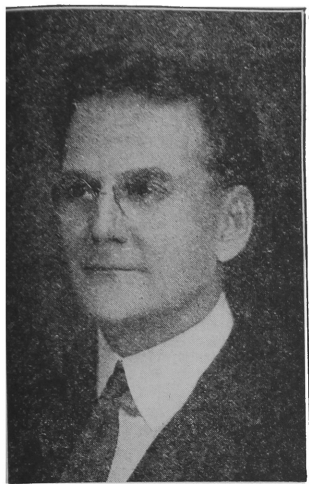
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EVANGELISTIC AND PERSONAL.



REV. L. E. WILLIAMS.

Rev. L. E. Williams, of Wilmore, Ky., has one open date in April, one in May, one in June, and one in July. Write him as above.

Bro. Fred Canaday started a revival meeting on Jan. 24 and continued to February 12. It was a gracious time of reviving when the Gospel stirred the hearts of the believer as well as the sinner. Brother Canaday stirred the nest of sinners as they are seldom stirred with results for the Lord in conversions and the sanctifying of believers. The Methodist Church received 25 and the Baptist 15. Brother Canaday is a fearless preacher and stirs sin and sinners."—Pastor J. H. Ebert, North Bend, Oregon.

Rev. L. E. Williams, Wilmore, Ky., has all of July open for camp meetings. Write him at above address.

Robert Johnson and Wife: "We are here, Coffeen, Ill., in a gracious revival. Be one week tonight since we began; 10 or 11 definitely blessed. Pray for us. We have an open date at the close of this meeting; would be glad to help some one else while over here if they want us."

The undersigned is now available for an old-time prayed-down revival any place where people are too poor to get expensive evangelists. Do you mean business for God, and stand for Bible salvation and holiness? If so, write Rev. L. Reep, Wilmore, Ky., for a date, for your meeting.

Rev. Preston Kennedy, of New York, will hold special revival services at Camden, N. J., from March 23 to April 18, in The Inasmuch Mission. All day meetings, April 1, 8, 15.

Jos. H. Lewis: "I am slating meetings from June 1st on. Should you desire my services address me at Jupiter, Fla., or Wilmore, Ky."

Let all lovers of Bible Holiness in the Wonder State of Arkansas take notice that Uncle Buddie Robinson will tour the state again in May. Thousands of people heard this great man last year; many more should hear him this time.—May.—John W. Oliver, Dist. Supt.

Rev. E. O. Hobbs: "I wish to inform my friends and those desiring my services in evangelistic work that I am still engaged in the evangelistic field, and that through the kindness of a friend I am being furnished with a large tent for use through the

Spring and Summer. I can furnish a splendid spiritual song leader and soloist. We desire to use the tent where the most can be accomplished for God and the salvation of souls. We want to arrange our work as soon as possible. Any pastor, Committee, or layman desiring meetings please communicate with me at once, at 1063 Lynnhurst, Louisville, Ky."

REST HOME.

It is now more than two years since the opening of Rest Home which was announced in *The Herald* at that time. We wish to thank God for all his goodness and tender love and leading in the Home.

We have been able to minister to many feeble and suffering ones, and often people who came in on crutches to die, have recovered and gone home well.

We not only take the aged, but the sick and afflicted of all ages. It was through *The Herald* that we got in touch with some of God's own saints who were in need of care, and we wish to say that Rest Home is still open to the helpless and afflicted, and to any dear little child that is crippled or needs special nursing and care. If you have afflicted ones and can't care for them yourself send them to us. We assure you they will receive every consideration and care of a trained nurse and the tenderness and love that only God's people can give. We can now take one or two more for life at \$1,500.

Sister Phillips who came to us in this year has passed on to glory. If any wish to know how her people feel about it write to Mrs. Perry Palmer, 544 Thompson St., Ann Arbor, Mich., and make inquiry.

We are sorry any must suffer, but as they must, we are glad we can minister to them and smooth out many of the rough places as they journey toward the setting of the sun.

Clare Jean Wood.

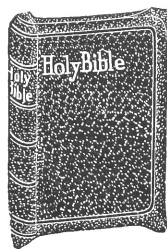
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It has been a long time since I have written. I think many of you who used to pray for me have dropped me from your list. My dear father and mother who never forgot me, I know, have both gone and things seem harder than formerly because somehow I do not feel the effect of yours and

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the Mē-hō-lā-thite:
9 And he delivered them into
the hands of the Gibeonites,

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That the newer ones may have this passion and that we all may still keep the "faith of our fathers" and be "living epistles" to those who know not our Christ. Pray for the native church. They are not all really Christian.

Pray that our Mission may have the needed wisdom in re-arranging affairs because of a ten thousand dollar cut in finances. Most of all pray that we may have a revival among us, black and white. That we may regain any ground that may have been lost and have greater victories, and be filled with all the fulness of God. I cannot say in this all I feel but may the "Spirit who helpeth our infirmities" teach us such things as you should pray for. Pray that I may be in the center of his will, wherever that is. From a heart hungering for God's best for us all.

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Sharon Center, Ohio, July 30-Aug. 8.
Frankfort, Ind., August 9-15.
Haviland, Kan., August 6-Sept. 5.

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Everett, Wash., April 11-25.
Walla Walla, Wash., April 26-May 9.
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Monrovia, Calif., April 6-18.
Santa Rosa, Calif., April 25-May 9.

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BELEV, P. P.
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Wadley, Ala., July 2-11.
Dothan, Ala., July 16-25.
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Omaha, Neb., July 9-19.
Sherman, Ill., Aug. 5-15.
Normal, Ill., Aug. 19-29.
Home address, 127 N. Chester Ave., Indianapolis, Indiana.

HODGE, H. W.
Rochester, Pa., March 21-April 4.
Chitenango Sta., N. Y., April 11-25.
Home address, 120 S. 16th St., Flushing, N. Y. City.

HOLLENBACK, ROY L.
Iola, Kan., March 25-April 11.
Montrose, Iowa, April 17-May 9.
Address, Cambridge City, Ind.

HOLSTEIN, CALBERT V. AND SISTER, WILLIE.
Gilbert, W. Va., April 9-30.
Fort Gay, W. Va., May 5-23.
Cincinnati, Ohio, May 28-June 7.
Hastings, Mich., July 7-25.
Cherry Grove, Ind., August 18-29.

HOWARD, F. T.
Campton, Ky., March 25-April 11.

JOHNSON, LEO M.
Buffalo, N. Y., March 21-April 4.

JONES, EARNEST L.
(Song Evangelist)
Open dates July 1.
Home address, 1810 Young St., Cincinnati, Ohio.

KELLEY, WM.
Ages, Ky., April 11-May 2.
Black Mountain, Ky., May 9-30.
Cynthiana, Ky., June 6-27.

KENDALL, J. B.
Marion, S. C., April 18-May 9.
Home address, 1127 Richmond Rd., Lexington, Ky.

KENNEDY, ROBERT J.
(Singer)
Mabank, Texas, April 11-25.
Post, Texas, April 26-May 9.
Farmersville, Tex., May 10-22.
Van Alstyne, Tex., July 27-Aug. 10.
Open date, June-July.
Allen, Tex., August 9-22.
Home address, 3312 Carlisle Ave., Dallas, Texas.

KLEIN, GEO. T.
Modesto, Calif., March 14-April 4.
Oakland, Calif., April 6-25.

LaMANCE, W. N.
Ashland, Ohio, March 18-April 4.
Mt. Vernon, Ill., April 7-24.

LAWTON, MR. AND MRS. MELVYN M.
(Gospel Singer, Pianist, and Children's Worker)
Philadelphia, Pa., June, July, August.
Home address, 2638 No. Lawrence St., Philadelphia, Pa.

LEWIS, M. V.
Logoootee, Ind., March 15-April 4.
Sulphur, Okla., April 5-18.
Home address, Wilmore, Ky.

LITTELL, V. W. AND MARGUERITE.
Marshfield, Ore., April 1-18.
Home address, 1214 Scott Street, Beatrice, Nebraska.

LOVELESS, W. W.
Greentown, Ohio, April 8-25.
Open date, May 13-30.
Zanesville, Ohio, June 4-20.
Open date, June 21-July 18.
Warsaw, Ohio, July 22-August 1.
Home address, London, Ohio.

McBRIDE, J. B.
Hannibal, Mo., April 4-18.
Grand Junction, Colo., April 25-May 9.
Colorado Springs, Colo., May 16-30.
Home address, 112 Arlington Drive, Pasadena, Calif.

McCALL, F. P.
Groveand, Fla., March 21-April 4.
Homeland, Fla., April 5-18.
Open dates after April 25.
Home address, Jasper, Fla.

McCLINTOCK, J. A.
Louisville, Ky., April 4-18.
Huntington, Ind., March 29-April 3.
Wurldand, Ky., April 20-May 2.
Home address, Richmond, Ky.

McCord, W. W.
Portage, Ohio, August 19-29.
Sale City, Ga., Oct. 14-24.
Home address, Sale City, Ga.

MACKEY SISTERS.
Atlanta, Ga., April 4-18.

MILLER, JAMES.
Indianapolis, Ind., May 30-June 13.
Albion, Neb., June 16-July 4.
Home address, 1249 N. Holmes Ave., Indianapolis, Ind.

MILLER, L. J.—SCOTT, O. H.
Laural, Miss., March 28-April 18.
Tylerstown, Miss., April 18-May 3.
Indianola, Miss., May 4-18.
Boonville, Miss., May 19-June 6.
Grenada, Miss., June 13-July 6.

MITCHELL, L. R. AND EVA M.
Open for calls.
Home address, Upland, Ind.

PARKER, J. R.
East Liverpool, Ohio, March 25-April 11.
Ferguson, Ky., April 20-22.
Home address, Wilmore, Ky.

PEFFLEY, DWIGHT.
(Song Evangelist)
Kenton, Ohio, March 24-April 11.
Home address, Rt. 6, Brookville, Ohio.

REDMON, J. E. AND ADA.
Newark, Ohio, March 26-April 11.
Oakland City, Ind., June 11-27.
Anderson, Ind., July 2-18.
Chenango Forks, N. Y., Aug. 5-15.
California, Ky., August 20-30.
Home address, Brookville, Ind.

REES, PAUL S.
Belmar, Maryland, April 1-11.
Cambridge, Maryland, April 14-25.

REID, JAMES V.
Wilson, N. C., April 11-25.
Hubbard, Tex., May 2-16.
Home address, 2912 Barton Ave., Ft. Worth, Texas.

RINEBARGER, C. C.
Rochester, N. Y., March 14-April 4.

SANDERS, C. C., JR.
(Young Peoples' Evangelist)
Pensacola, Fla., March 14-April 18.
Home address, Griffin, Ga.

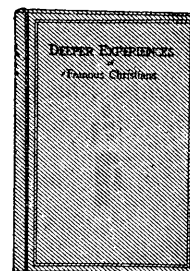
SIKAK, MR. AND MRS. R. A.
Farmington, Iowa, April 4-18.
Council Bluffs, Iowa, April 22-May 2.
Toronto, Ont. Canada, May 9-30.
Home address, 191 No. Ogden Ave., Columbus, Ohio.

SHELHAMER, E. E.
Los Angeles, Calif., March 28-April 18.
Pasadena, Calif., April 25-May 9.
Los Angeles, Calif., May 16-23.
Sioux Falls, S. Dak., May 30-June 13.
Youngstown, Ohio, June 17-27.
Syracuse, N. Y., July 1-11.
Cattaraugus, N. Y., July 15-Aug. 1.
Home address, 5419 Isleta Drive, Los Angeles, Calif.

SWANSON, F. D.
Jamestown, Tenn., May 2-23.
Greendale, Ky., June 2-20.
Cynthiana, Ky., August 5-15.

SWEETEN, HOWARD W.
Dayton, Ohio, April 3-19.
Murphyshoro, Ill., April 25-May 10.
Ashley, Ill., May 10-June 10.
Abilene, Tex., July 2-14.
Eula, Tex., July 16-29.
Buffalo Gap, Tex., July 30-Aug. 12.
Carthage, Ark., Aug. 20-30.
Huntington, W. Va., Sept. 1-20.
Vincennes, Ind., Oct. 3-18.

TEETS, ODA B.
Nitro, W. Va., March 26-April 4.
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VANDALL, N. B.
(Gospel Singer)
Corey, Ohio, March 21-April 4.
Shreve, Ohio, April 5-11.
Indianapolis, Ind., May 2-16.

VAYHINGER, M.
Kokomo, Ind., April 11-25.
Ragsdale, Ind., May 9-30.
Upland, Ind., June 20-July 4.
Jerusalem, Ohio, July 15-25.
Letts, Ind., August 20-29.

WILCOX, PEARL E.—Song Evangelist.
DEOUGHIER, EDNA—Ohio Girl Evangelist.
Newark, Ohio, March 12-April 4.
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WILLIAMS, L. E.
Spring dates open.
Vincent Springs, Tenn., August 6-15.
Circleville, Ohio, August 20-29.
Home address, Wilmore, Ky.

WIREMAN, C. L.
Cecil, Ohio, April 1-11.
Open dates in May.
Home address, 2108 Cresent Blvd., Middletown, Ohio.

VATES, W. B.
Hartford, Ky., March 29-April 11.
Glasgow, Ky., April 12-26.
Owensboro, Ky., May 3-6.
Flemingsburg, Ky., May 17-30.
Wilmore, Ky., May 31-June 3.
Oskaloosa, Iowa, June 4-13.
Lincoln, Neb., June 18-27.

YOUNG, R. A.
Asotin, Wash., March 23-April 4.
Pasadena, Calif., April 7-25.

ZEITS, DALE G.
Antioch, Ohio, March 30-April 4.
Mendon, April 6-18.
Home address, Lima, Ohio.

For The Old Folks

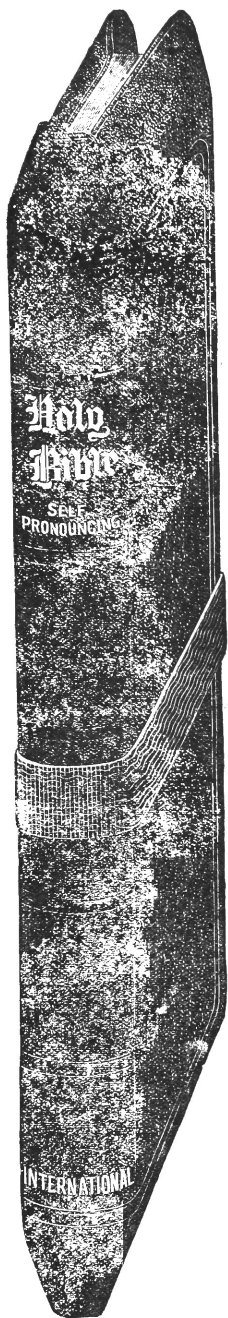
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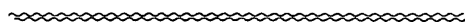
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